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ORIENTAL  
BIOGRAPHICAL DICTIONARY.

BY THE LATE

THOMAS WILLIAM BEALE,

(EDITOR OF THE "WILLIAM C. DAWBER'S.")

EDITED BY

THE ASIATIC SOCIETY OF BENGAL

UNDER THE SUPERINTENDENCE OF

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# PREFATORY NOTICE.

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THE author of this Dictionary was formerly a Clerk in the office of the Board of Revenue, N. W. P. at a time when the Secretary was Henry Myers Elliot, afterwards well known as Sir H. M. Elliot, K. C. B. It is probable that, in preparing his extracts from the Mohamadan Histories of India, Elliot availed himself of the aid of Mr. Beale, of whose scholarship Prof. Dowson makes justly deserved mention in the eighth volume of his valuable edition of the work.\* Mr. Beale died at a very advanced age in the summer of 1875, having before his death expressed a wish that I would see his MS. through the press, and reduce the transliteration into conformity with the system then recently adopted by the Government of India, and founded (as I need hardly observe) upon the system of Sir W. Jones.

Accordingly, on the 5th October of that year I laid the MS. before Sir John Strachey, the then Lieut.-Governor, in the name of the Archaeological Society of Agra, of which he was a Vice-Patron, in a letter from which the following is an extract:—

“ This is no ordinary book. I have used it as a work of reference, for years : and have lately had an opportunity of showing it to the eminent scholar Mr. E. B. Eastwick, C. B. who, I am authorised to say, concurs with me in thinking that the Dictionary will be of unique value to oriental students.”

Sir J. Strachey took up the subject with that enlightened energy which always actuated him in dealing with the past history of the country over whose administration he then presided. The MS. and copyright were acquired at the expense of Government ; and it was ultimately resolved—in view of the importance of the work and my own official occupations—that the editing should be entrusted to the Asiatic Society of Bengal.

The Society confided the labour of seeing the Dictionary through the press to their Philological Secretary, Principal Blochmann, of whose qualifications it would be presumptuous to say more than that they have an eccumenical reputation. That distinguished man (of whom it has been observed by Count v. Noer that he united the enthusiasm of an artist to the most patient accuracy of research) undertook the task with his characteristic earnestness and ability. But unhappily for oriental scholarship Mr. Blochmann’s lamented death occurred before he had completed the preparation of more than a few sheets ; and the duty ultimately reverted to the local Archaeological Society of Agra.

Being soon after transferred from Agra, and being besides prevented by my public duties from giving to the Dictionary the full attention which its importance required, I have availed to a great degree of the aid of my colleagues, Mr. Sáyad Mahmood, Prof. A. Thomson, and Lála Bahál Rai. I have also (in the latter sheets particularly) had valuable help from Dr. Hoernle, Philological Secretary of the Society. To these gentlemen, and to the Superintendent of the Baptist Mission Press the work is indebted for its handsome and practical appearance and character.

The substance is almost entirely Mr. Beale’s ; and I cannot close this notice more fitly than by giving the following extracts from the preface originally drafted by himself :—

“ In preparing a work of this nature, intended to be used as a work of reference on matters connected with Oriental History, it is proper to state that the greatest care has been taken to ensure accuracy in the narrative, as also in the dates of births, deaths, and other events recorded....Various MSS. have been collated whenever discrepancy was observed....To remove all doubt, chronograms indicating the dates with a certainty not to be found by any other method and written when the events were fresh in the minds of men, have been inserted, when available.”

\* *The History of India, by its own Historians.* Trübner & Co. 1877.

† *Kaiser Akbar.* Leyden, 1880.

I may here add that it has been judged expedient to omit these chronograms, for the most part, in printing the book. In the chapter of Mr. Dowson's book already cited, will be found an account of this species of *memoria technica*. But it is chiefly interesting as machinery for producing a certain result; and when the result has been produced is not of much more use than the scaffolding of a building when the building is complete.

"The materials collected in this Biography are only from those works which were within the reach of the author, and therefore it is to be considered as a nucleus to which those who have access to other sources may add new materials.

"It may also be proper to add, that the difficulties and embarrassment which a writer of such a work is liable to meet with is so great, (I quote here the words of a learned gentleman) 'that though of a minor order, comprehends in itself such a number of annoyances that the writer of it, even if he had none other to make head against, might feel tempted to abandon his pen in despair when considering it.'

"'In the East' says he, 'there are but a few proper names of individuals. Abdulla, Alí, Hasan, Husain, Muhammad, for example, are common to thousands. To remedy the inconvenience that might be supposed to result from this tendency to homogenousness, the Orientals annex to the family-name of the chronicled person, 1, a Kunia, or surname taken from the name of his eldest son, as Abu Muhammad (father of Muhammud); Abú'l Hasan (father of Hasan); 2, the name of his father and often the name of his grandfather; 3, a name taken from his place of residence; 4, a name taken from his birthplace; 5, an honorary title, chiefly appended to the name of Kázís, Sheiks and Imáms, Monks and Doctors, as Baháuddín (*Splendour of Religion*), Jaláluddín (*Glory of Religion*), Tájuddín (*Crown of Religion*); and in the order of this nomenclature, the last name is put first. Thus to designate aright the famous physician Abdul Latíf, we must call him Muwaffikuddín Abú Muhammud Abdul Latíf bin Yusaf Mousali Baghdádí, *viz.*, The Protector of Religion, father of Muhammad, Abdul Latíf, son of Joseph, living at Mousal, born at Baghdád. Yet this is by no means an exaggerated specimen; several other surnames of the same kind are frequently added. The perpetual recurrence of such a multiplicity of names and titles must tend in many ways to confuse a literary historian; and the more naturally when he finds the same individual chronicled in one page under his honorary title only, as Jaláluddín, in another under his family-name, as Abdur Rahmán, in the third under his father's name as Ibn Arabsháh, somewhere else under the name of his sons, as Abú'l Abbás, and perhaps again, and where one would least look for it, under the name of his native province, Sháhristán. D'Herbelot has recorded no fewer than fourteen Persian writers, all of whom pass, under the common cognomen of Karamání, from their province Karamán. Here is perspicuity! But this is not all. The transcribers of the MSS. have frequently confounded the title Abú and Ibn, or else for abbreviation sake, have omitted them altogether and written down Abdulla, or Abdur Rahmán, him who was in fact the father or the son of Abdulla or Abdur Rahmán. Then there are a great many authors whom public celebrity has been accustomed to distinguish so exclusively by one only of their adjunctive titles, that even the native biographers find it impossible to trace either their family-names or their surnames. Lastly, many hundreds of books bear the same name, and the names of most books are conceived after such a many-worded and no-meaninged fashion, that de Sacy, Schlegel, Casiri and von Hamner, to mention but a few investigators out of many, have been foiled in the attempt to establish their signification.'

"To prevent such confusion and difficulties, the author has taken care to insert each individual under his different appellations, *viz.*, under his family-name, his surname, poetical name, under his title or under the name of the place of his birth, referring at the same time, if he is not to be found under one name, to look under the one referred to.

"In conclusion the author begs to add that most part of the materials collected in this volume were procured by the assistance of his son the late lamented Mr. J. W. Beale, 2nd Master of the Bareily College who was murdered by the insurgents on the 3rd June 1857 at that station, and since he is now no more, the author is obliged to drop his pen; but earnestly hopes that this work which is nearly the first of its kind in India, and the want of which has already been much felt, may prove useful to the Student, the Scholar, the Historian, and the general reader."

This notice may well terminate with a repetition of this hope: and with an appeal to scholars of larger leisure and opportunities for an indulgent treatment of a work produced by

a man who had never been in Europe nor enjoyed the use of a complete Library. Mr. Beale had drawn up a list of more than thirty books in various languages which had furnished him with materials. In addition the editors have from time to time referred to the translation of the *Ain Akbari* and its invaluable notes by Mr. Blochmann, of which the 1st Volume (never, alas, continued) was published in Calcutta some years ago.

One word more as to the inexhaustible subject of transliteration. The English as is well known have three methods ; the Haphazard (which indeed is no method at all), the Gilchristian, and the popularised Jonesian introduced by the Government of India under the inspiration of Mr. W. W. Hunter. None of these is quite satisfactory. The French adopt a system of their own, and so do the Germans. Mr. Beale had followed an orthography, compounded of the two first-named elements, which has been to some extent modified in printing these pages. For the convenience of Continental European scholars the names have also been printed in the Persian character; and it is hoped that no practical difficulty will be experienced by those who may have occasion to use the Dictionary.

H. G. KEENE.

MEERUT, September, 1881.



# A.

## A'azz

**A'azz-uddin, (اعز الدین)** Prince, second son of Sháh 'Alam Bahádúr Sháh. He was born on the 17th Zí-Ká'da 1074 and appears to have died early.]

**A'azz-uddin, (اعز الدین)** son of M.'izz-uddín Jahándár Sháh, emperor of Dilhí. He was blinded and imprisoned by Farrukh-siyar, in the end of 1124 H.]

**Abá Bakr** (Mirzá or Sultán), the son of Sháhrukh Mirzá the son of Amir Timur. He was murdered by order of his brother Mirzá Ulugh Beg, A. D. 1448 (852 A. H.)

**Abá Kaan or Abka Khan or Abaka Khan, ابا کان** or ابا خان, a king of Persia of the tribe of Mughuls or Tartars, and descendant of Chingiz Khán, succeeded his father Hulákú Khán in February 1265, A. D. (Rabi'-us-Sání 663 A. H.), and was crowned on Friday the 19th June following (3rd Ramazán.) He was a prince who added to the qualifications of courage and wisdom those of moderation, clemency, and justice. His ambassadors were introduced in 1274 to the ecclesiastical Synod at Lyons. He proved to be a formidable neighbour to the Christians who settled at Jerusalem. The intrigues of his court embittered the latter years of his reign; and his days were believed by many to have been shortened by poison given to him by his minister Khwaja Shams-uddín Muhammad, which occasioned his death on Wednesday the 1st of April 1282 A. D., (20th Zil-hijjá 680 A. H.) after a reign of 17 years and some months. He had married the daughter of Michael Palaeologus, emperor of Constantinople, who had been betrothed to his father, but arrived at Marágha in Tabriz, the seat of his government, after the death of that prince. Abá-káán was succeeded by his brother Nekodár, who embraced Muhammadanism, and took the title of Ahmad Khán.

**'Abbas, عباس**, the son of 'Abdul-Mu'talib, and uncle of the prophet Muhammad. He at first opposed the ambitious views of his nephew, but when defeated in the battle of Badr, he was reconciled to him, warmly embraced his religion, and thanked heaven for the prosperity and the grace which he enjoyed as a Musalmán. He served the cause of Muhammad at the battle of Hunain by recalling his dismayed troops to the charge, and inciting them boldly to rally round their prophet, who was near expiring under the scimitars of the Ṣakafitos. He died on the 21st February, 653 A. D., (17th Rajab, 32 A. H.); and 100 lunar years after, Abul-'Abbás, surnamed As-Saffíh, one of his descendants, laid the foundation of the 'Abbásí or Abbaside family of the Caliphs in Baghdád, which continued for 524 lunar years. The tomb of 'Abbás is in Madína.

**'Abbasá, عباسا**, a sister of Hárún-ur-Rashíd, the Khalifa of Baghdád, who bestowed her hand on Ja'far Barmákí, his minister, on condition that she abstained from the marriage rights. The promise was forgotten, and the husband's life was sacrificed by the tyrant, and 'Abbásá was reduced to poverty. This circumstance took place in 803 A. D. (187 A. H.). There are still extant some Arabic verses which beautifully celebrate her love and her misfortunes. See Ja'far ul-Barmákí.

## Abba

**'Abbas 'Ali, عباس علی**, a physician, and one of the Persian magi, who followed the doctrines of Zoroaster. He wrote A. D. 980, a book called 'Royal Work', at the request of the son of the reigning Khalifa of Baghdád, to whom it was dedicated. It was translated into Latin by Stephen of Antioch in 1127 A. D. [

**'Abbas 'Ali (Mirzá)**, whose poetical name is Betáb, is the son of Nawáb Sayádat 'Ali Khán, son of Ghulám Muhammad Khán, the son of Faiz-ullah Khán, Nawáb of Rámpúr.

**'Abbas bin-'Ali Shirwani, عباس بن علی شروانی**, author of a history, containing the narrative of Sher Sháh the Afghán, who drove Humáyún from Hindústán, A. D. 1639, and mounted the throne of Dilhí. This work was dedicated to the emperor Akbar, and is called *Tuhfa-i-Akbarsháhi*. The first part of this work was translated into Urdú by Mazhar 'Ali Khán in the time of Lord Cornwallis and is entitled 'Taríkh-i-Sher Sháh'.

*Vide* Dowson, Elliot's History of India, IV, 301.]

**'Abbas Mirza, عباس میرزا**, a Persian prince, son of Fath 'Alí Sháh, was born in 1783. He died in 1833. His death was a great loss to his country, although he could not prevent the encroachments of Russia. His eldest son, Muhammad Mirzá, mounted the throne in 1834, on the death of Fath 'Alí, under the united protection of England and Russia.

**'Abbas Mirza, عباس میرزا**, whose title was Nawáb Ikhtidár-uddaula, was the author of a *Masnawí* in Urdú verse, containing a history of Christ. He was living in Lakhnau in 1849 A. D., and was then about eighty years of age.

**'Abbas (Shah) I, عباس شاہ**, surnamed the Great, and seventh king of Persia of the Safawí family, was born on Monday the 29th of January 1571 A. D. (1st Ramazán, 978 A. H.). He was proclaimed king of Persia, in his sixteenth year, by the chiefs of Khurásán, and took possession of the throne during the lifetime of his father, Sultán Sikandar Sháh, surnamed Muhammad Khudábanda, A. D. 1588, (996 A. H.). He was the first who made Isfahán the capital of Persia. He was brave and active, and enlarged the boundaries of his dominions. He took conjointly with the English forces, in 1622 A. D., the island of Ormús, which had been in the possession of the Portuguese for 122 years. He reigned 44 lunar years, was contemporary with Akbar and Jahángir, and died on Thursday, the 8th of January, 1629 A. D. (24th Jumáda I, 1038 A. H.). His grandson succeeded him and took the title of Sháh Safí.

He was a bigoted Shí'a. In later histories he is generally called *mází*; *vide* Áin Translation, I, 445, 453.]

**'Abbas (Shah) II, عباس شاہ ثانی**, great-grandson of Sháh 'Abbás I, succeeded his father Sháh Safí to the throne of Persia in the month of May, 1642, A. D. (Safar 1052, A. H.), when he was scarcely ten years old. Kandahár, which was lost by his father, was recovered by this prince be-

fore he was sixteen years of age. Sháh Jahán made many efforts to recover this city, but with no success. He reigned 25 lunar years, and was cut off by the *lues venerae* in his 34th year, on the 26th August 1666 A. D. (5th Rabi'-ul-awwal, 1077 A. H.) He was succeeded by his son Sháh Mirzá, who took the title of Sháh Sulaimán. According to Chardin, he died on the 25th September which corresponds with the 5th Rabi'-us-Sáni. *Vide* Orme's Historical Fragments of the Mogul Empire, p. 196.

**Abdal**, (ابدال) son of 'Alí Rái, ruler of Little Tibet during the reign of Sháh Jahán. He was captured, and Adam Khán was appointed governor of Little Tibet. *Vide* Dowson, Elliot's History of India, VII, 63.]

**Abdal Chak**, (ابدال چک) uncle of Yúsuf Khán Chak (last king of Kashmír, who succumbed to the emperor Akbar). *Vide* Aín Translation I, 478.]

**Abdali**, (ابدالی), *vide* Ahmad Sháh Abdálí.

**Abdals**, the forty, hence called *Chihil-tanán*. After Muhammad's death, the Earth complained to God that she would henceforth be no longer honored by prophets walking on her surface. God promised that there should always be on earth forty (or, according to some, seventy-two) holy men, called *Abdás*, for whose sake he would not destroy the earth. The chief of the Forty is called 'Ghaus.'

**Abdar Begam**, آبدار بیگم, one of the concubines of the Emperor Akbar.

**'Abdi**, عبدي, his proper name is not known. He is the author of the work called "Tárjama-i-Takmila," a translation of Yádí's Legends of Kádiriya saints into Persian verse, completed in 1641 A. D., 1051 A. H., under Shah Jahán.

**'Abdi of Tun**, عبدى, a poet who had a predilection for Maṣnawí, and is the author of the "Gauhar-i-Sháh-wár," which is in the style of Nizámí's Makhzan-ul-Astrá. He came to celebrity in Khurásán in 1545 A. D., 950 H. *Vide* Khwája Zain-ul-'Abídín 'Alí 'Abdí, who appears to be the same person.

**'Abdi**, عبدي, and **Nawedi**, نویدى, *vide* Khwája Zain-ul-'Abídín 'Alí 'Abdí.

**Abdi**, عبدى, author of a heroic poem called *Anwar-náma* in praise of Nawáb Anwar-uddín Khán of the Karnátík, in which the exploits of Major Lawrence and the first contests between the English and French in India are recorded with tolerable accuracy. *Vide* Abjadí.

**Abdul-'Ali (Maulana)**, entitled "Bahrul-'ulúm" (i. e. the Sea of Knowledge), the son of Mullá Nizám-uddín Sihálí. He is the author of the 'Arkán Arba' Fíkah' and several other works. He died A.D. 1811 (1226 A. H.).

**Abdul-'Aziz**, عبد العزیز بن عمر (Omar) the second Khalifa after Muhammad. He did not succeed his father in the khiláfat. The Muhammadians consider him a great lawyer.

**Abdul-'Aziz**, عبد العزیز, author of the *Tárikh-i-Husainí*, containing the Life of the famous Sadr-uddín Muhammad Husainí Gesú-Daráz, whose tomb is held in the highest veneration at Kulbarga in the Dakhin. This work was dedicated to Ahmad Sháh Bahmaní in 1445 A. D.

**Abdul-'Aziz bin-Ahmad Dairini (Shaikh)**, دیرینی, an Arabian author who died 1294 A. D.

**Abdul-'Aziz Khan**, *vide* 'Azíz.

**Abdul-'Aziz (Maulana Shah)**, son of Sháh Walíullah, a learned Musalmán of Dihlí. He is the author of a

Persian commentary on the Kurán, entitled "Tafsír Fathul-'Aziz," and several other works. His death took place in June 1824 A. D. (7th Shawwál, 1239, A. H.)

**'Abdul-'Aziz (Shaikh)**, شیخ عبد العزیز, of Dihlí, a learned man who died in the time of the emperor Akbar, A. D. 1567, 976 A. H. 'Abdul-Kádir of Badáón found the chronogram of his death in the following words— "Kutb-i-Taríkat-náma."

**'Abdul-'Aziz**, emperor of Turkey, son of Sultán Mahmúd, succeeded his brother Sultán 'Abdul-Majíd on the 25th June 1861, 1277 A. H.

**'Abdul-'Aziz (Shaikh)**, شیخ عبد العزیز. His poetical name was 'Izzat. He held a mansab of 700 in the reign of Aurungzib, and died in the year 1680 A. D., 1091 A. H. He is the author of a poem called *Sáki-náma*.

For a detailed biography *vide* the *Majmu'-un-Náfáis*.]

**'Abdul-Baki**, عبد الباقی, author of the *Maásir-i-Rahímí*, or Memoirs of 'Abdur-Rahím Khán, Khán-Khánán, and of all the illustrious nobles, authors, and poets, who resided at the court of Akbar. He completed his work in 1616 A. D., 1025 A. H., and died about the year 1642 A. D., 1052 A. H., in the reign of Sháh Jahán.

For further notes *vide* Dowson, Elliot's History of India, VI, 237.]

**'Abdul Baki**, Mauláná. He was a *Sadr* in the beginning of Akbar's reign.]

**'Abdul-Basit**, (Mauláná), مولانا عبد الباسط, the son of Rustam 'Alí. He wrote a commentary on the Kurán which he left incomplete. He also wrote a work called "Ajib-ul-Bayán fi 'ulúm-il-Kurán." He died in 1808 A. D., 1223 A. H.

**'Abdul-Fattah**, عبد الفتاح, author of the Persian work called "Aurád-i-Ghausiya," on Sufism, and of one entitled "Jawáhir-ul-Kúyinát."

**'Abdul-Ghaffar**, عبد الغفار, whose full title is Shaikh Najmuddín 'Abdul-Ghaffar ush-Sháfi'i Kazwíní, is the author of the "Híwi," "Fíkah," "Lubáb," and "Sharh Lubáb." He died in the year 1265 A. D., 663 A. H.

**'Abdul-Ghafur**, عبد الغور لاهوري, of Láhor, was an author and a pupil of 'Abdur-Rahímán Jámí. He died in the year 1506 A. D., 912 A. H.

**'Abdul-Ghafur (Shah)**, شاہ عبد الغفور, commonly called Bábá Kapúr, a saint whose tomb is at Gwálíár. He was a native of Kálpí, and a disciple of Sháh Madár. He died in the year 1571 A. D., 979 A. H.

*Vide* Aín Translation, I, p. 539.]

**'Abdul-Ghafur**, Shaikh, of A'zampúr in Sambhal, a pupil of 'Abdul-Kuddús. He died in 995 H.]

**'Abdul-Ghani**, (Mirzá), میرزا عبد الغنی, a native of Kashmír, wrote under the name of Kabúl. He died in the year 1726 A. D., 1139 A. H.; *vide* Kabúl.

**'Abdul-Hakk**, (Shaikh), شیخ عبد الحق دھلوی, surnamed 'Muhammadis', son of Saif-uddín son of Sa'd-ullah Turk. He was a descendant of one of Amír Timur's followers, who had remained at Dihlí, after the return of the conqueror to his native land. He is the author of the "Tárikh-i-Hikki," which is more frequently styled "Tárikh-i-'Abdul-Hakk," compiled in the 42nd year of the emperor Akbar's reign, 1596 A. D., 1005 A. H. He went on a pilgrimage to Mecca and Madína, where he dwelt for a long time, and wrote works upon many subjects—Commentaries, Travels, Súfi doctrines, religion, and history, and his different treatises amount altogether to more than one hundred. The best known are the "Ma-

dína Sakína," "Maṭla'-ul-Anwár," "Madárij-un-Nubuwat," "Jazb-ul-kulúl," "Akhbár-ul-Akhyár" a book on the saints. He was born in the month of January 1551 A. D., Muḥarram 968 A. H. In the year 1637 A. D., although he was then ninety years old, he is said to have been in possession of his faculties. He died in the year 1642 A. D., 1052 A. H., aged ninety-four lunar years; lies buried on the bank of the Hauz Shamsí in Dílhí, and now holds a high rank among the saints of Hindústán. His son Shaikh Núr-ul-Haqq is the author of the Zubdat-ut-Tawárikh.

For further notes *vide* Dowson, Elliot's History of India, VI, 175, 483.]

**'Abdul-Hakim of Siyalkot,** عبد الحکیم، was a pupil of Maulána Kamál-uddin of Kashmír. He wrote the Hásíya, or marginal notes, on the Tafsír Baizíwi and a Hásíya on the marginal notes of 'Abdul-Ghaffár. He died in the year 1656 A. D., 1066 A. H.

**'Abdul-Halim bin-Muhammad,** عبد الحلیم, surnamed *Kanázáda*, an Arabian author, who died in the year 1589 A. D., 997 A. H.

**'Abdul-Hamid,** *vide* Ahmad IV, emperor of Turkey.

**'Abdul-Hamid of Lahor,** was the author of the Pádháli-nama-i-Sháhjahání.

Regarding this history, *vide* Dowson, Elliot's History of India, VII, 3.]

**'Abdul-Hasan (Kazi),** author of an Arabic work on Jurisprudence called "Aḥkám-us-Sultáni".

**'Abdul-Hay (Mir) Sadr,** میر عبد الحی صدر, a learned man who wrote a chronogram on the death of the emperor Humáyún, and one on the accession of Akbar in 1556 A. D., 963 A. H.

*Vide* Aín Translation I, 480.]

**'Abdul-Jalil (Mir or Sayyid) (عبد الجلیل بلکرامی or میر)** of Bilgrám in Audh. He was a great scholar and an elegant poet, and his poetical name was Wásíti. In 1699 A. D., 1111 A. H., he visited the camp of Aurangzib at Bijaupur; and being presented to that monarch by Mírzá 'Ali Beg, the royal intelligençee, obtained a mansab and a jágír, with the joint offices of Bakhshí (Paymaster) and News-writer of Gujrát; from which place he was removed to Bhakar in Sindh, with similar appointments. Through some intrigues at court, he was recalled from Bhakar in the reign of Farrukh-siyar in 1714 A. D., 1126 A. H., but upon circumstances being explained, he was restored in the most honorable manner, and was at length permitted to officiate by deputy, whilst he himself remained at Dílhí until 1721 A. D., 1133 A. H., when he resigned in favor of his son Mir Sayyid Muhammad. He was the son of Sayyid Ahmad of Bilgrám, was born on the 2nd June 1661 A. D., 13th Shawwál 1071, and died on Monday the 28th December 1724 A. D., 23rd Rabí' I, 1137, aged 66 lunar years, and is buried at Bilgrám close to his father's tomb. He is the author of several works, one of which containing letters written in Persian is called "Adáb-ul-Mursilín."

For a detailed biography, *vide* Azád's Sarw-i-Azád, and the *Tabsírat-un-Náziरin* by 'Abdul-Jalil's son.]

**'Abdul-Kadir (Sultan),** was the descendant of a Ma-rabaut family of the race of Hásim, who trace their pedigree to the Khalifas of the lineage of Fátima. His father died in 1834. His public career began at the time of the conquest of Algiers by the French. In 1847, he was defeated and surrendered himself, but was afterwards permitted to reside in Constantinople. He died in 1873.

**'Abdul-Kadir bin-Abil-Wafa al-Misri (Shaikh Muhiy-uddin) (عبد القادر بن ابی الوفا مصری شیخ مسی)** author of the "Jawáhir-ul-Maziya fi Tabakát-

il-Hanafiya, a biographical dictionary giving an account of the Hanafi lawyers, arranged in alphabetical order. He died in 1873 A. D., 775 A. H.

**'Abdul-Kadir Badaoni (Shaikh),** عبد القادر بادانی شیخ, was the son of Mu'luk Sháh of Badáon and pupil of Shaikh Mubárak of Nágór. He is the author of a work called "Muntakhab-ut-Tawárikh". He was a very learned man, and was frequently employed by the emperor Akbar to make translations into Persian from the Arabic and Sanskrit, as in the case of "Mu'jam-ul-Buldán," "Jámi'-ur-Rashídí", and the "Rámáyan". He also composed a moral and religious work, entitled "Naját-ur-Rashíd," and translated two out of the eighteen Sections of the "Mahábhárat," and made an abridgment of the History of Kashmír in 1591 A. D., 999 A. H. The year of his death is not known, but he was living in 1596 A. D., 1004 A. H., in which year he completed the Muntakhab-ut-Tawárikh. His poetical name was Kídírī.

He died at Badáon, in 1004. For a detailed biography *vide* Journal, Asiatic Society, Bengal, 1869, Pt. I, p. 118; and Dowson, V, 477.]

**'Abdul-Kadir Suhrawardi,** عبد القادر سہرواری, author of the work called "Adáb-ul-Murid."

**'Abdul-Kadir Bedil (Mirza),** میرزا عبد القادر بیدل a celebrated poet, better known by his poetical name of Bedil or Mirzá Bedil. He was a Tartar of the tribe of Birlás; in his youth he was employed by prince A'zam Sháh, son of Aurangzib, but being one day ordered by the prince to write a panegyric in his praise, he resigned the service and never afterwards served any one. He is the author of several works, such as "Muhiť A'zam"; "Chár 'Unsur"; "Inshá-i-Bedil", also called Ruk'át-i-Bedil, and of a Diwán or book of Odes in Persian, containing 20,000 couplets. He died in the commencement of the reign of Muhammad Sháh, on the 24th November 1720 O. S., 4th Safar, 1133 H. He is also the author of a work called "Nukát-i-Bedil," containing the memoirs of Shaikh Junaid, third in descent from the celebrated Shaikh Sáfi, and grandfather of Sháh Ismá'il Safawi, king of Persia.

*Vide* Sprenger, Catalogue of Oudh MSS., p. 379.]

**'Abdul-Kadir Gilani or Jilani or Jili (Shaikh),** also called Pír-i-Dastgír and Ghauṣ-ul-A'zam Muhiy-ud-dín, a saint, who is said to have performed a number of miracles during his lifetime. He was born in Gilán or Jilán in Persia, in the year 1078 A. D., 471 A. H., and was greatly revered for his learning, his piety, and the sanctity of his manners. He died on the 22nd February 1166 A. D., 17th Rabí' II, 561, aged 91 lunar years, and is buried at Baghdád, where he held the place of guardian of Abú-Hanífa's tomb. The order of Dervishes, called after him the Kádiris, acknowledge him as founder. His tomb is held in high veneration amongst the Muhammadians. He is said to have written many books on Mystical Theology, amongst which are the "Futúh-ul-Ghaib", "Malfúzát-i-Kádirí" in Arabic, and a translation of the same in Persian, named "Malfúzát-i-Jiláni." Another work of his in Arabic on Jurisprudence is called Ghunyat-ut-Tálibín, and another work on Sufism is entitled Bahjat-ul-Asrár, and a book of Odes called Diwán-i-Ghaus-ul-A'zam. *Vide* Muhammad Kásim (Sayyid) and Abdáls.

Some say that he was born at Jil, a village near Baghdád; hence he should be called Jilí.]

**'Abdul-Kadir (Maulana),** مولانا عبد القادر دھلوی of Dílhí, the son of Maulawí Wálí-ullah. He is the author of an Urdu commentary on the Kurán, entitled "Tafsír Múzih-ul-Kurán."

**'Abdul-Kadir Naini (Maulana),** عبد القادر نائینی, a poet who was a native of Náiñ near Isfahán, and contemporary with Shaikh Sa'dí.

**'Abdul-Kadir**, a resident of Devi, a village in the district of Lakhnau. From the Jâmi'-ut-Tawârikh of Rashîd-uddîn he translated that portion which is called the book of Pâtanjal, into easy Persian, at the request of Major Herbert in May 1823. It is a collection of all the sciences, and one of the most valuable works of the sages of Hind. It contains an account of their various sects, and the history of their ancient kings, also the life of Sâkyamuni.

**'Abdul-Kâhir Jurjani (Shaikh)**, son of 'Abdur-Rahmân, was the author of the book called "Dâlîl-ul-'Ujâz," and several other works. He died in 1081 A. D., 474 A. H.

**'Abdul-Karîm**, عبد الكريم, surnamed Imám-uddîn Abû Kásim, author of the "Sharh Kabîr" and "Sharh Saghir".

**'Abdul-Karîm bin-Muhammad al-Hamadani**, author of a Persian Commentary on the Sirâjîya of Sâjâwandî, entitled "Fâraiz-ut-Tâjî Sharh Fâraiz is-Sirâjî".

**'Abdul-Karîm Sindhi (Mulla)**, عبد الكريم سنهدي, a native of Sindh who served under Khwâjâ Mahmûd Gâwâni in the Dakhin, and was living about the year 1481 A. D., 886 A. H. He is the author of the history of Sultân Mahmûd Bahmanî, entitled "Târikh-i-Mahmûd-Shâhi".

**'Abdul-Karîm**, a native of Dihlî, who accompanied Nâdir Shâh to Persia, and wrote a history of that conqueror about the year 1754 A. D., 1168 A. H., entitled "Bayân-i-Wâki'".

Regarding this work, *vide* Dowson, Elliot's History of India, VIII, 124.]

**'Abdul-Karîm**, Mîr, of Bukhârâ, who died at Constantinople about 1246 H. (1830 A. D.) He is the author of a history of Afghânistân and Turkistân (1740 to 1818 A. D.), translated into French by C. Schefer, Paris, 1876.]

**'Abdul-Karîm**, Munshi, who died about thirty years ago. He is the author of the Târikh-i-Ahmad, a history of Ahmad Shâh Durrâni and his successors. The Persian text was lithographed in 1266, and an Urdu translation under the title of Wâki'ât-i-Durrâni was issued at Kânpur in 1292 H. (1875 A. D.) 'Abdul-Karîm also wrote a larger work, entitled Mâhârâba-i-Kâbul o Kandahâr, (1265 H.) which contains the heroic deeds of Akbar Khân, son of Dost Muhammad Khân, and is chiefly based on the Akbar-nâma written in verse by Munshi Kâsim Jân; and the Târikh-i-Panjâb tuhfatul-lil-âkbâb, (A. H. 1285) on the Sikh wars.]

**'Abdul-Kuddus Gangohi (Shaikh)**, شیخ عبد القدس, Kinkoomi, a native of Gangoh, near Dihlî, was a descendant of Abû-Hanîfa of Kâfâ, and a famous saint of India. He died on the 27th November, 1537 A. D., 23rd Jumâda II, 944 A. H., the chronogram of the year of his death being "Shaikh-i-ajall." His grandson Shaikh 'Abdun-Nabi held a high post in the reign of Akbar, but was subsequently imprisoned and murdered.

**'Abdullah**, عبد الله بن عبد المطلب, the father of Muhammad the Prophet, was a younger son of 'Abdul-Muttalib the son of Hâshim. He was remarkable for his beauty, and though a driver of camels, he is said to have possessed such merits, that his hand was solicited in marriage by the fairest and the most virtuous of the women of his tribe. He was so universally admired, that on the night of his nuptials one hundred young females expired in despair. His wife Amina, though long barren, at last became the mother of Muhammad. 'Abdullah died during the lifetime of his father, eight days (some say eight years) after the birth of his son, and left his widow and infant son in very mean circumstances, his whole substance consisting of only five camels and one female Ethiopian slave. 'Abdul-Muttalib, his father, was therefore obliged to take care of his grandson Muhammad, which he did and at his death enjoined his

eldest son Abû-Tâlib to provide for him for the future. 'Abdullah died about the year 571 A. D.

**'Abdullah bin-'Ali al-Halabi**, was one of the first writers on Shi'i jurisprudence, as he was amongst the earliest compilers of the traditions of that sect. It does not appear that any of his legal compositions are extant.

**'Abdullah**, عبد الله بن رواحة, son of Rawâha, was an Arabian poet who signalized himself in arms as well as poetry. He became an associate of Muhammad and was sent with the army, of which Zaid was the chief, against the Greeks, and was killed at Mûta in Syria with Zaid and Ja'far the brother of 'Ali, in 629 A. D., 8 H.

**'Abdullah son of Zubair**, عبد الله بن زبیر, was the first Musalmân born at Madîna amongst those who were called 'Muhâjirîn', that is to say, fugitives from Mecca. After the battle of Karbalâ in 680 A. D., in which Husein the son of 'Ali was slain, the inhabitants of Mecca and Madîna, perceiving that Yazid did all that lay in his power to suppress the house of 'Ali, made an insurrection against Yazid, the second khalifa of the house of Umayya, and proclaimed 'Abdullah khalifa in the city of Mecca. The Musalmâns of Syria also, after the death of Yazid and Mu'âwiya the 2nd, acknowledged him for the space of 128 days, after which time Marwán the son of Hâkam was proclaimed khalifa in the city of Damascus. 'Abdullah still remaining in the city of Mecca, was besieged there in 691 A. D., 72 A. H., by Hajjâj, general of the khalifa 'Abdul-Malik. The siege lasted 8 months and 17 days, after which 'Abdullah made a sally upon the enemy, destroyed a great number of them with his own hand, and was at length killed fighting valiantly in 692 A. D., 73 A. H. His head was cut off, and sent to the khalifa 'Abdul-Malik.

**'Abdullah**, عبد الله بن مسعود, son of Mas'ûd, companion of Muhammad. He died in 652 A. D., 32 A. H.

**'Abdullah**, عبد الله بن مباس, son of 'Abbâs the uncle of Muhammad, was distinguished as a teacher of the sacred book. Before he was ten years of age, he is said to have received inspiration from the angel Gabriel. He was born in 619 A. D., three years before the Hijra (622), and was considered the ablest interpreter of the Kurâ' then in existence. He was appointed governor of Basra by the khalifa 'Ali, and remained there for some time. He then returned to Hijâz, and died at Tâyif, a town lying 60 miles eastward of Mecca, in 687 A. D., 68 A. H., aged 70 years. His mother Umm-ul-Fazl was the sister of Maimûna, one of the wives of Muhammad.

**'Abdullah**, عبد الله بن عمر, son of 'Umar the second khalifa after Muhammad, was one of the most learned Arabians amongst the contemporaries of Muhammad. He died in 692 A. D., 73 A. H. He is famous for his liberality.

**'Abdullah**, عبد الله بن يزيد, son of Yazid, was celebrated as a lawyer in the 7th century. He was the disciple of Abû-Huraira and Abû-'Abbâs, companions of Muhammad, and lived till the hundredth year of the Hijra, or 718 A. D., 100 A. H.

**'Abdullah**, عبد الله بن علي, the son of 'Ali, son of 'Abdullah, son of 'Abbâs, the uncle of Muhammad, was the uncle of the first two khalifas of the Abbasides, viz., Abul-'Abbâs al-Saffâh and Al-Mansûr, under whom he served as general against the khalifa Marwán, and having vanquished that prince, proclaimed his nephew Al-Saffâh. He was guilty of horrible cruelties on the family of the Ommaides. When his eldest nephew died, his brother Al-Mansûr took upon him the government, which displeased 'Abdullah so much, that he raised an army against him, but was defeated and afterwards perfidiously murdered in 754 A. D., 137 A. H.

**'Abdullah,** عبد الله بن راوند, the son of Ráwand, was the founder of an impious sect, who were called after him the Ráwandites, during the Khiláfat of Al-Mansúr the Abba-side, about the year 776 A. D.

**'Abdullah,** عبد الله, the son of Shams-uddín, author of the marginal notes on the "Talwíh," entitled "Háshiyá bar Talwíh," a work on jurisprudence.

**'Abdullah,** عبد الله بن طاهر, the son of Táhir, the general of Al-Máimún. He succeeded his brother Táhir in the government of Khurásán about the year 828 A. D., 213 A. H., reigned 17 years, and died in 844 A. D., 230 A. H. He was succeeded by his son Táhir II.

**'Abdullah Abu-Muslim,** عبد الله ابو مسلم, author of the Commentary on the Kúrán, called "Sahih Muslim." He was born in 817 A. D., 202 H., and died in the year 875 A. D., 261 H. He is called by some writers Abú-Husain Muslim bin-al-Hajjáj bin-Muslim al-Kushári, and by others Muslim bin-Hajjáj Nishápúri, which see.

**'Abdullah,** عبد الله بن طیب السرخسی, the son of Tayyib al-Sarakhsí, preceptor to the Khalifa Mu'tazid Billah, by whom he was put to death A. D. 899, 286 A. H. He is the author of the "Bahr-ul-Manáfiq," and Iságújí (a commentary on the Isagoge of Porphyras).

**'Abdullah,** عبد الله بن عذی, the son of 'Adiy, author of the Kitáb Kámíl. He died in 975 A. D., 365 A. H.

**'Abdullah,** author of a collection of Letters, entitled Inshá-i-'Abdullah.

**'Abdullah,** عبد الله بن مسام بن قتيبة, the son of Muslim, the son of Kútáiba, was the author of the work called "Kitáb-ul-imárif," and several other works. He died in 889 A. D., 276 A. H.

**'Abdullah,** عبد الله, author of the Persian work on jurisprudence, called "Aljákím us-Sálát."

**'Abdullah,** عبد الله کلبرگی, of Kulbarga, author of a work called "Fars-náma," written in 1407, A. D.

**'Abdullah Ansari (Khwaja),** عبد الله انصاری (کھواجہ), surnamed Shaikh Abú Ismá'íl, the son of Abú-Mansúr, the son of Abú-Ayyúb. He was born at Hirát in May, 1006 A. D., Shá'bán, 396 A. H., and is the founder of the sect called Ansáris in Hirát and Khurásán. He died on the 2nd July, 1088 A. D., 9th Rabí' I., 481 A. H., aged 84 lunar years, and is buried at Hirát in a place called Gázurgáh. 'Abdullah was struck with stones by the boys when he was doing penance, and expired.

**'Abdullah bin-'Ali bin-Abu-Shu'ba al-Halabi,** عبد الله بن على بن ابو شعبه الحلبی. One of the earliest writers both on the Hadís and Law of the Imámiya sect. His grandfather, Abú-Shu'ba, is related to have collected traditions in the time of the Imáms Hasan and Husain. 'Abdullah wrote down these traditions, and presented his work, when completed, to the Imám Ja'far Sádik, by whom it is said to have been verified and corrected.

**'Abdullah bin-'Ali,** author of the work called "Sirak ul-Hindí," which he paraphrased from the Persian into the Arabic, for it had been originally translated from Sanskrit into the Persian.

**'Abdullah Ahrar, احرار**, author of the "Malfúzát-i-Khwája 'Abdullah," containing the doctrines of the Nakshbandis, and of the "Anfús-us-Sálíkín."

**'Abdullah,** عبد الله بن سالم, the son of Salám, author of the questions which Muhammad was asked on the subject

of his prophecy. He is also the author of a work, called "Azmat-ul-Mankúl." Another work, called "Házár Ma-sayif," is ascribed to him.

**'Abdullah,** عبد الله بن محمد, son of Muhammad, sur-named Kaláni, an Arabian author. He died in 1121 A. D., 515 A. H.

**'Abdullah bin-Fazl-ullah,** of Shíráz, author of the "Tárikh-i-Waqáf."

The first four volumes of this work, which may be looked upon as a continuation of the "Juháñ-kushád," go as far as Shá'bán, 690. (March, 1300). Subsequently, the author added a fifth volume which relates the events down to the year 728 (1328 A. D.); *vide* Dowson, Elliot's History of India, III, 21.]

[**'Abdullah** is also the name of the author of the *Tárikh-i-Jáhád*, an Afghán History, written during the reign of Jahángir; *vide* Dowson, IV, 434.]

**'Abdullah,** عبد الله ابن الباقعی شافعی, the son of 'al-Yáfi' Sháfi'i, author of the Arabic work called "Rauzat-un-Rayáhín," containing a detailed account of the lives of Muhammad, the twelve Imáms, and of all the saints of Arabia, Persia, and Hindústán.

**'Abdullah Shattari** (Shaikh), a descendant of Shaikh Shiháb-uddín Suhrawardí. He came from Persia to India, and died in Málwá, A. D. 1406, 809 H., and is buried there.

Regarding the Shattáris *vide* Journal, Asiatic Society, Bengal, 1874, Pt. I, p. 216.]

**'Abdullah Hatifi,** *vide* Hátífi.

**'Abdullah Khan Uzbak,** عبد الله خان ازبک, was a renowned officer in the time of Akbar. He was made governor of Mandú (Málwá) in 1562 A. D., and afterwards rebelled against the king, but was defeated and compelled to leave the country.

For further notes *vide* Kin Translation I, p. 320.]

**'Abdullah Khan,** عبد الله خان ازبک, chief of the Uzbaks, was the son of Sikandar Khán, the son of Jání Beg Khán, a descendant of Júji Khán, son of Chingiz Khán. After the death of his father (during whose life he had several battles with him), he ascended the throne of Samarkand and Bukhárá in 1582 A. D., 990 A. H., invaded Khurásán and took Hirát after a siege of nine months in 1585 A. D., 993 A. H. Its governor 'Alí Külf Khán with several other chiefs were put to death, and the city was plundered. He was contemporary with Sháh 'Abbás of Persia and Akbar Sháh, and died after a reign of 15 years, aged 66, on the 12th February 1597 A. D., 5th Rajab 1005 A. H. The chronogram of the year of his death is "kiyámat káyim shud." He was succeeded by his son 'Abdul-Múmin Khán.

**'Abdullah Khan Firuz-Jang,** عبد الله خان فیروز جنگ, a descendant of Khwája 'Abdullah Aljárá. He came to India in the latter end of the reign of the emperor Akbar, was raised to the rank of 6000 by the emperor Jahángir, and died in the time of Sháh Jahán, A. D. 1644, 17th Shawwál 1054, aged nearly 70 years.

**'Abdullah Khan (Sayyid),** سید عبد الله خان, styled Kutbul-Mulk, was governor of Alláhábád from the time of Bahádur Sháh, emperor of Dihlí, and his younger brother Sayyid Husain 'Alí Khán, that of Bihár. These brothers sprung from a numerous and respected family of the descendants of the prophet, who were settled in the town of Bárha, and in consequence of this origin, they are best known in India by the name of Sádát, or Sayyids, of Bárha. Farrukh-siyar, who by the aid of these two brothers had ascended the throne of Dihlí, on his accession in January 1713 A. D., 1125 A. H., made the former his prime-

minister, with the title of Kūtb-ul-Mulk, and appointed the latter Amir-ul-Umarā. Husain 'Ali Khán was assassinated by Mir Haidar Khán at the instigation of the emperor Muhammad Sháh on the 18th September 1720 O. S., 27th Zil-ku'da 1132, and his brother 'Abdullah Khán, who made some resistance, was defeated and taken prisoner on the 4th November following, 14th Muhamarram 1133, and died in confinement after three years on the 19th September 1723 O. S., 30th Zil-hijja 1135. The remains of Husain 'Ali Khán were transferred to Ajnáir for burial. His brother 'Abdullah was buried at Dihli.

Regarding the Sayyids of Bárha, *vide* Áin Translation, I, p. 390; and for 'Abdullah Kūtb-ul-Mulk, *vide* Dowson, VII, 447ff.]

**'Abdullah Kutb-Shah,** عبد الله قطب شاه, the sixth Sultán

of the Kūtb-Sháhí dynasty of Golkonda in Haidarábád, Dakhin. He succeeded Muhammad Kūtb Sháh, and reigned many years under the protection of the emperor Sháh Jahán, to whom he acknowledged himself tributary, and paid an annual sum; but in the year 1656 A. D., 1066 A. H., he displeased that monarch, and brought upon himself much trouble. The emperor had commanded him to permit his prime-minister Mir Muhammad Sa'íd and his son Muhammad Amín to repair with their effects to court. Kūtb-Sháh disobeyed the mandate, and confining Muhammad Amín, then at Haidarábád, seized part of his wealth. The prince Aurangzib, then governor of the imperial territories in the Dakhin, enraged at this conduct, marched to Haidarábád, which he took and plundered. 'Abdullah was obliged to purchase pardon by a contribution of a crore of Rupees, and the gift of his daughter in marriage to the son of his enemy, the prince Sultán Muhammad. From this time 'Abdullah, during the remainder of his life, was in fact a vassal of the empire. 'Abdullah Kūtb-Sháh died in June 1674 A. D., Rabi' I 1085 II., and was succeeded by his son-in-law Abul-Husán.

**'Abdullah Mansur,** عبد الله منصور, author of the Tarjama-i-Tabakát-i-Súfiya, containing the lives of the most celebrated Súfis and Shaikhs.

**'Abdullah Mirza,** عبد الله میرزا, was the son of Ibráhím Mirzá, the son of Sháhrukh Mirzá, and great-grandson of Amír Timur. Upon his father's death (about the year 1443 A. D.), he became possessed of the sovereignty of Fárs, or Persia; but four years after, he was dispossessed by one of his cousins-german, named Mirzá Abú-Sa'íd, and was obliged to fly to his uncle Mirzá Ulugh Beg, who then reigned in Transoxiana, and who gave him his daughter in marriage. Some time after, Ulugh Beg having been defeated in a battle against his son Mirzá 'Abdul-Latíf, and afterwards put to death by him in October 1449 A. D., Ramazán 853 A. H., and the latter not enjoying the success of his parricide above six months, 'Abdullah, as son-in-law to Ulugh Beg, took possession of his dominions: but Mirzá Abú-Sa'íd, his cousin-german, declared war against him, and defeated him in a pitched battle, in which he perished. This event took place in the year 1451 A. D., 855 A. H.

**'Abdullah (Mauláná),** مولانا عبد الله, son of Ilahdád. He is the author of Sharh Mizán-il-Mantık and several other works. He was a native of Dihli, flourished in the reign of Sultán Sikandar, and died in 1516 A. D., 922 H.

**'Abdullah,** Mauláná of Sultánpúr, a learned bigoted Sunní at Akbar's Court. He had the title of 'Makhdíum-ul-Mulk.' He played a prominent part in the religious discussions which led Akbar to renounce Islám. He died, or was poisoned, in 990 H. *Vide* Áin Translation, p. 544, and p. vii (of Abul-Fazl's Biography).]

**'Abdullah Tamimi,** عبد الله تدمي, author of the Arabic work called "Rauzat-ul-Ábrár," which contains the

history of Muhammad, and Memoirs of many of his companions.

**'Abdullah Tirmizi (Mír),** عبد الله ترمذی, was an elegant

poet and wrote an excellent Nastálík hand, for which he received from the emperor Jahángir the poetical name of Wasfi, or praise worthy, and the title of Muškén-Kálam, that is to say, out of whose pen flowed musk. He is the author of several poems. His death happened in the year 1626 A. D., 1035 A. H. His tomb stands at a place in Agra, called Nagála Jawáhir.

For the inscription on his tomb, and his son Muhammad Sálih, Kashfí, *vide* Proceedings, Asiatic Society Bengal, 1874, p. 162.]

**'Abdul-Latíf,** عبد الطفیل, a celebrated physician, born at

Baghdád A. D. 1261, 660 A. H. To the acquirement of medical knowledge he applied himself with diligence; and it was chiefly with this view that, in his 28th year, he left Baghdád in order to visit other countries. Having spent a year in Mausíl, he removed to Damascus in Syria and thence to Egypt, where the people of the highest rank continued to vie with each other in cultivating his friendship. He afterwards travelled to Aleppo, and resided several years in Greece. Of 160 treatises which he composed on various subjects, only one, entitled "Historia Egypci Compendium," has survived the ravages of time. He died suddenly at Baghdád in his 65th year.

**'Abdul-Latíf,** عبد الطفیل, a great-grandson of Amír Ti-

mur. In October 1449 A. D., he defeated his father Mirzá Ulugh Beg in an action near Samarkand, took him prisoner and put him to death. He did not long enjoy his success, for he had scarcely reigned six months, when he was murdered by his own soldiers on the 9th May 1450, 26th Rabí I, 854 A. H. His head was separated from his body and sent to Hirát, where it was placed on the gate of the college built by his father.

**'Abdul-Latíf,** عبد الطفیل, a native of Kázwin, and author of the work entitled "Lubb-nt-Tawárikh," a history of Persia, written in the middle of the 16th century.

**'Abdul-Latíf (Mulla),** ملا عبد الطفیل, of Sultánpúr, was the tutor of the prince Aurangzib. In the last years of his life he became blind, received from the emperor Sháh Jahán a few villages free of rent for his support, and died in the year 1632 A. D., 1042 A. H.

**'Abdul-Latíf,** author of a collection of Letters called "Inshá-i-'Abdul-Latíf."

**'Abdul-Latíf,** عبد الطفیل, author of the work called Latáif-i-Ma'nawi, a commentary on the difficult passages of the Maṣnawi of Maṣnáwí Rúm, written in 1610 A.D. He also is the author of a Dictionary, called "Latáif-ul-Lughát."

Regarding the author *vide* Journal, Asiatic Society, for 1868, p. 32.]

**'Abdul-Maal,** عبد المعاں, author of a system of Geography, written in the Persian Language, and entitled "Masáhat-ul-Arz," or the survey of the earth.

**'Abdul-Majid Khan,** عبد الحمید خان, the Turkish emperor of Constantinople, was born on the 23rd April, 1823, and succeeded his father Mahmúd II, on the 2nd July, 1839, A. D., 1277 A. H. He died on the 25th June, 1861, aged 39 years, and was succeeded by his brother 'Abdul-'Azíz.

**'Abdul-Majid Khan,** عبد الحمید خان, entitled Majd-ud-daula, a nobleman who was promoted by Ahmad Sháh of Dihli to the rank of 3rd Bakshíghur or paymastership, in 1748 A. D., 1161 A. H. He died in the year 1752 A. D., 1165 A. H.

**Abdul-Majid (Shaikh),** شیخ عبد الماجید, a learned man who flourished in the time of Sháh Jahán and wrote history of that emperor entitled Sháh Jahán-náma.

[This seems to be a mistake for 'Abdul-Jamíd.]

**'Abd-al-Malik, جد الملك بن مروان,** the son of Marwán I., was the 5th Khalifa of the house of Umayya (Ommáids). He succeeded his father at Damascus, on the 13th April, c. 75 A. D., 3rd Ramazán, 65 A. H., surpassed his predecessors in military exploits and extended his power as far as Spain in the west, and India in the east. He was so generous as not to take a church from the Christians, which they had refused to grant him when he requested it. He was called Abú-Zuláb or "father of flies," because his breath was so offensive that it killed the very flies that settled on his lips. He reigned upwards of 21 lunar years and died in October, 705 A. D., Shawwál, 86 A. H. He was succeeded by Wahid I., the eldest of his sixteen sons, who greatly extended the Moslem dominions.

**'Abdul-Malik, عبد الملك بن صالح,** the son of Sálih, the son of 'Abdullah, the son of 'Abbás, was related in blood to the prophet Muhammad; was invested by Hárún-ur-Rashíd, the Khalifa of Baghdád, with the government of Egypt, in which he continued till about the year 794 A. D., 178 A. H., when Hárún, suspecting that he was engaged in some cabals, in order to obtain the empire, threw him into prison, where he remained till Hárún's death. His son released him, and invested him with the government of Syria, A. D. 809, 193 A. H.

**'Abdul-Malik, عبد الملك ابن زهر,** an eminent Arabian physician, commonly called by Europeans Avenzor, a corruption of Ibn-Zühr. His full name is Abú-Marwán 'Abdul-Malik ibn-Zühr. He flourished about the end of the 11th or the beginning of the 12th century. He was of noble descent, and born at Sevilla, the capital of Andalusia, where he exercised his profession with great reputation. His grandfather and father were both physicians. It is said that he lived to the age of 135; that he began to practice at 40 or, as others say, at 20; and had the advantage of a longer experience than almost any one ever had, for he enjoyed perfect health to his last hour. He left a son, also known by the name of Ibn-Zühr, who followed his father's profession, was in great favour with Al-Mansúr, emperor of Morocco, and wrote several treatises on physic. Avenzor wrote a book, entitled "Taynúsür fi-l-mudáwát wat-tadlín", which is much esteemed. This work was translated into Hebrew in 1280 A. D., and thence into Latin by Paravicinus, whose version has had several editions. The author added a supplement to it, under the title of Jámí, or Collection. He also wrote a treatise "Fil-adwiyat wal-aghziyat", i. e., of medicines and food, wherein he treats of their qualities. Ibn-Zühr was contemporary with Ibn-Rashíd (Avroës), who more than once gives him a very high and deserved encomium, calling him admirable, glorious, the treasure of all knowledge, and the most supreme in medicine from the time of Galen to his own.

**'Abdul-Malik, عبد الملك,** king of Fez and Morocco, was dethroned by his nephew Muhammad, but he afterwards defeated Sebastian, king of Portugal, who had landed in Africa to support the usurper. The two African monarchs and Sebastian fell on the field, 1578 A. D. (986 A. H.)

**'Abdul-Malik (Khwája),** a native of Samarkand who held the office of Shaikh-ul-Islám in that city in the reign of Amír Timur.

**'Abdul-Malik Samani I., عبد الملك ساماني,** a king of the house of Sámán, and son of Amír Núh I., whom he succeeded in 954 A. D. (343 A. H.). He reigned in Khurásán and Mawarán-nahr seven and a half years, and was killed by a fall from his horse while playing at ball in 961 A. D. (350 A. H.) He was succeeded by his brother Amír Mansúr I.

**'Abdul-Malik Samani II., عبد الملك ساماني,** an Amir

of the house of Sámán, was elevated to the throne of Khurásán, after his brother Amír Mansúr II., in 998 A. D. (388 A. H.). He was the last Amir, or king, of the race of the Samanides. He reigned only a few months, and was defeated in battle against Sultán Mahmúd of Ghazní in 999 A. D., who took possession of his country. 'Abdul-Malik was shortly after murdered.

**'Abdul-Manaf, عبد المناف,** or 'Abd-Manáf, (*i. e.* slave of the idol Manáf) the great-great-grandfather of Muhammad, was the son of Kusayy, who aggrandized the tribe of the Kuraish by purchasing the keys of the Ka'bá from Abú-Ghassán, a weak and silly man, for a bottle of wine. Kusayy was succeeded by his second son 'Abdul-Manáf, to whom the prophetic light, which is said to have manifested itself in his face, gave the right of primogeniture. After his death, his son Háshim, the father of 'Abdul-Mutálíb, succeeded.

'ABD-MANÁF is also the name of a son of the Prophet, who died in infancy.]

**'Abdul-Mannan (Mir), میر عبد المنان,** son of Mir Nu'mán Khán, son of Khwája 'Abdur-Rahím Khán of Andiján. He served under the celebrated Nizám-ul-Mulk Asaf-Jáh in the Dakhan for several years, was an excellent poet, and is known under the poetical name of 'Ibrat.

**'Abdul-Mumin, عبد المؤمن,** a man of obscure origin and son of a potter, who seized the crown of Morocco after destroying the royal family. He extended his dominions by the conquest of Tunis, Fez, and Tremezen. He meditated the invasion of Spain, when death stopped his career in 1156 A. D. His son Yúsuf who succeeded him, carried his ambitious views into effect.

**'Abdul-Mumin Khan, عبد المؤمن خان,** the son of 'Abdullah Khán, chief of the Uzbaks, was raised to the throne after the death of his father at Samarkand in the year 1597 A. D., 1005 A. H. He took Mashhad and put the inhabitants to the sword. He was soon after assassinated by his own officers in 1598 A. D., 1006 A. H.; the chronogram of his death being contained in the words "Badbakht-i-sar-burídá." After his death, Dín Muhammad Khán, the son of 'Abdullah Khán's sister, was placed on the throne; but he fell shortly after, in a battle fought at Hirát, against Sháh 'Abbás, king of Persia.

**'Abdul-Muttalib, عبد المطلب,** the grandfather of Muhammad, the son of Hárísh of the tribe of Kuraish. He is said to have been extremely affable and easy of access, as well as just and generous. The well which God shewed Hagar the mother of Ishmael in the wilderness, is said to have been miraculously discovered to 'Abdul-Muttalib, about five hundred years after it had been filled up by 'Amr, prince of the Jorhomitos. The well is called Zamzam by the Arabs and is on the east side of the Ka'bá, covered with a small building and cupola. Its water is highly reverenced, being not only received with particular devotion by the pilgrims, but also sent in bottles as a great rarity to most parts of the Muhammadan dominions. 'Abdul-Muttalib had ten sons, whose names are as follows: Abú-Tálíb, the father of 'Alí; 'Abbás, the ancestor of the Abbasides who reigned at Baghdád; Hamza; Hárísh; Abú-Lahab; 'Abdullah the father of Muhammad; Al-Makawwam; Zubair; Zirár; Kusam. His younger son 'Abdullah, the father of Muhammad, dying eight days after the birth of his son, 'Abdul-Muttalib was obliged to take care of his grandson Muhammad, which he not only did during his life, but at his death enjoined his eldest son Abú-Tálíb to provide for him for the future. 'Abdul-Muttalib died about the year 579 A. D., at which time Muhammad was about eight years old.

**'Abdul-Nabi (Shaikh), عبد النبي,** son of Shaikh Ahmad, and grandson of Shaikh 'Abdul-Kuddús of Gan-

goh. He was the tutor of the emperor Akbar, and was honored with the dignity of Sadr-us-Sudúr. No Sadr during any former reign had so much favor. The king was for some time so intimate and unceremonious with him, that he would rise to adjust the Shaikh's slippers when he took his leave. At last, through the enmity of Mauláná 'Abdullah Makhdí-úl-Mulk (*vide* p. 6) and others, he fell in the king's estimation, and began to be treated very differently. He was banished to Mecca, and after his return was murdered in the year 1583 A. D. (991 A. H.)

*Vide* *Aín* Translation I, 516, 538, and p. xiii (Abul-Fazl's Biography); also Proc. Asiatic Society, Bengal, January, 1876.]

**'Abdul-Nabi Khan**, served under Aurangzib, and built the large Mosque at Mathurá; *vide* Proc. As. Socy. Bengal, 1873, p. 12.]

**الرَّحِيمُ بْنُ أَحْمَدَ سُورِيٌّ**

**'Abdul-Rahim bin-Ahmad Sur**, عبد الرحمن بن احمد سوری, author of the Persian Dictionary 'Kashf-ul-Lughát.

*Vide* Journal, As. Society, Bengal, for 1868, p. 9.]

**'Abdul-Rahim Khan**, Khán-Khanán, commonly called Khán Mirzá, was the son of Bairám Khán, the first prime-minister of the emperor Akbar. He was born on the 17th December 1556 A. D. (14th Safar 964 H.) and was only four years old when his father was assassinated. When of age, he received the appointment of his father with the same title of Khán-khanán and the government of Gujrat in 1585 A. D. (993 H.) His daughter Jání Begam was married to prince Dáyá'l in the year 1599 A. D. (1607 H.) He translated the "Wákiát-i-Bábár" (Memoirs of the emperor Bábár) from Turki into Persian. After Akbar's death, he served under Jahángir for 21 years, and died a few months before that emperor, shortly after the suppression of Mahálat Khán's rebellion, in the year 1627 A. D. (1036 A. H.), aged 72 lunar years, and lies buried at Dihlí near the Dargah of Shaikh Nizám-uddín Auliá, where his tomb is to be seen to this day. His poetical name was Rahím.

For a detailed biography *vide* *Aín* Translation I, 334.]

**'Abdul-Rahim**, عبد الرحمن one of the principal nobles

who joined Prince Khusráu in his rebellion against his father Jahángir in 1606 A. D. He was taken prisoner with the prince and brought to the emperor at Láhor; by whose order he was sewn up in the raw hide of an ass, kept constantly moist with water, in which miserable condition he remained for twenty-four hours. He was afterwards pardoned; *vide* *Aín* Translation I, 455.

**'Abdul-Rahim Khan**, Khwája, the son of Abul-Kásim. He was a native of Andiján in Farghána, came to India in the reign of the emperor Sháh Jahán, and served under Aurangzib for several years. He died in 1692 A. D. (1103 A. H.)

**'Abdul-Rahman**, عبد الرحمن ابن ملجم, the son of Máljam, the murderer of 'Alí, son-in-law of Muhammad. He was killed by Hasan, son of 'Alí, in January 661 A. D. (Ramazán, 40 A. H.).

No Shi'a would now-a-days call his son 'Abd-urrahmán, just as no Muhammadian would call his son Yazíd.]

**'Abdul-Rahman**, عبد الرحمن ابن ابوکعب, the son of Abú-Bakr, first Khalifa after Muhammad, and brother to 'Aysáh, the favorite wife of the prophet. He died in the same year that his sister died, i. e., in 678 A. D., 58 A. H.

**'Abdul-Rahman**, عبد الرحمن بن محمد حنفی, son of Muhammad Hanif son of 'Alí. He raised a formidable power against Hajjáj, the governor of Arabia, defeated him in several battles, and at last, rather than fall into his hands, threw himself from a house and died, 701 A. D., 82 A. H.

**'Abdul-Rahman**, a popular Afghán poet of Pesháwar. His verses are written with fiery energy, which has made them popular amongst a martial people, and yet with natural simplicity which is charming to the lover of poetry. Not far from the city is his grave, situated on the road to Hazárkháná, the poet's native village.

**'Abdul-Rahman**, عبد الرحمن, a Saracen general of the Khalifa Hishám, (called by some of our authors Abderames) who penetrated into Aquitain and Poitoa, and was at last defeated and slain by Charles Martel near Poitiers, in 732 A. D., 111 A. H.

**'Abdul-Rahman Mustafa**, عبد الرحمن مصطفی, who in Watkin's Biographical Dictionary is called Baba-causchi, was mifti of the city of Calla, in Tonris. He wrote a book called 'The Friend of Princes'. He died in A. D. 1381, 783 A. H. \*

**'Abdul-Rahman**, عبد الرحمن, also called by old writers Abderames, a descendant of the Khélites of the house of Umayya. He was invited to come to Spain, in 756 A. D., 139 A. H., by the Saracens who had revolted; and after he had conquered the whole kingdom, he assumed the title of king of Cordova. He was the founder of the Omáiyades of Spain, who reigned above two hundred and fifty years, from the Atlantic to the Pyrenees. He died in 790 A. D., 174 A. H., after reigning 32 years.

**'Abdul-Rahman Ichi**, or Ichi, the father of 'Kází 'Azl-uddin of Shíráz, a learned man and native of Ich, a town situated 40 farsakhs from Shíráz.

**'Abdul-Rahman**, عبد الرحمن, called by us Abderames, a petty prince in the kingdom of Morocco, who murdered 'Imál-uddin, his predecessor and nephew, and was himself after a long reign assassinated by a chieftain whose death he meditated, 1505 A. D., 911 A. H.

**'Abdul-Rahman**, the Sultán of Fez and Morocco, born 1778, was rightful heir to the throne when his father died; but was supplanted by his uncle, after whose death he ascended the throne in 1823. His eldest son Sidi Muhammad (born 1803) is heir to the throne.

**'Abdul-Rahman Khan**, Nawáb of Jhajjar, who on account of his rebellion during the mutiny of the native troops in 1857 A. D., 1274 A. H., was found guilty and executed at Dihlí before the Kotwál on the 23rd December of the same year. He was a descendant of Najábat 'Alí Khán to whom in 1806, when Sir G. Barlow was Governor-General of India, were granted the large territorial possessions held by the late Nawáb, yielding a yearly revenue of 12½ lacs, and consisting of Jhajjar, Badh, Karaund with its fort, Náraul, &c. In addition to these, expressly for the purpose of keeping up 400 horsemen, the territory of Badwán and Dadri was granted. Up to May 1857, he had always been looked upon as a staunch friend of the British Government; but when the rebellion burst forth, he forgot all his obligations to the British, and sided with the rebels.

**'Abdul-Rahman Khan**, عبد الرحمن خان, Sadr-us-Sudúr of Kánpúr, a rebel and a staunch supporter of Nána Sáhib, when that ruffian commenced his career. He was hanged at Kánpúr, in June 1858, 1274 A. H.

**'Abdul-Rahman Sulami (Shaikh)**, author of the "Tabákát Súfiya", a work on Sufism. He died in 1021 A. D., 412 A. H. He is also called Abú-'Abdur-rahmán.

**'Abdul-Rahman**, son of 'Abdul-'Azíz Nakshbandí, the father-in-law of Sultán Shikoh, who married his daughter in A. H. 1062, the 26th year of Sháh Jahán.

**'Abdul-Rahman Chishti,** عبد الرحمن چشتی, author of the *Mir-áti-Mas'udí*, which contains the legendary history of Sáliar Mas'úd Gházi, buried at Baháriach in Andh. 'Abur-rahmán died during the reign of Aurangzib in 1094 H. For extract translations *vide* Dowson, Elliot's History of India, II, 513. An Urdú translation of the *Mir-áti-Mas'udí* was lithographed at Kánpur, 1287 H., under the title of 'Gházá-náma-i-Mas'ud.']

**'Abdul-Rashid,** عبد الرشید, was the son of Sultán Mas'úd of Ghazní. He began to reign, after deposing and confining his brother 'Alí in 1052 A. D., 443 H. He had reigned but one year, when Tughril, one of his nobles, assassinated him and mounted the throne of Ghazní. Tughril reigned only forty days, and was murdered on the Persian New Year's day in March 1053 A. D., 444 H., when Farrukh-zád, a brother of 'Abdur-Rashid, succeeded him.

**'Abdul-Rashid (Mír),** میر عبد الرشید, son of 'Abdul-Gháfir-ul-Husainí. He lived in the time of the emperor Sháh Jahán, and wrote chronograms on his accession to the throne of Dihlí in 1628 A. D., 1037 A. H. He is the author of the Persian Dictionary called "Farhang-i-Rashídí", also of the "Muntakhab-ul-Lughát", a very useful Arabic Dictionary, with Persian explanations, dedicated to the emperor Sháh Jahán. Another work of his is called "Risála-i-Muarrabát."

The *Farhang-i-Rashídí*, which was written in 1061 (A. D. 1653), is the first critical dictionary of the Persian language, and has been printed by the Asiatic Society of Bengal; *vide* Journal, Asiatic Society, Bengal, 1868, p. 20.]

**'Abdul-Rashid Khan,** عبد الرشید خان, son of Sultán Abú-Sa'íd Khán, king of Káshghar. He was the contemporary of Humáyún, the emperor of Dihlí. Mirzá Háidar, author of the *Tárikh-i-Rashidi*, dedicated his work to him.

*Vide* Dowson, Elliot's History of India, V, 127; and *Aín Translation I*, 460.]

**'Abdul-Razzak,** عبد الرزاق, a chief of the Sarbadáls of Sabzwár. He was at first employed by Sultán Abú-Sa'íd Khán as a Yasáwi, or mace-bearer, but after his death, when confusion took place, he possessed himself of Khurásán in 1336 A. D., 737 A. H., and was slain, after one year and two months, by his brother Wajih-uddín Mas'úd in September 1337, Safar 738 A. H. Mas'úd reigned seven years, and was deposed by his brother Shams-uddín, who after a reign of four years and nine months was slain at Sabzwár by Háidar Kássáb. After him Amir Yahya Kiráti made himself master of Khurásán, and gave the command of his troops to Háidar Kássáb. In the month of December 1353 A. D., 754 A. H., Yahya slew Tughán Timur, a descendant of the Mughul kings, in battle, and was himself slain by his nobles, after he had reigned four years and eight months. After him they raised Khwája Lutf-ullah, the son of Khwája Mas'úd, to the masnad. He was slain after a short time by Hasan Dáningháni, who reigned four years and four months, when Khwája 'Alí Muayyad slew him, and reigned eighteen years in Khurásán, after which he made over his country to Amír Timur who passed Khurásán in 1380 A. D., 782 A. H. 'Alí Muayyad was killed in a battle in the year 1386, 788 A. H., and with him terminated the power of the Sarbadáls.

**'Abdul-Razzak,** Kamál-uddín, son of Jalál-uddín Is-hák, born at Hirát on the 12th Sha'bán, 816 (6th November, 1413). He is the author of the historical work entitled "Matla'-us-s'a'dain". He died in 887 (A. D. 1482); *vide* below sub Kamál, and Dowson, IV, 90.]

**'Abdul-Razzak,** عبد الرزاق, the son of Mirzá Ulugh Beg, the emperor Bábár's uncle. He was killed by the command of that monarch, before his invasion of India, for raising disturbances at Kábul, about 1509 A. D., 916 A. H.

**'Abdul-Razzak (Mulla),** عبد الرزاق ملا, of Láhiján, author of the "Gauhar-i-Murád," a dissertation on the creation of the world and the pre-eminence then given by God to man, dedicated to Sháh 'Abbás II of Persia. He lived about the year 1660 A. D., 1072 H. His poetical name is Fayyáz.

**'Abdul-Salam,** عبد السلام بن محمد, son of Muhammad, a celebrated learned man, and author of the "Tafsír Káfir," a commentary on the Kurán. He died in the year 1095 A. D., 488 A. H.

**'Abdul-Salam,** قاضي عبد السلام بن معاذی, (Kází) of Badáon, son of 'Atá-ul-Hakk. He is the author of the commentary called "Tafsír Zád-ul-Khírat" in Urdú, consisting of 200,000 verses, which he completed about the year 1828 A. D., 1244 H., as the name of the work shows.

**'Abdul-Salam,** عبد السلام, a famous philosopher and physician, who died at Damascus in 1443 A. D., 847 H.

**'Abdul-Salam,** ملا عبد السلام, (Mullá) of Láhor, a pupil of Amír Fath-ullah Shirází. He died in the year 1628 A. D., 1037 A. H. *Vide Aín Translation I*, 545.]

**'Abdul-Salam,** ملا عبد السلام, (Mullá) of Dihlí, was the pupil of Mulla 'Abdus-Salám of Láhor. He wrote the Sharh, or marginal notes, on the commentaries called "Tahzíb", "Manáir" &c., and is also the author of the work on Sufism in Arabic, called "Hall-ur-Rumúz."

**'Abdul-Samad,** عبد الصمد, uncle of the two first Khalífas of the house of 'Abbas, died at a great age during the khiláfat of Hárún-ur-Rashid in the year 801 A. D., 185 A. H. It is said of him that he never lost a tooth, for both the upper and lower jaws were each of one single piece.

**'Abdul Samad,** خواجة عبد الصمد, a noble of Akbar's court, also well-known as calligrapher. He was the father of Sharif, Amir-ul-Umará under Jahángir (*vide Aín Translation I*, pp. 495, 517), and had the title of *Shirín-Kálam*, or sweet-pen.]

**'Abdul-Samad,** عبد الصمد, nephew of Shaikh Abul-Fazl, Secretary to the emperor Akbar. He is the compiler of the work called "Inshá-i-Abul-Fazl," which he collected and published in the year 1606 A. D., 1015 H.

**'Abdul-Samad Khan,** عبد الصمد خان, styled Nawáb Saif-uddaula Bahádúr-Jang, was the son of Khwája 'Abdul-Karím, a descendant of Khwája 'Ubaid-ullah Áhrár. The native country of his father was Samarkand, but he was born at Agra. In his childhood, he went with his father to Samarkand, where he completed his studies. In the reign of Aurangzib he returned to India, and was, at his first introduction to the emperor, raised to the rank of 600, and after a short time to that of 1500, with the title of Khán. In the reign of Jahándár Sháh, the rank of 7000 and the title of 'Alí-Jang were conferred on him. He was made governor of Láhor in the time of Farrukh-siáy, and was sent with a great army against the Sikhs, whom he defeated and made prisoners with Bánáda their chief. He was made governor of Multán by the emperor Muham-mad Sháh with the title of Saif-uddaula, and his son Zakariyá Khán, Súbadár of Láhor. He died in 1737 A. D., 1150 A. H., a year before the invasion of Nádir Sháh. *Vide* Khán-Daurán IV.

The Histories call him *Díler-Jang*, not 'Alí-Jang; *vide also* Dowson, VII, 456, 491, 511.]

**'Abdul-Samad Khan,** عبد الصمد خان, Faujdár of Sarhind, distinguished himself in the Marátha Wars, and was at last beheaded by Bháo in 1174 A. H. (A. D. 1760); *vide* Dowson, VIII, 278.]

**'Abdul-Shukur (Maulana),** مولانا عبد الشکور. His poetical name was Bazmí. He lived in the time of Sháh Jahán about the year 1634 A. D., 1044 A. H.; *vide* Bazmí,

**'Abdul Wahhab (Kazi),** قاضی عبد الوهاب, lived in the time of the emperor 'Alamgír, and died on the 26th November 1675 A. D., 18th Ramazán 1086 A. H. at Dihlí. He is the author of a *Dastúr-ul-'Amal*, which he dedicated to that monarch.

**'Abdul Wahhab (Mir),** میر عبد الوهاب, author of the "Tuzkira-i-Bé-nazír", which he wrote about the year 1758 A. D., 1172 A. H.

**'Abdul-Wahhab,** عبد الوهاب, author of the *Manáki'b-i-Maulawi Rúm*, containing the memoirs of the celebrated Jalál-uddín Rúmí.

**'Abdul-Wahhab bin-Ahmad,** عبد الوهاب بن احمد, author of the Arabic work on theology, called "Anwár Ahmadiya," written in 1518 A. D.

**'Abdul-Wahhab,** or Muhammad bin-'Abdul-Wahhab, founder of the sect of the Wahhabis, was born at Huraimala in the province of Najd in Arabia about the year 1750 A. D.

**'Abdul-Wahid,** عبد الواحد, author of the *Sab'a Samábil*, essays on the duties of Instructor and Student, written in the year 1561 A. D., 969 A. H.

**'Abdul-Wahid (Mir),** میر عبد الواحد, a native of Bilgrám, in Audi, whose poetical name was Sháhidí. He died in his native country on the 11th of December 1608 A. D., 3rd Ramazán 1017 A. H. His son's name was Mir 'Abdul-Jalil, the father of Sayyid Uwais, whose son's name was Sayyid Barkat-ullah.

**'Abdul-Wahid (Mir),** میر عبد الواحد, of Bilgrám. He wrote under two assumed names, *e.g.* Wahid and Zanqí, was an excellent poet in Persian and in Hindi, and is the author of a work in prose and verse, called "Shakastán-i-Khayál," wherein he has mentioned the names of all kinds of sweetmeats. He was killed on the 13th October 1721 A. D., Friday, 2nd Muharram 1134 A. H., in an affray with the zamindars of Ráhún in the Panjáb, the settlement of which place was entrusted to his father Sayyid Muhammad Ashraf.

**'Abdul-Wahidi,** a Turkish poet, author of a *Díván* comprising 30 Kusidas, 200 Ghazals, 29 Tárikhs, and 54 Rubá'is.

**'Abdul-Wasi' of Hansi,** عبد الواسع هانسوی, author of a Persian grammar, called after his name "Risála-i-'Abdul-Wási'." He flourished in the last century, and is also the author of a Hindústání Dictionary, entitled "Gharáib-ul-Lughát".

For further notes *vide* Proceedings, Asiatic Society Bengal, for 1877, p. 121.]

**'Abdul-Wasi' Jabali,** عبد الواسع جبلي, a celebrated poet of Persia, who flourished about the year 1152 A. D., 547 A. H., in the time of Sultán Bahrám Sháh, son of Sultán Mas'ud, of Ghazní, and Sultán Sanjar Saljúki, in whose praise he wrote several beautiful panegyrics. He died in the year 1160 A. D., 555 A. H. 'Jabal' means a mountain, and as he was native of Ghurjistán, a mountainous country, he chose "Jabali" for his poetical title; *vide* Jabali.

*Vide* Sprenger, Catalogue of Oudh MSS., p. 443.]

**Abengnefl,** (a corruption of an Arabian name, spelt so in Lemprière's Biographical Dictionary), was an Arabian physician of the 12th century, and author of a book, the translation of which entitled 'De virtutibus medicinarum et ciborum', was printed at Venice in 1581, folio.

**'Abhai Singh,** راجھ ابھی سنگھ, Rájá of Jodhpúr, who had acquired his power by the murder of his father Rájá Ajít

Singh Ráthaurí in the beginning of the reign of Muhammad Sháh, emperor of Dihlí, about the year 1726 A. D., 1139 A. H. He served under the emperor, and having in a battle defeated Sarbaland Khán, the usurper of Gujrát, was appointed governor of that province in 1727 A. D., 1140 A. H.; but his younger brother Bakht Singh succeeded his father to the Ráj of Jodhpúr. Abhai Singh was poisoned in 1752 A. D., and after his death his son Bijai Singh succeeded him.

**'Abi Bakr,** author of the "Jawáhir-ul-Ganj," and of a another work on Sufism, called "Marsíd-ul-Ibád."

**'Abi Bakr Muhammad,** ابی بکر محمد, author of an Arabic work in prose entitled "Adáb-ul-Kitáb," written in 981 A. D., 374 A. H.

**'Abid-Khan,** عابد خان, a nobleman on whom Aurangzéb conferred the Súbadáship of Multán.

**Abjadi,** الجدی, the poetical name of Mir Muhammad Ismá'il Khán, tutor of the Nawáb 'Umdat-ul-Umará of the Karmatik, who made him a present of 6,700 Rs. on the completion of the history, called "Anwar-náma," a mañáwi, or epic, containing an account of the exploits of Nawáb Anwar Khán the father of the patron of the author. It was completed in 1760 A. D. (1171 A. H.), and in 1771 the title of Malik-ush-shí'ára, or poet laureate, was conferred on the author. *Vide* Abdi.

**'Abka Khan,** ابقا خان, *vide* Abá Káán.

**Abu-'Abbas,** ابو عباس, the first khalifa of Baghdád, of the race of 'Abbás. *Vide* Abul-'Abbás.

**Abu-'Abdullah,** ابو عبد الله, There are three Muhammadan saints of this name, whose lives are written by Abú-Ja'far. The first is surnamed Kuraishí, because he was of the family of the Kuraishites and a native of Mecca. The second bore the name of Iskandar, and the third that of Jauhari.

**Abu-'Abdullah Bukhari,** *vide* Muhammad Ismá'il Bu-khári.

**Abu-'Abdullah,** ابو عبد الله فضیل, son of Sayyid Ahmad, the son of Sayyid Hasan of Agra, author of the poem called "Mukhbir-ul-Wáslí'n", written in praise of Muhammad and his descendants, with the dates of their respective deaths in verse. The title of the book is a chronogram for 1106 A. H., in which year it was completed, corresponding with 1630 A. D. He flourished in the time of 'Alamgír and died in the year 1694 A. D. He is also called Mazhar-ul-Ifakk, which see.

**Abu-'Abdullah,** ابو عبد الله ابن مالک, commonly called Ibn-Málik, author of the "Sharh Salíb Bukhári." He died at Damascus in 1273 A. D. (672 A. H.)

**Abu-'Abdullah,** ابو عبد الله, the surname of Sháfi'i, which see.

**Abu-'Abdullah Ansári,** ابو عبد الله بن احمد انصاری قرطبی, the son of Ahmad Ansári, an Andalusian author, who died A. D. 1272 (671 A. H.).

**Abu-'Abdullah,** ابو عبد الله حمیدی, Muhammad ul-Hamídí, son of Abú-Nusr, author of the work called "Jam' bainu-l-Salíhain" and the history of Andalusía, called "Tárikh Undulús". The former comprehends the collections of al-Bukhári and Muslim, and has a great reputation. He died in 1095 A. D. (488 A. H.).

**Abu-'Abdullah Maghribi,** ابو عبد الله مغربی, named Muhammad bin-Ismá'il, tutor of Ibráhím Khawás, Ibráhím

Shábilán of Kirmánsháh, and of Abú-Bakr of Biskand, and pupil of Abul-Husain Zarrín of Hirát. Abú-'Abdullah died in the year 911 A. D. (299 A. H.), and was buried on Mount Sinal.

**Abu-'Abdullah Muhammad**, ابو عبد الله محمد, son of Sufyán, a native of Kairuwán in Africa. He is the author of the work called "Hádí." He died in 1024 A. D. (415 A. H.)

**Abu-'Abdullah Muhammad bin-'Ali ar-Rahibi**, ابو عبد الله محمد بن علي راهب, author of a short treatise, entitled the "Bighayat-ul-Báhjis" consisting of memorial verses, which give an epitome of the law of inheritance according to the doctrine of Záid bin-Šábit.

**Abu-'Abdullah Muhammad Ha'kim Kabir**, كبير ابو عبد الله محمد حاكم, author of the work called "Mustadrík". He died in 1011 A. D., 405 A. H.

**Abu-'Abdullah Muhammad bin-Muhammad al-Nu'mani**, surnamed Shaikh Mu'fid and Ibn-Mu'allim, was a renowned Shi'a Lawyer. Abú-Jáfar at-Túsi describes him in the Fihrist as the greatest orator and lawyer of his time, the most ancient Mujtahid, the most subtle reasoner, and the chief of all those who delivered Fatwas. Ibn-Kásir-ush-Shámi relates that, when he died, Ibn-Naqib, who was one of the most learned of the Sunnī doctors, adorned his house, told his followers to congratulate him, and declared that, since he had lived to see the death of Shaikh Mu'fid, he should himself leave the world without regret. Shaikh Mu'fid is stated to have written 200 works, amongst which one, called the "Ishád", is well-known. He also wrote works on the law of inheritance. His death took place in A. D. 1022, 413 A. H., or as some say A. D. 1025, 416 A. H.

**Abu-'Abdullah Muhammad bin-'Umar al-Wákidí**, ابو عبد الله محمد بن عمر الواقدي, an author who wrote in Arabic the work, called "Tabákát Wákidí", containing the history of the conquest of Syria by the generals of 'Umar during the years 638-9 A. D. He is said by some to have died in the year 824 A. D., 219 A. H., but as he makes mention of Al-Mu'tasim Billah, whose reign began in 833, he must have died about the year 834 and not 824 A. D., 209 A. H. *Vide* Wákidí.

**Abu-'Abdullah Muhammad bin-Husain al-Shabani**, ابو عبد الله محمد بن حسين الشيباني, commonly called Imám Muhammad, was born at Wásiṭ in 'Irák-Arab in A. D. 749, 132 A. H., and died at Rai, the capital of Khurasán in A. D. 802, 187 A. H. He was a fellow pupil of Abú-Yúsuf under Abú-Hanifa, and on the death of the latter pursued his studies under the former. His chief works are six in number, of which five are considered of the highest authority, and are cited under the title of the "Záhir-ur-Riwáyát"; they are "Jámi'-ul-Kabír", "Jámi'-us-Saghír", the "Mabsút fí furú'-il-Hanáfiya", the "Ziyádát fí furú'-il-Hanáfiya", the "Siyar-ul-Kabír wal-Saghír"; and the "Nawádir", the sixth and last of the known compositions of Imám Muhammad, which, though not so highly esteemed as the others, is still greatly respected as an authority.

**Abu-'Abdullah Salih**, *vide* Abú-'Ali, Wazír of Mansúr I.

**Abu-'Abdul-Rahman Ahmad bin-'Ali bin-Shu'aib al-Nasai**, ابو عبد الرحمن احمد بن نسائی, author of the works called "Sunan Kubrá" and "Sunan Sughrá".

The first is a large work on the traditions; but as Nasái himself acknowledged that many of the traditions which he had inserted, were of doubtful authority, he afterwards wrote an abridgement of his great work, omitting all those of questionable authenticity: and this abridgement which he entitled Al-Mujtabá and is also called Sunan Sughrá, takes its rank as one of the six books of the Sunna. Al-Nasái was born at Nasá, a city in Khurasán, in 830 A. D., 303 A. H., and died at Makká in 915 A. D.

**Abu-'Abdul-Rahman Sulamí**, *vide* 'Abdul-Rahmán Sulamí.

**Abu-'Abdul-Rahman Yunas**, عبد الرحمن يونس, the son of Habib, an excellent grammarian who died in the year 798 A. D., 182 A. H.

**Abu-'Abdul-Wahid**, ابو عبد الواحد, an elegant Turkish poet who flourished in Constantinople, in the earlier part of the seventeenth century.

**Abu-Ahmad**, ابو احمد بن قاسم, the son of Kásim, was born in the city of Amasia in Natolia A. D. 1483, 888 A. H.; he publicly explained the book written by his father Ahmad bin-'Abdullah ul-Kirmí on the fundamental points of Muhammadanism.

**Abu-'Ali**, ابو على, the wazír of Mansúr I, the son of Núh, prince of the Samanian dynasty of Khurasán. In A. D. 963, 352 A. H., he translated the "Tárikh Tabarí" into the Persian language from the Arabic. It is a general history from the creation of the world, down to the 300th year of the Hijra. In the course of eight centuries the language of Abú-'Alí having become obsolete, Abú-'Abdullah Sálih bin-Muhammad was persuaded by Núrullah Khán, prince of Túrán, to put it into modern Persian; *vide* Abu Ja'far at-Tabarí, and Tabarí.

**Abu-'Ali Ismail**, ابو على اسماعيل, an Arabian author who died in 967 A. D., 356 A. H.

**Abu-'Ali Kalandar**, ابو على قالندر, (Shaikh) commonly called Bú-'Alí Kalandar Shaikh Sharaf-uddín Pánipatí, a celebrated and highly respected Muhammadan saint, who is said to have performed numerous miracles during his life. He was born at 'Iráq in Persia, but came to India and fixed his residence at Pánipat, where he died, aged about 100 years, on the 30th August, 1324 A. D., 9th Ramazán 724 A. H. His tomb is held sacred and is visited by the Muslims to this day.

*Vide* Proceedings, As. Society, Bengal, for 1870, p. 125, and for 1873, p. 97.]

**Abu-'Ali Ahmad bin-Muhammad**, the son of Ya'kób bin-Maskawaihi Kházin of Rai, author of the Arabian work, entitled "Kitáb-ut-Tuhárat", which was translated in Persian by Náṣir-uddín Túsi and named Akhlák-i-Náṣiri. He flourished about the 12th century.

**Abu-'Ali**, ابو على مهندس, surnamed Muhandis, 'the Geometrician', who excelled in that science. He flourished A. D. 1136, 530 A. H., in the time of Al-Háfiẓ li-dín-illah, Khalifa of Egypt, and Al-Ráshid Billah, the son of Al-Mustarshid of Baghdád.

**Abu-'Ali Sina**, ابو على سينا, *vide* Abú-Síná.

**Abu-'Ali 'Umar**, ابو على عمر بن محمد, son of Muhammad, was the author of the commentary, called "Sharḥ Kabír" and "Sharḥ Saghrí". He died in the year 1247 A. D., 645 A. H.

**Abu-Ayyub**, ابو ایوب, a companion of Muhammad who had

been with him in the battles of Badr and Uhud, and lost his life in the expedition of Constantinople (A. D. 668, 48 A. H.) in the reign of Mu'awiya, the first Khalifa of the house of Umayya. His tomb is held in such veneration by the Muhammadans, that the Sultans of the 'Usmán, or Ottoman, dynasty gird their swords on at it on their accession to the throne.

**Abu-Bakr**, or **Aba-Bakr**, ابو بکر or ابا بکر, son of Mirán-sháh, was killed in battle A. H. 810, A. D. 1407.

**Abu-Bakr Ahmad bin-'Umar al-Khassaf**, ابو بکر احمد بن عمر

author of several treatises, known by the name of "Adáh-ul-Kází." Háfí Khalifa speaks very highly of this work. It contains 120 chapters, and has been commented upon by many learned jurists; the most esteemed commentary is that of 'Umar bin-'Abdul-'Azíz bin-Mája, commonly called Husam-us-Shahid, who was killed in 1141 A. D. Al-Khassaf died in 874 A. D., 261 A. H.

**Abu-Bakr Ahmad**, ابو بکر احمد, son of Husain Baihaqí, *vide* Baihaqí.

**Abu-Bakr Bakalani**, ابو بکر بکالانی, son of Tayyib.

He was of the sect of Imám Málík, and author of the work called "Al-Taubid," and several other works. He died in 1012 A. D., 403 A. H. See Bákálání.

**Abu-Bakr Bikandi**, a pupil of Abú-'Abdullah Maghribí. He lived about the year 900 A. D.

**Abu-Bakr**, ابو بکر بن ابی شمیدہ, son of Abú-Shaiba, an Arabian author who died in the year 849 A. D., 235 A. H.

**Abu-Bakr Zangi**, ابو بکر بن سعد بن زنگی, son of Sa'd, son of Zangí, one of the Atábaks of Persia, who reigned at Shiraz for thirty-five years, and died in the year A. D. 1260, 658 A. H. The celebrated Shaikh Sa'dí of Shiráz dedicated his Gulistán to him in 1258 A. D.

**Abu-Bakr Kattani**, Shaikh Muhammed bin-'Alí Ja'sar, a famous saint, who was born at Baghdad, and died in A. D. 934, A. H. 322.]

**Abu-Bakr bin-Mas'ud al-Kashani**, مسعود الکاشانی

ابو بکر بن مسعود, author of the work on jurisprudence, entitled "Badái". It is also called "Badái'-us-Sandá". He died in A. D. 1191, 587 A. H.

**Abu-Bakr**, مولانا ابو بکر زین الدین, surnamed

Zain-uddin, a learned Musalmán, who died at Táibál on Thursday the 28th of January 1389 A. D., 30th Muharram 791 H.

For further notes *vide* Áin Translation I, 366.]

**Abu-Bakr Muhammad al-Sarakhsi**, محمد السراخسی

ابو بکر, whose title was Shams-ul-Aimma; he composed, whilst in prison at Uzjand, a law book of great extent and authority, entitled the "Mabsút." He was also the author of the celebrated "Al-Muhit." He died in A. D. 1096, 490 A. H.

**Abu-Bakr Shadan**, شیخ ابو بکر شادان, (Shaikh) of Kazwín, a celebrated pious Musalmán who died at Kazwín in the year 1137 A. D., 531 A. H.

**Abu-Bakr Shashbani**, ابو بکر ششبانی, a valiant commander, born in a village called Shashbán in the province of Mázendarán. He was one of the greatest opponents of Amír Timur in his conquest of Asia.

**Abu-Bakr Shibli**, شیخ ابو بکر شبیلی, (Shaikh) a celebrated doctor of divinity, born and brought up at Baghdad, but the native country of his parents was Khurasán. This Súfi followed the doctrines of the sect of Imám Málík, and had for his masters Junaid and other holy men of that epoch. He died at Baghdad on Friday, 31st July, 946 A. D., 27th Zil-hijja 334 A. H., aged 87 years.

**Abu-Bakr Siddiq**, ابو بکر صدیق, the father of 'Ayisha,

the wife of Muhammad the prophet, by whom he was so much respected that he received from him the surname of Siddiq, which signifies in Arabic "a great speaker of truth," and at whose death, in June 632 A. D., he was elected successor in opposition to 'Alí, the son-in-law of the prophet. He supported with energy the new faith, and reduced several of the Arabian tribes who wished to abandon the new doctrines and return to the religion of their fathers. Afterwards, he turned his arms against foreign nations, and by the valour of his active general Khalid, he defeated an army of 200,000 men, whom the Greek emperor Heraclius had sent to ravage Syria. He did not enjoy his victories: a slow fever wasted his vigour, and he died the very day that Damascus was taken; but before he died he appointed for his successor 'Umar (Omar) the son of Khattab. He had reigned two lunar years three months and nine days, and expired in his 63rd year on Friday the 23rd August, 634 A. D., 22nd Jumádá II, 13 A. H. He was buried close to the tomb of Muhammad in Madina.

**Abu-Bakr Tughluk**, ابو بکر تغلق, the son of prince Zafar

Khan, and grandson of Firuz Shah Tughluk, was raised to the throne of Dihlí after the assassination of his cousin Ghíyás-uddín Tughluk, in February 1389 A. D., Safar 791 A. H. He reigned one year and six months, after which his uncle Prince Muhammad Tughluk, the son of Firuz Shah, who was at Nagarkot, (Kángra) proclaimed himself king, and proceeded with an army towards Dihlí. After some repulses he was victorious, entered Dihlí, and ascended the throne in the month of August 1390 A. D., Ramazán 792 A. H. Abú-Bakr who had fled towards Mewát, was taken prisoner on the 29th November of the same year, 20th Zil-hijja, and sent to the fort of Miráth, where he died some years after. *Vide* Dowson, IV, 20.

**Abu-Bakr Yahya**, ابو بکر یحییٰ, author of the "Bahjat-ul-Maháfil", or the Delight of Assemblies, containing various anecdotes recorded of Muhammad, the four Khalífas, and other illustrious persons, in Arabic.

**Abu-Darda**, ابو دردا, a companion of Muhammad, who was governor of Syria in the time of the Khalifa 'Umar.

**Abu-Daud Sulaiman bin-al-Ash'as**, بن الاشعث

ابو داؤد سلیمان, surnamed Al-Sijistáni, author of a "Kitáb us-Sunan", which contains 4,800 traditions, selected from a collection made by him of 500,000. It is considered the fourth book of the Sunna. He was born in 817 A. D., 202 A. H., and died at Basra in 888 A. D., 275 A. H.

**Abu-Daud Sulaiman bin-'Ukba**, عقبه الظاهري

ابو داؤد سلیمان بن Az-Záhirí. He is the translator and commentator of Euclid in Arabic. He was also the founder of a Sunní sect, but had few followers, and was called Az-Záhirí, because he founded his system of jurisprudence on the exterior (*záhir*), or literal meaning of the Kurán and the traditions, rejecting the *kiyás*. He was born at Kúfa A. D. 817, 202 A. H., and died at Baghdad in 883 A. D., A. H. 270. Some authors say that he died in 275 A. H. (888 A. D.). He was a great partisan of Sháfi'i.

**Abu-Hafs al-Bukhari,** ابو حفص البخاری, a mufti of Bukhári, and a very rigid Musalmán. He was surnamed Al-Kabír, the Great, to distinguish him from his son, who was surnamed Al-Saghír, the Little, or the Younger, and was also a learned teacher, but not so famous as his father.

**Abu-Hafs Haddad,** 'Amr, son of Salama, of Nishápur, a saint, who died in 264 A. H.]

**Abu-Hafs 'Umar,** ابو حفص عمر بن احمد, son of Ahmad, author of 330 works, among which are "Turgibí" and "Tafsír" and "Masnád". He died in 995 A. D., 385 A. H.

**Abu-Hafs 'Umar al-Ghaznawi,** ابو حفص عمر الغزنوی, مراج الدین, surnamed Siráj-uddín, a follower of Abú-Hámid Gházálí, and author of the Arabic work called "Zubdat-ul-Ahkám", which expounds the practical statutes of the different doctrines of the four Sunní sects. He died in 1371 A. D., 773 A. H.

**Abu-Hámid (Imam),** امام ابو حامد بن محمد غزالی, son of Muhammad, surnamed Gházálí. He is the author of the Arabic work on theology, called "Ihyá'n-ul-umúm-id-dín" and of many other works. He died in 1111 A. D., 505 A. H. *Vide* Gházálí.

**Abu-Hamza bin-Nasr al-Ansari,** ابو حمزة بن نصر الانصاري, surnamed Ans bin-Malik, was one of the six authors most approved for Muhammadan traditions. He died at Basra, in the year 710 A. D., 91 A. H., aged 103 years, after having begot 100 children. He was the last that was styled Sáhiba, that is to say, friends, companions, and contemporaries of Muhammad.

**Abu-Hanifa (Imam),** امام ابو حنفیة, surnamed Al-Nu'mán Kúfi, the son of Sábit, a celebrated lawyer among the Musalmáns, was born at Kúfa in the year 699 A. D., 80 A. H., and is said to have been a descendant of the Persian king Nausherwán the Just. Though he was imprisoned at Bagh-dád by the khalifa Al-Mansúr for denying the doctrines of predestination, and died in his confinement, yet his learning, his virtues, and moderation found partisans in the East, and 335 years after his decease, Sultán Malik-sháh Saljúki erected a mausoleum in the city of Bagh-dád, where his remains were deposited. There were not wanting enthusiasts who declared that his name was mentioned in the Old Testament, and that his birth had been foretold as well as that of the prophet. He died in the year 767 A. D., 150 A. H., aged 70 lunar years. He was the founder of the first of the four chief sects of Sunnis, and the principal of the Mejtahdí Imáms, who looked to the kiyás as the main authority upon which to base decisions. At the period of his birth, four, or as some authors say, six of the companions of the Prophet, were still living. *Vide* Hanifa (Imám).

**Abu-Hatim,** ابو حاتم, a celebrated Musalmán lawyer. *Vide* Hátim, surnamed Al-Asamm.

**Abu-Huraira,** ابو هریرة, that is "father of the kitten," so nicknamed by Muhammad, because of his fondness for a cat which he always carried about with him. He was so constantly called by this name, that his true name is not known, nor his pedigree. He was such a constant attendant upon Muhammad, that a great many traditions go under his name; so many, indeed, that the multitudes of them make people suspect them. Nevertheless, others receive them without hesitation as of undoubted authority. He was Kází of Mecca in the time of 'Ummán. He died in the year 679 A. D., 59 A. H.

**Abu-Husain Zarrin,** ابو حسین زرین, of Hirát, and master of Abú-'Abdullah Maghríbi. He died at the age of 120.

**Abu-Ibrahim Ismail bin 'Amzí,** ابو ابراهیم اسماعیل بن امزمی, son of Yahya al-Mazáni, a distinguished disciple of Imám Sháfi'i, and author of the "Jámi' Saghír" and other

works. He died in the year 878 A. D., 264 A. H. He was the most celebrated amongst Sháfi'i's followers for his acquaintance with the legal system and juridical decisions of his preceptor, and for his knowledge of the traditions. Amongst other works, he wrote the "Mukhtásir," the "Mánsír," the "Rusáil-ul-Mu'tabira" and the "Kitáb-ul-Wásík." The Mukhtásir is the basis of all the treatises composed on the legal doctrines of Sháfi'i, who himself entitled Al-Mazáni "the champion" of his doctrine.

**Abu-Is-hak,** son of Alptigin, independent governor of Ghazní. Abú-Is-hák handed over the reigns of the government to Subuktigin, who on Is-hák's death in A. D. 977, A. H. 367, usurped the throne.]

**Abu-Is-hak,** ابو اسحق بن محمد, the son of Muhammad, an inhabitant of Syria who wrote an excellent commentary to Mutanabbí. He died in 1049 A. D., 441 A. H.

**Abu-Is-hak Ahmad,** ابو اسحق احمد, or Abul-Is-hák Ibráhím bin-Ismá'il, author of the "Kisás-ul-Anbiyá" which contains an account of the creation of the world, and a history of all the prophets preceding Muhammad; also the history of Muhammad till the battle of Upud, A. D. 623. He died in 1036 A. D., 427 A. H.

**Abu-Is-hak al-Kaziruni,** ابو اسحق الکازروی, a Muhammadan saint who, they say, lighted a lamp in the mosque of the college called "Takht Siráj," which continued burning for four hundred years till the time of Bin-Kásim.

**Abu-Is-hak Hallaj,** ابو اسحق حلّاج المُعْتَدِل, generally called "Bus-hák At'íma," a poet and cotton-thrasher, who never wrote a verse without mentioning in it the name of a dish; consequently they gave him the name of At'íma, i. e. meals. His poetical name is Bus-bák. He lived in the time of Sikandar son of 'Umar Shaikh; *Vide* Is-hák.

**Abu-Is-hak Isfaraini,** ابو اسحق اسفرائینی, son of Muhammad, author of the "Jámi'-ul-Jila," which refutes the doctrines of various sects. He died in 1027 A. D., 418 A. H.

**Abu-Is-hak Shami,** شامی, of Syria, a famous saint, who died on the 14th Rabí' II, 329, and lies buried at 'Akka.]

**Abu-Is-hak Shirazi,** ابو اسحق شیرازی, author of the "Tabakát ul-Fukháh," a collection of the lives of celebrated lawyers. He died A. D. 1083, 476 A. H.

**Abu-Is-hak,** شاگ شیخ ابو اسحق, (Sháh Shaikh). His father Amír Muhammad Sháh, a descendant of Khwája 'Abdullah Ansári, was governor of Shiráz in the reign of Sultán Abú-Sa'íd Khán, and was murdered during the reign of Arpá Khán in 1335 A. D., 736 A. H. His son Amír Mas'úd, who succeeded him was also slain shortly after, when his brother Abú-Is-hák took possession of Shiráz in 1336. He reigned 18 years; but when Amír Muhammad Muzaaffar besieged Shiráz in 1353 A. D., 764 A. H., Abú-Is-hák fled to Isfahán, where he was slain four years after, on Friday the 12th May 1357 A. D., 21st Jumádá I, 768 A. H.

**Abu-Ismail Muhammad,** ابو اسماعیل محمد, author of the history called "Tárikh Futúh-il-Shám" the conquest of Syria by the generals of 'Umar in forty-two battles, during the years 638 and 639 of the Christian Era, translated and abridged from the "Tabakát Wákipí."

**Abu-Ja'far,** ابو جعفر, *Vide* Al-Mánsúr.

**Abu-Ja'far Ahmad bin-Muhammad Tahawi,** ابو جعفر احمد بن محمد طحاوی, an inhabitant of Tahé, a village in Egypt. He was a follower of the Hanafiya sect, and is the author of the commentary on the Kurán, called "Ahkám-ul-Kurán," and other works, called "Ikhtiláf-ul-'uláma'" "Ma'áni-l-Kásár," "Násikh and Mansúkh," all in Arabic. He died in the year 933 A. D., 321 A. H. He also wrote an abridgement of the Hanafí doctrines, called the "Mukhtásir ut-Tahawí."

**Abu-Ja'far al-Haddad,** ابو جعفر الحداد, } Two great  
**Abu-Ja'far al-Saffar,** ابو جعفر الصفار, } teachers of the  
 spiritual life; one was a locksmith, and the other a brazier.

The latter is called *Al-Ja'far*, i. e., grave-digger, in Jámí's *Nafhát-ul-Ums*.]

**Abu-Ja'far al-Tabari,** ابو جعفر الطبری ابن جریر, son of Jarír, author of the *Tárikh Tabarí*, a very authentic history in Arabic, which he wrote in the year 912 A. D. This work was translated and continued by Abú-Muhammad of Tabriz in Persian. Tabarí was the founder of the seventh Sunní sect, which did not long survive the death of its author. He was born at Amál in Tabaristán in 838 A. D., 224 A. H., and died at Baghdád in 922 A. D., 310 A. H. He is also the author of a commentary to the Kurán.

**Abu-Ja'far Muhammad bin-'Ali bin-Babwaihi al-Kumi,** ابو جعفر محمد بن على بن بابويه الصدوقي, surnamed As-Sádúk, one of the earliest of the many writers of commentaries on the Kurán among the Shi'as. He lived in the fourth century of the Hijra, and was a contemporary of Rúkn-ud-daula Dailamí. He was one of the greatest of the collectors of the Shi'a traditions, and the most celebrated of all the Imámiya lawyers of Kúm in Persia. This writer composed a large and a small *Tafsír*. There is considerable uncertainty as to the exact time when he lived. Shaikh Túsi says in the *Fihrist* that Abú-Ja'far died at Rai in 331 A. H., A. D. 942, but this appears to be erroneous. Shaikh Nájashí, who died in A. D. 1014, states that Abú-Ja'far visited Baghdád, whilst yet in the prime of life, in A. H. 355, A. D. 965, which might well have been the case, since Abú-Hasán 'Alí bin-Babwaihi, the father of Abú-Ja'far, did not die until A. H. 329, A. D. 940. In addition to this, Núr-ullah relates, on the authority of the Shaikh ad-Dúryast\*, that Abú-Ja'far lived in the time of Rúkn-ud-daula Dailamí, and had repeated interviews with that prince, who, as is well-known, reigned from A. H. 338 to A. H. 366, A. D. 949-976. He is also the author of the "Man lá yahzarhu al-Fakíh," which is the fourth of the four authentic books on Shi'a tradition, called *Kutub Arba'*. He is said to have written in all 172 works, and to have been especially skilled in *Ijtihád*.

**Abu-Ja'far Muhammad bin-Hasan al-Tusi,** (Shaikh) who was one of the chief Mujtahids of the Imámiya or Shi'a sect, is the author of the work entitled "Fihristu-Kutub-ish-Shi'a wa Asmá-il-Musannifin." It is a bibliographical dictionary of Shi'a works, together with the names of the authors. The greater part of this author's works were publicly burnt in Baghdád in the tumult that arose between the Sunnis and Shi'as in 1066 A. D., 448-460 A. H. Abú-Ja'far died in 1067 A. D. He is also the author of a very extensive commentary on the Kurán, in twenty volumes, which is generally called the "Tafsír ut-Túsi," though it was entitled by its author the "Majma'-ul-Bayán li-l'lúm-il-Kurán." Among the Four Books on Shi'a Hadís, called *Kutub Arba'*, the two first in order were composed by him entitled "Táhzib-ul-Ahkám," and *Istibás*. His chief works are the *Mabsút* and the *Khiláf*, which are held in great estimation as are also the *Niháya* and the *Muhít* by the same author. The *Risála-i-Ja'fariyah* is likewise a legal treatise by at-Túsi, which is frequently quoted.

**Abu-Jahl,** ابو جهل, the uncle of 'Umar ibn-ul-Khaṭṭáb. He was one of the most inveterate enemies of Muhammad and his religion. Though his son 'Ikrima became a convert to the tenets of Muhammad, yet his father was for ever shut out from paradise; and so violent is the resentment of the Musalmáns against this first enemy of their prophet, that they call the colocynth, in contempt, the melon of Abú-Jahl. Abú-Jahl was slain in the battle of Badr,

\* Dúryast, a village near Rai, which is now called Darasht.

which he fought against Muhammad, together with Al-As his brother, in the 70th year of his age, in the month of March 624 A. D., Ramazán 2, A. H.

**Abu-Lahab,** ابو لعب, the uncle of Muhammad, also called 'Abdul-'Uzza, was the son of 'Abdul-Muttalib and one of the bitterest enemies of Muhammad and his doctrines. He died of grief within a week after the defeat of Abú-Sufyán in the battle of Badr, which took place about the beginning of the year 624 A. D., 2 A. H. He was a man of wealth, of proud spirit and irritable temper. His son 'Utba was engaged, or according to some, married to, Muhammad's third daughter Rukayya, but when Muhammad appeared as a prophet, the contract was dissolved, and Rukayya married her lover 'Usmán. Abú-Lahab was also allied to the rival line of Kuraish, having married Umm Jamil, sister of Abú-Sufyán.

**Abul-'Abbas,** surnamed Al-Saffáh, which see.

**Abul-'Abbas bin-Muhammad,** ابو العباس بن محمد, author of the Arabic work "Ma'rífat-us-Saláhá," and other books. He died in 1011 A. D., 432 A. H.

**Abul-'Abbas Ahmad bin-Muhammad,** commonly called Ibn-'Ukádá, was one of the greatest masters of the science of traditions, and was renowned for his diligence in collecting them, and the long and frequent journeys which he undertook for the purpose of obtaining information on the subject. Al-Dárkuṭní, the Sunní traditionist, is reported to have said that Ibn-'Ukádá knew 300,000 traditions of the Ahl-i-Bait and the Banú-Háshim. He died in A. D. 944, 333 A. H.

**Abul-'Abbas Fazl,** bin-Ahmad, of Isfáráín, was minister to Máhmúd of Ghazní.]

**Abul-'Aina,** ابو العین, a Musalmán lawyer celebrated for his wit. When Músá, son of the khalifa 'Abdul-Malik, put to death one of Abul-'Aina's friends, and afterwards spread a report that he had escaped, Abul-'Aina said in the words of the Lawgiver of the Hebrews, "Moses smote him and he died." The sentence was reported to the prince, and Abul-'Ainá was summoned to appear. Instead of dreading the threats of the tyrant, he boldly replied in the words of the following verse in Exodus, "Wilt thou kill me to-day as thou killedst the other man yesterday?" The ingenuity of the expression disarmed the anger of Músá, who loaded him with presents.

**Abu-Lais Nasir Samarkandi,** author of the work on jurisprudence in Arabic called "Fíkh Abú-Lais," and the "Ghúnyat-ul-Mubtadí."

**Abul-'Ala,** ابو الالاء, entitled Malik-ush-Shu'ará, or royal poet, of Ganja, flourished in the time of Mánúchihr, ruler of Shirwán. The poets Fálikí and Khákání were his pupils, and to the latter he gave his daughter in marriage.

**Abul-'Ala Ahmad bin-'Abdullah al-Ma'arrí,** المغربي, ابو الالاء احمد بن عبد الله, a celebrated Arabian philosopher, free-thinker and poet, born at Ma'arrá in Syria on Friday the 26th December 973 A. D., 1st Rabí I, 363 A. H. Though he lost his sight in the 3rd year of his age by the small-pox, his poetry is animated and his descriptions are beautiful and striking. He died on Friday the 9th of May 1057 A. D., 1st Rabí I, 449 A. H. He was the panegyrist of Al-káyín Billah, the khalifa of Baghdád, and has left a *Diwán* in Arabic. *Vide Zeitschrift, D. M. G.*, xxix, p. 304. \*

**Abul-'Ala,** میر ابو العلاء اکبر ابادی, (Mir), of Akbarábád or Agra, Mir Abul-Wáffá Hasání, was born in the year 1582 A. D., 990 A. H. His grandfather Mir 'Abd-us-Salám came to India from Samarkand, and went on a pilgrimage to Mecca, and died after some years. His father Mir Abul-Wáffá died at Fathpúr Sikri, from which place his remains were conveyed to Dihlí and buried close to the college situated near the Lál Darwáza. When Rája Mán Singh was appointed governor of Bengal, Mir Abul-

'Alá accompanied him, and was honored with the rank of 3,000, but he soon left him and proceeded to Ajmír, and thence to Agra, where he passed the remainder of his life, and is said to have performed many miracles. He died on Friday the 21st, January 1651 A. D., 9th Safar, 1061 A. H., aged 71 lunar years, and lies buried at Agra, at a place near the karbalá, where every year on the anniversary of his death a great number of people assemble together and worship his tomb.

He was a Nakshbandí and a descendant of Khwája Ahrár.]

**Abul-Barakat Nishapuri**, ابو البرکات نیشاپوری, author of the work called "Dastúr-ul-Kítáb."

**Abul-Barakat 'Abdullah bin-Ahmad**, الله بن احمد, ابو البرکات عبد, *vide* Nasáfi.

**Abul-Barakat**, Shaikh, brother of Abul-Fazl, born A. D. 1552; *vide* Áin Translation, p. xxxiii.]

**Abul-Farah**, of Wasit, the ancestor of the Sayyid families of Bába, Bilgrám, Khairábád, Fathpúr Hañswá, and other places. *Vide* Áin Translation I, 390.]

**Abul-Faraj**, ابو الفرج, (who in some of our Biographical Dictionaries is called Abulfaragius (George), was the son of Aaron, a Christian physician, born at Malatia in Armenia, near the source of the Euphrates in 1226 A. D. He followed his father's profession, but afterwards studied the Eastern languages and divinity, and was ordained bishop of Guba in his 20th year, from whence he was translated to Lacabena and Aleppo. He wrote a work on history, called "Mukhtaṣir-ud-Dawal," divided into dynasties, which is an epitome of universal history from the creation to his own time. The most excellent part of the work is that which relates to the Saracens, Mughuls, and the conquests of Chingiz Khán. Dr. Pococke, Professor of Hebrew and Arabic at Oxford, published this work in 1663, in the original Arabic, with a Latin version of it. Abu'l-Faraj died in 1286 A. D., 685 A. H.

**Abul-Faraj 'Ali**, ابو الفرج علی بن حسین, the son of Husain bin-Muhammad Kuraishi Isfahání, was born in the year 897 A. D., 284 A. H., and was brought up at Baghhdad. He is the author of a famous work called Kitál-ul-Aghání, or Book of Songs, an important biographical dictionary, notwithstanding its title, treating of grammar, history, and science, as well as of poetry. The basis is a collection of one hundred Arabian songs, which he presented to Saif-ud-daula, prince of the race of Hamdán, who ordered him a thousand dinárs. The minister of that prince, thinking this sum too small for the merit of the work, on which the author had laboured fifty years, doubled it. The author of this celebrated work died in 967 A. D., 356 A. H., having lost his reason previous to his death.

**Abul-Faraj al-Baghawi**, ابو الفرج البغوي, two great poets, who

**Abul-Faraj al-Khalidi**, ابو الفرج الخالدي, lived at the court of the Sultán Saif-ud-daula of the house of Hamdán, who was a protector of men of letters, on whom he bestowed large pensions.

**Abul-Faraj ibn-Jauzi**, ابو الفرج ابن جوزی, surnamed Shams-uddín, was the most learned man, the ablest traditionalist, and the first preacher of his time. He compiled works on a variety of subjects, and was the tutor of the celebrated Shaikh Sa'dí of Shiráz. He died on the 16th June, 1201 A. D., 12th Ramazán, 597 A. H., and is buried at Baghhdad. His father's name was 'Alí, and that of his grandfather Jauzí. One of his works is called "Talbis Iblís", "The Temptation of Satan."

**Abul-Faraj Runi**, ابو الفرج رونی, of Rún, said to be a place near Jáhor. He is the author of a Diwán, and was the panegyrist of Sultán Ibráhím, (the grandson of Sultán Mahmúd of Ghazní) who reigned from 1059 to 1088

A. D., 451 to 481 A. H. Anwarí imitated his style; *vide* Sprenger Oudh MSS., p. 308. He is often wrongly called Abul-Faraj Kuwainí; *vide* Dowson iv, 205.]

**Abul-Faraj Sanjari**, ابو الفرج سنجری, a Persian poet who lived in the time of the great irruption of the Tartars under Chingiz Khán.

*Vide*, however, Sprenger, Oudh MSS., p. 308, from which it appears that Sanjari is a mistake for Sijizi, i. e. of Sijistán.]

**Abul-Fath Lodi**, chief of Multán. Sultán Mahmúd of Ghazní took Multán in A. D. 1010, and carried away Abul-Fath as prisoner to Ghazní.

**Abul-Fath Bilgrami**, ابو الفتح بیلمی, (Kází) commonly called Shaikh Kamál. It is mentioned in the work called "Sháráf-i-Usmání", that he was born in the year 1511 A. D., 917 A. H., and that in the reign of the emperor Akbar he held the situation of Kází of Bilgrám, and died in the year 1592 A. D., 1001 A. H. Mullá Firuz 'Usmání found the chronogram of the year of his death in the letters of his name, *viz.*: Shaikh Kamál.

**Abul-Fath Busti**, ابو الفتح بستی, (Shaikh) a learned Musalmán of Bust, who lived in the time of Sultán Mahmúd of Ghazní, wrote excellent poetry on divinity, and died in July, 1039 A. D., Shawwál, 430 A. H. He is the author of a Diwán in Arabic.

**Abul-Fath**, author of a Persian work called "Chahár Bág", or 'the four gardens', containing forms of letters on different subjects.

**Abul-Fath**, Muhammad bin-Abú-Bakr al-Marghínání al-Samarkandí, author of the "Fusúl-ul-'Imádiya", which comprises forty sections containing decisions respecting mercantile matters, and being left incomplete at the author's death, which took place in A. D. 1253, 651 A. H., was finished by Jamál-uddín bin-'Imád-uddín.

**Abul-Fath Gilani**, ابو الفتح گلانی, surnamed Maslí-ud-dín, the son of 'Abdur-Razzák a nobleman of Gilán, was a physician in the service of the emperor Akbar. In the year 1589 A. D., he proceeded to Kashmír with that monarch, and during the emperor's progress from Kashmír to Kábul, he died at a place called Dhantír, on the 20th June of the same year, 16th Sha'bán, 997 A. H., and was buried at Bálá Hasan Abdál. He had come to India with his two brothers Hakim Humám and Hakim Núr-uddín Karári about the year 1567 A. D., 974 A. H.

For further notes, *vide* Áin Translation I, 424.]

**Abul-Fath Muhammad al-Shahristani**, ابو الفتح محمد الشهريستاني, author of the Arabic work called "Kitáb ul-Milal wan-Níjal," or the Book of Religions and Philosophical Sects. This book, which gives a full account of the various Sunní sects, was translated into Latin and published by Dr. Haarbrücker, in 1850 A. D., and into English by the Rev. Dr. Cureton. Shahristání died in A. D. 1153, 548 A. H.

**Abul-Fath Nasir bin-Abul-Makarim Mutarrizi**, ابو الفتح ناصر بن ابو المكارم مطرزی, author of the Arabic Dictionary called "Mughríb." He died in A. D. 1213, 610 A. H. in Khwárazm. He was a Mu'tazilite and invited people to that faith. He is also the author of the "Sharh Ma'kámát Harírī, and of another work called "Kitáb Azharí." The inhabitants of Khwárazm used to call him the master of Zamakhsharí, and on his death the poets wrote more than seven hundred elegies in his praise.

**Abul-Fath Nasir bin-Muhammad**, ابو الفتح ناصر بن محمد, author of the "Jámi'-ul-Márif."

**Abul-Fath Rukn-uddin bin-Husam Nagori**, ابو الفتح رکن الدین, author of a work on jurisprudence, en-

titled the "Fatáwa Hammádiya" which he composed and dedicated to his tutor, Hammád-uddín Ahmad, chief-kází of Náhárwála (Patan) in Gujrát. This work was lithographed in the original Arabic at Calcutta in A. D. 1825.

**Abul-Fath 'Usman**, ابو الفتح عثمان, surnamed Malik ul-'Azíz 'Imád-uddín, second king of Egypt of the Ayyúbíte dynasty. He acted as viceroy of Egypt during the absence of his father, Sultán Saláh-uddín Yúsuf ibn-Ayyúb, in Syria. On the demise of his father at Damascus in 1193 A. D., he took possession of the supreme power with the unanimous consent of the great military officers of the empire. He was born at Cairo on the 7th January 1172 A. D., 8th Jumáda I, 567 A. H., reigned about five years, and died at Cairo on the 23rd November, 1198 A. D., 21st Muḥarram, 595 A. H.

**Abul-Fazl Baihaki**, ابو الفضل بهقى, author of several works on history. *Vide* Baihaki.

**Abul-Fazl 'Abdul-Malik bin-Ibrahim al-Hamadani al-Mukaddasi**, ابو الفضل عبد الملك بن ابراهيم الحماداني المكادسي, author of the "Faráiz-ul-Mukaddasí", a treatise on the law of inheritance according to the Sháffí doctrine. He died A. D. 1095, 489 A. H.

**Abul-Fazl Ja'far**, ابو الفضل جعفر, son of the khalifa Al-Muktafi, was a great astronomer; *vide* Al-Mutawakkil.

**Abul-Fazl Muhammad**, ابو الفضل محمد, author of the Arabic Dictionary called "Suráh-ul-Lughát."

**Abul-Fazl** (Shaikh), شیخ ابو الفضل, Akbar's favorite Secretary and Wazír. His poetical name was 'Allámí. He was the second son of Shaikh Mubárak of Nágór, and brother of Shaikh Faíz. He was born in the year 1551 A. D., 958 A. H., and was introduced to the emperor in the 19th year of his reign. His writings testify him to be the most learned and elegant writer then in the East. He is celebrated as the author of the "Akbar-náma" and the "Aín-Akbarí", and for his letters, called "Maktúbát-i-'Allámí," which are considered in India models of public correspondence. The history of the Mughul emperors he carried on to the 47th year of Akbar's reign, in which year he was murdered. He was deputed with prince Sultán Murád in 1597 A. D., 1006 A. H., as Commander-in-Chief of the army of the Dakhin, and on his being recalled five years after, he was advancing towards Narwar with a small escort, when he fell into an ambuscade, laid for him by Birsingh Deo Bundelá, rājá of Uraphá in Bundelkhand, at the instigation of Prince Salim (afterwards Jahángir) on suspicion of being the occasion of a misunderstanding between him and the emperor his father; and although Abul-Fazl defended himself with great gallantry, he was cut off with most of his attendants, and his head was sent to the prince, who was then at Alláhábád. This event took place on Friday the 13th of August, 1602 A. D., 4th Rabi' I, 1011 A. H. Akbar was deeply afflicted by the intelligence of this event; he shed abundance of tears, and passed two days and two nights without food or sleep. Abul-Fazl is also the author of the "Ayár-Dániš" which is a translation of Pilpay's Fables in Persian.

For a detailed biography *vide* Aín Translation, I, pp. i to xxxvi.]

**Abul-Fazl Tahir bin-Muhammad Zahir-uddín Faryabi**, ابو الفضل محمد فارابی, a Persian poet; *vide* Záhir.

**Abul-Fida Ismail Hamawi**, ابو الفدا اسماعيل حموي, whose full name is Malik Muayyad Ismá'il Abul-Fidá, son of Malik-ul-Ázál, a learned and celebrated prince, who succeeded his brother Ahmad as king of Hamát in Syria in the year 1342 A. D., 743 A. H. When a private man, he published in Arabic an account of the regions beyond the Oxus called "Takwim-ul-Buldán," which was first

edited by Graevius with a Latin translation, London 1650, and by Hudson, Oxford 1712. Abul-Fidá died in 1345, aged 72, at Hamát. The principal of Abul-Fidá's other works is his abridgment of Universal History down to his time, called "Tárikh Mukhtásír." He is very exact, and his style is elegant, on which account his works are very much esteemed.

**Abul-Faiz**. *Vide* Faíz.

**Abul-Faiz Muhammad bin-Husain bin-Ahmad**, السید ابوالفضل موسی بن حسین بن احمد, surnamed Al-Kátiib, or the Writer, is better known by the name of bin-Ahmad. He was a wazír of Sultán Rukn-ud-daula, of the Bóyides. He was a great orator and a poet, and brought Arabian calligraphy to perfection. He died in 961 A. D., 360 A. H.

**Abul-Futuh Razi Makki**, ابو الفتوح رازی مکی, author of the Arabic work called "Risála" or "Kitáb Hasaniya", which has a great reputation amongst the Shí'as, particularly in Persia. It consists of an imaginary disputation between a Shí'a slave-girl and a learned Sunní lawyer, on the merits of their respective doctrines, in which, as a matter of course, the girl utterly discomfits her opponent. The argument is very ingeniously managed, and the treatise, taken altogether, furnishes a good and concise exposition of the tenets of the Shí'as, and the texts on which their belief is founded. This work was translated from Arabic into Persian by Ibráhím Astarábádí in 1551 A. D.

**Abul-Ghazi Bahadur**, ابو الغازی بادر, Khán of the Tartars, was descended from the great Chingiz Khán. He came to the sovereignty of Khwárazm on the death of his brother; and after 20 years, during which he was respected at home and abroad, he resigned the sovereignty to his son Anúsha Muhammad, and retired to devote himself to literature. He wrote a valuable genealogical history of the Tartars, the only Tartar history known in Europe, but did not live to finish it. He died A. D. 1663, 1074 A. H., and on his death-bed charged his successor to complete his history, which he performed in two years after his father's death. This valuable work was translated into German by Count Strahlenberg, and a French translation appeared at Leyden in 1726.

**Abul-Ghazi Bahadur**, *vide* Sultán Husain Mirzá.

**Abul-Haras**, ابو الحرس المشهور به ذو الورمة بن عقبة, or Harás, commonly called Zul-Ráma, son of 'Ukba. He was an Arabian poet, and was contemporary with Farazdák. He died in A. D. 735, 117 A. H.

**Abul-Hasan**, ابو الحسن, author of the "Siyar Núr Mau-lúd," a heroic poem on the wars of the prophet Muhammud.

**Abul-Hasan**, ابو الحسن, a poet who wrote a commentary on the Díwán of Anwári, called Sharh-i-Díwán-i-Anwári.

**Abul-Hasan 'Abdullah**, ابو الحسن عبد الله بن مقنع, (Imám), son of Mukanna'. He translated Pilpay's Fables from the Pahlawí language into Arabic by order of Abú-Ja'far Mansúr, the second khalifa of the house of 'Abbas, who reigned at Baghdád from 754 to 775 A. D. The book is called Kalila Damna.

**Abul-Hasan 'Ali**, ابو الحسن على, author of the works called "Sunan" and "Ilal." He died A. D. 990, 380 A. H.

**Abul-Hasan 'Ali bin-al-Husain al-Kumi**, ابو الحسن علي بن حسین الشمی, commonly called Bábwihi, who is said to have died in A. D. 940, 329 A. H., was the author of several works of note, one of which is called "Kitáb-us-Shari'a." This writer is looked upon as a considerable authority, although his fame has been almost eclipsed by his more celebrated son, Abú-Ja'far Muhammad Ibnu-Bábwihi (p. 14). When these two writers are quoted

together, they are called the two Sadiqas. He is also the author of the Kitab-ul-Mawaris, a treatise on the law of inheritance.

**Abul-Hasan 'Ali bin Sultan Mسعود**, ابو الحسن علی بن سلطان مسعود, the son of Sultan Mas'ud I, ascended the throne at Ghazni, on Friday, 26th December, 1049 A. D., 1st Shabān, 441 A. H., reigned little more than two years, and was deposed by his brother 'Abdur-Rashid in 1052 A. D., 443 A. H.

**Abul-Hasan Ash'uri, ابن اسماعيل**, ابو الحسن اشعري ابن اسماعيل, son of Isma'il. He was a Mu'tazilite, but afterwards became a Sunni. He is the author of nearly 400 works. He died in the year 936 A. D., 324 A. H.

**Abul-Hasan Jurjani, ابو الحسن جرجاني**, a celebrated lawyer, a native of Jurjan or Georgia. *Vide* Jurjani.

**Abul-Hasan Khan, موزا ابو الحسن خان**, (Mirzā) Persian ambassador to the British Court in 1809 and 1819. He is the author of a work called 'Hairat-nâma,' or book of wonders, which title was given by it by Fath 'Alî Shâh, King of Persia. It contains a long account of the Khan's travels in India, Turkey, Russia, England, &c.

**Abul-Hasan Kutb-Shah, ابو الحسن قطب شاه**, whose original name was Tâna Shâh, was the son-in-law of 'Abdullah Kutb-Shâh, after whose demise, about the year 1672 A. D., 1683 A. H., he succeeded to the throne of Golkonda in Haidarâbâd, Dakhin. This place was conquered by 'Alamgîr, after a siege of seven months, on the 22nd of September, 1687 A. D., 21th Zil-kâ'da, 1098 A. H., and Abul-Hasan was taken prisoner and confined for life in the citadel of Deorâbâd. Golkonda was then reduced to a province of the empire of Hindûstân. Abul-Hasan died in confinement about the year 1700 A. D., 1112 A. H. He was the last Sultân of the Kutb-shâhi dynasty.

**Abul-Hasan Razin bin-Mu'awiya al-'Abdari, ابو الحسن رضين بن معاويه العبدري**, author of a collection of traditions bearing the same title as the one written by Baghawî, namely "Jâmi' bainâ-i-Sâfiâin." It comprises the works of Al-Bukhâri and Muslim, the Muwattâ of Mâlik ibn-Aus, the Jâmi' ul-Tirmizî, and the Sunans of Abû-Dâdî, and Al-Nisâ'i. He died in 1126 A. D., 520 A. H.

**Abul-Hasan, شاه ابو الحسن**, (Shâh) son of the famous Shâh Tâhir of Ahmadnagar in the Dakhin, and minister of 'Alî 'Adîl Shâh I, about the year 1572 A. D., 980 A. H.

**Abul-Hasan**, the son of I'timâd-ud-daula, prime minister of the emperor Jahangîr, had three daughters, *e.g.*, Arjmand Bânu, also called Mumtâz-Mâjallâ, married to the emperor Shâh Jahân; Sultân Zamânia, the second daughter, was married to Sultân Parwîz; and the third Badr-uzza-mânia to Shâh 'Abdul-Latif, the spiritual guide of the emperor 'Alamgîr. *Vide* Asaf Khân.

**Abul-Hasan Turbati, ابو الحسن تربتى**, entitled Rukn-us-Saltanat, an Amîr who held the rank of 5,000 in the reign of the emperor Jahangîr, and died in the sixth year of Shâh Jahân, A. D. 1632, 1042 A. H., aged 70 years.

**Abul-Hunain Ahmad bin-'Ali al-Najashi**, author of a biographical work entitled "Kitâb-ur-Rijâl," comprising the lives of eminent Shi'as. Najâshî died in A. H. 406 (1014 A. D.).

**Abul-Husain bin-Abu-Yâ'la al-Farra, بن ابو يعلى**, (Kâzî), author of the Tabakât-ul-Hanbaliya, which comprises the lives of the most famous lawyers of the sect of Ibn-Hanbal; it was commenced by our author, continued by Shaikh Zain-uddîn 'Abdur-Rahmân bin-Ahmad, commonly called Ibn-Rajab, and concluded by Yûsuf bin-Hasan al-Mukaddasi: these three writers died respectively in 1131, 1392, and 1466 A. D., 526, 795, and 871 H.

**Abul-Husain Kharkani, ابو الحسين خرقاني**, author of the "Sharh-i-Makhzan-ul-Asrâr," and "Mir-ât-ul-Mu-hokkîkîn," containing an explanation of the ceremonies used on the induction of a Sûfi, and the rules of the order. He died A. D. 986, 376 A. H.

**Abul-Husain 'Ali bin-'Umar al-Darkutni, دارقطني**, ابو الحسين علی بن عمر, a Sunní traditionist, whose collection of traditions, like those of Abû-Bakr Ahmad-bin-al-Husain al-Baihâkî, are of the highest authority. He died in 995 A. D., 385 A. H.

**Abul-Husain Zarrin**, *vide* Abû-Husain Zarrîn.

**Abul-Kasim al-Sahrawi, ابو القاسم الصحراوي**, called in Lemprière's English Biographical Dictionary "Alsahrawi," an Arabian physician who lived about the year 1085, 478 A. H., and is the author of the "Al-Taşrif," a treatise in 32 books on medical practice.

**Abul-Kasim Namakin, ابو القاسم نمكين**, a Sayyid of Hirât, served with distinction under Akbar and Jahângîr, and became a rich landowner in Bhakar in Sindh. He built the great mosque in Sukhar. His descendants served under Shâh Jahân, 'Alamgîr, and Farrukh-siyâr. *Vide* Âin Translation I, p. 470.]

**Abul-Kasim Nishapuri, ابو القاسم نيشابوري**, author of a Persian work on Ethics, called "Ganj-i-Ganj," and of another work, entitled "Hulyat-ul-Muttaqîn."

**Abul-Kasim 'Abdullah, ابو القاسم عبد الله**, son of Muhammad Baghawî, author of the book called Mu'jam, and several other works. He died in the year A. D. 929, 317 A. H.

**Abul-Kasim Isma'il bin-'Abbad, ابو القاسم اسماعيل**, wazir of the Boyide prince Fakhr-ud-daula. One of the most splendid libraries ever collected by a private individual in the East was that of this nobleman. Ibn-Âsîr relates that four hundred camels were required to remove the books.

**Abul-Kasim Mirza, ابو القاسم ميرزا**, son of Kâmrân Mirzâ, brother of the emperor Humâyûn. In the year 1557 A. D., 964 A. H., he was confined in the fort of Gwâliâr by the emperor Akbar, who, when going to punish Khán-Zamân, ordered him to be murdered.

**Abul-Kasim, ابو القاسم كاهي**, Kâhi, of Isfahân, though it is usually said that he was of Kâbul. He died at Agra. *Vide* Kâsim-i-Kâhi.

**Abul-Kasim, ابو القاسم الحلى**, of Hilla, commonly called Shaikh Muayyad, author of the "Sharâ'i-ul-Islâm," a treatise on lawful and forbidden things. This book is of great authority amongst the Muhammadans professing Shi'a doctrines. He is also called Shaikh Najm-uddîn Abul-Kâsim Ja'far bin-Muayyad. He died A. D. 1277, 676 A. H.

**Abul-Kasim 'Ubaidullah bin-'Abdullah bin-Khurdâdbîh, ابو القاسم عباد الله بن عبد الله بن خردابه**, died A. H. 300, A. D. 912. He is best known as Izn-Khurdâdbîh. He wrote the "Kitâb-ul-Masâlik wal-Mamâlik," the "Book of Roads and Kingdoms." *Vide* Khurdâdbîh, and Dowson I, p. 12.]

**Abul-Khair, مولانا ابو الحسن خوارزمي**, Maulâna, of Khwârazm, a physician and poet whose poetical name was 'Ashîk. From his native country he went to Hirât in the latter part of the reign of Sultân Husain Mirzâ, and was there till Muhammad Shâbâni, commonly called Shâh Beg Khân Uzbak, conquered that province, and took him to Mâwarâن-nahr, or Transoxiana, where he died in 1550 A. D., 957 A. H. The chronogram of the year of his death is "Faut-i-'Ashîk," the death of 'Ashîk.

**Abul-Ma'ali**, whose proper name is Muhammad Sadr-uddín, is claimed by the Turks as the first of their poets, though his labours were not confined to their language alone, for he wrote in Arabic also, and was in Persian the rival and opponent of Násir-uddín. He was contemporary with Jalál-uddín Rúmí and his son Walad, and died about the year 1270 A. D. He is not, however, according to Baron von Hammer, strictly considered to be a Turkish poet by his countrymen; but the mystic tone which he adopted from Persian literature, and which he was undoubtedly the first to impress upon the national mind, gives him an unquestionable right to the place assigned him. The names of his works, such as the "Seal of Perfection," and the "Key of Mysteries," indicate the peculiarity of his taste and genius; but amidst all the confusion of style and thought, some passages of great beauty and even simplicity are found in his works. He is lost, however, in the fame of his successor 'Ashik.

**Abul-Ma'ali**, *ابو المعلّى بن عبد العزیز*, the son of 'Abdul-Majid, the most eloquent of the Persians, who flourished in the time of Sultán Bahrám Sháh Ghaznevi, by whose order, in the year 1118 A. D., 512 A. H., he wrote in prose his "Kálih Damna" (or Pilpay's Fables) from a copy which Rúdaki, the celebrated poet, had formerly used for poetry. This version continued in vogue till the time of Sultán Husain Mirzá, fourth in descent from 'Umar Shaikh, the second son of Amír Timur, when his prime-minister Amir Shaikh Ahmad Suhaili got Husain Wa'iz to modernize it, in A. D. 1505, 910 A. H., under the name of "Anwár Suhaili," or the Rays of Canopus. Abul-Fazl, the able prime minister of Akbar, compressed this work, and gave it the name of "Ayár-Dániš," or the touch-stone of knowledge. He is called by Daulat Sháh, Hamid-uddín Nasr-ullah. *Vide* Nasr-ullah, the son of 'Abdul-Hamid.

**Abul-Ma'ali**, *شاعر ابو المعلّى*, (Sháh) a chief in the service of the emperor Akbar, who having revolted was compelled to seek safety in Kábúl, where Mirzá Muhammad Hakím, the brother of Akbar, gave him his sister, named Mihr-un-Nisá Begam, in marriage, and raised him to the first office in that kingdom. The ungrateful refugee, however, had not been many months in office, before he aspired to the kingdom of Kábúl, and in March 1564 A. D., Sha'bán, 971 A. H., basely assassinated Mirzá Muhammad Hakím's mother, his own mother-in-law, who was a woman of uncommon abilities, and might with truth be said to have ruled that kingdom. He then pretended to act as regent to the young prince, who was still in his minority, with a view to get rid of him as soon as he could conciliate the Umarás. In the meantime Mirzá Suhaimán, prince of Badakhshán, attacked him, and slew him in a battle on the 13th May, 1564 A. D., 1st Shawwál, 971 A. H., and took possession of that country, which he held for two years. Abul-Ma'ali was an elegant poet, and his poetical name was Shahbadí.

**Abul-Ma'ali**, *شيخ ابو المعلّى الابادی*, (Shaikh) of Alláhábád, author of the work called "Tuhfat-ul-Kádiriya," or the life of Shaikh 'Abdul-Kádir Gilání. He resided in Láhor, and died there on the 6th April 1615, 16th Rabi' I, 1024.

**Abul-Mafakhir Razi**, a poet who flourished in the reign of Sultán Muhammad Suljúkí.

**Abul-Mahasin**, *ابو المحسن*, author of the work called "Manhal-i-Sáfi."

**Abul-Makarim bin-'Abdullah**. There are three commentaries on the Nikáya of 'Ubaidulla bin-Mas'ud, which are much esteemed: they were written respectively by Abul-Makárim in 1501 A. D., 907 A. H.; Abú-'Ali bin-Muhammad al-Birjindi in 1528 A. D., 935 A. H., and Shams-uddín Muhammad al-Khurasání in 1534 A. D., 941 A. H.

**Abul-Ma'shar**, *ابو المشعر*, who is called by some older authors Alburnassar and Alburnazar, was a learned Arabian astronomer, who flourished in the ninth century in the reign of the khalifa Al-Mámun of Baghdaid, and wrote a treatise on the revolutions of the years. His full name is Ja'far bin-Muhammad bin-'Umar Abul-Ma'shar. He is called the prince of the Arabian astrologers. He was born in Balkh. In his famous work, called "Uláf" or "Kitáb-ul-Uláf," which he wrote from a Sanskrit work on astronomy, he asserts that when the world was created, the seven planets were together in the first point of the sign of Aries, and that it will end when the same planets shall meet again in the last point of Pisces in their exaltation or Dragon's head. He died in A. D. 885, 272 A. H. His works were printed in Latin at Venice in 1586, 8vo.

**Abul-Najib al-Bukhari**, *ابو النجیب البخاری*, poetically called also 'Am'ák, was a Persian poet who flourished in the fifth century of the Hijra at the court of the Sultán Kadr Khán, king or khákán of Turkistán, who made him president of the academy of poets which he had established. His poem of the loves of Yúsuf and Zalíkhá, which can be read in two different metres, is much admired. He was particularly famous for his elegies. He lived nearly 100 years. Daulat Sháh says, he lived in the time of Sultán Sanjar, who requested him to write an elegy on the death of his daughter Malik Khátún, which he did, although he was then blind on account of old age. He appears to have died some years before or after 1145 A. D., 540 A. H.

**Abul-Sa'adat Mubarak Ibn-Asir**, *ابو الصدقة مبارك*, al-Jázará, author of an Arabic Dictionary called "Al-Niháya fi għarib-il-Hadís." He died in 1209 A. D., 606 A. H.; *vide* Ibn-Asir.

**Abul-Wafa**, (Khwájá), one of the great saints of Khwárazm, and author of several works on Sufism. He died 1432 A. D., 835 A. H.

**Abu-Maaz Muslim**, *ابو معان مسلم*, an Arabian grammarian, who died in 803 A. D., 187 A. H.

**Abu-Mansur**, surnamed al-Hákím bi-amr-illah, succeeded his father Al-Azíz to the throne of Egypt in A. D. 990, 381 A. H., when only 11 years of age. In the latter part of his reign he fancied himself a god, and found no fewer than 16,000 persons who owned him as such. These were mostly the Daráriás, a new sect sprung up about this time, who were so called from their chief, Muhammad Ibn-Ismá'il, surnamed Darári. He is supposed to have inspired the mad khalifa with this impious notion; and as Darári set up for a second Moses, he did not scruple to assert that Abu-Mansúr was the great creator of the universe. He was assassinated in the year 1020 A. D. His son Táhir succeeded him.

**Abu-Mansur**, *ابو منصور*, author of the "Kitáb-ut-Tauhíd," and several other works.

**Abu-Mansur 'Abdul-Káhir al-Baghdadi**, author of a treatise on the law of inheritance according to Sháfi'i. He died A. D. 1037, 429 A. H.

**Abu-Mas'ud**, surnamed Shaikh-ul-Islám, a native of Constantinople, and author of the valuable commentary on the Kurán entitled "Irshád-ul-'ákl," flourished in the reign of Sultán Salím Khán, emperor of Constantinople, and died in 1516 A. D., 922 H.

**Abu-Muhammad**, *ابو محمد مكي*, of Mecca, son of Abú-Tálib, author of a commentary on the Kurán, and several other works. He died in 1045 A. D., 437 A. H.

**Abu-Muhammad**, son of 'Abbás, the son of a sister of Abú-Já'far bin-Muhammad bin-Jádir al-Tábarí. It is

said that he had by heart 100,000 verses of different authors. He died in 993 A. D., 383 A. H., and was a contemporary of the author of the 'Ayyár.

**Abu-Muhammad Husain bin-Mas'ud Farra al-Baghawi,** ابو محمد حسین فراء بن مسعود البغوي, author of a collection of traditions, called the "Masáibí," in Arabic; also of the "Ma'dlím-ut-Tanzúl" and "Sharh-us-Sunnat." He died in 1122 A. D., 516 A. H. He was a vendor of furs, consequently he was called Farra. Baghawi also wrote a "Jálí" bainal-Suháfán."

**Abu-Muhammad Hisham bin-al-Hakim al-Kindi al-Shaibani;** who lived in the time of the Khalifa Hárún-ur-Rashid, and died in A. D. 795, 179 A. H., is famed as one of the first compilers of Shi'a traditions.

**Abu-Muhammad Nasíhi,** ابو محمد ناصحی, was a man of eminent learning in the time of Sultán Mas'íd I of Ghazní. He wrote a book entitled "Mas'ídí," in support of the doctrine of Abú-Jamá'a, which he presented to the king. He flourished about the year 1035 A. D.

**Abu-Muhammad Rozbihan Bakali Shirazi,** ابو محمد روزبهان بکالی شیرازی, author of the "Ṣafwat-ul-Mashárib." He died in July 1209 A. D., Muḥarram, 606 A. H.; *vide* Rozbihán (Shaikh).

**Abu-Muhammad Shatibi,** ابو محمد شاتبی, a very learned Musalmán and author of the "Kásida Shátibiya." He died in 1194 A. D., 590 A. H. His proper name was Kásim, he was born at Shátibiya in Andalusia, from which he derived his title of Shátibi. He is also the author of several other works.

**Abu-Muhammad Tabrizi,** author of the Persian history, called "Tárikh-i-Tabarí". The original of this book was written in Arabic by Abú-Ja'far bin-Jarír Tabarí, in A. D. 912, 300 A. H., and was afterwards translated into Persian and continued by Abú-Muhammad, and dedicated to Abú-Sálíh bin-Nuh, about the year 1118 A. D., 512 A. H.

**Abu-Musa Ja'far al-Sufi,** whose poetical name is Jabar, was the founder of the Arabian school of chemistry, flourished towards the end of the 8th, or the commencement of the 9th century. According to the majority of authorities, he was born at Tús in Khurásán. He wrote an immense number of treatises on alchemy, also a work on astronomy. An edition of his works in Latin was published at Dantzig in 1662, and another in English by Russel in 1678.

**Abu-Musa al-Ash'ari,** ابو موسى الاشترى, one of the arbitrators between 'Alí and Mu'áwiya I, by whose decision 'Alí was deposed in the year 658 A. D., 37 A. H. Eight months after the battle of Siffin between 'Alí and Mu'áwiya, the two arbitrators Abú-Músá and 'Amr the son of 'As met at a place between Mecca and Kúfa, where a tribunal was erected. Abú-Músá first ascending it, pronounced these words with a loud voice:—"I depose 'Alí and Mu'áwiya from the Khiláfat (or government) to which they pretend, after the same manner as I take this ring from my finger," and immediately came down. 'Amr then went up and said, "You have heard how Abú-Músá has on his part deposed 'Alí; as for my part I depose him too, and I give the khiláfat to Mu'áwiya, and invest him with it after the same manner as I put this ring upon my finger; and this I do with so much the more justice, because he is 'Uṣmán's heir and avenger and the worthiest of all men to succeed him."

**Abu-Muslim,** a great general, to whom the Abbasides entirely owed their elevation to the khiláfat, for which he is commonly called Sáhib-ud-Du'wat, or author of the vocation of the Abbasides. For his good conduct and bravery, he occupied the first posts in the service of the Onmaides. He was governor of Khurásán A. D. 746, when he proclaimed the Abbasides the lawful heirs of the

khiláfat, and in 749 A. D. transferred the dignity of Khalifa from the family of Umayya to that of the Abbasides. This revolution occasioned the death of above 600,000 men; and when Abú-Ja'far Al-Mansúr, the second Khalifa of the race of 'Abbas, was opposed on his accession by his uncle 'Abdullah, son of 'Alí, 'Abú-Muslim was despatched against him. This general having harassed him for five months together, at last brought him to a general action, and having entirely defeated him, forced him to fly to Baṣra. Notwithstanding all his services, however, Abú-Muslim was soon after, on Thursday the 13th February, 755 A. D., 24th Sha'bán 137 A. H., ungratefully and barbarously murdered by Al-Mansúr, and his body was thrown into the Tigris. Abú-Muslim took his origin (as Isfahání, a Persian historian relates) from Hamza, who pretended to descend from Gándarz, one of the ancient kings of Persia.

**Abu-Na'im,** ابو نعيم بن عبد الله, son of 'Abdullah, author of the works called "Ulyá" and "Dakil-i-Nubuwat." He died in the year 1012 A. D., 403 A. H.

**Abu-Nasr Farabi,** ابو نصر فارابی, *vide* Fárábi.

**Abu-Nasr,** author of a Persian work on Sufism, called "Anis-ul-Tálibín."

**Abu-Nasr Farahi,** ابو نصر فراہی, flourished about the year 1220 A. D. in the time of Bahram Sháh, son of Táj-uddín, ruler of Sístán (also called Nímrúz), who began to reign in the year 1215 A. D. He is the author of a vocabulary in verse, called "Nisáb-us-Sibyán".

[His real name is Muhammad Badr-uddín, and he belongs to Faráh, a town in Sijistán; *vide* Áín Translation I, 41n.]

**Abu-Nasr Isma'ilbin-Hammad al-Jauhari,** الجوهري, ابو نصر اسماعيل بن حماد, is the author of the Dictionary called Siháb-ul-Lugháت. He was born at Fáráb, and died about the year 1003 A. D., 394 A. H.

**Abu-Nasr Khan,** (Nawál) an amir of the reign of the emperor 'Alamgír. The mosque of Jágna-gar in Orísa was built by him in the year 1687 A. D., 1098 A. H.

**Abu-Nasr Maskati,** ابو نصر مسكنى, a native of Maskat, and author of the book called "Mákumát."

**Abu-Nasr Sabur,** (Shápúr) son of Ardshér. He built in the year 954 A. D. an edifice at Baghdád, dedicated to scientific and literary exercises, and collected a large quantity of books, designed for the use of Musalmáns; there were, it is said, upwards of 10,400 volumes of all kinds, including a hundred Kuráns, copied by the celebrated calligrapher Ibn-Mukla.

**Abu-Nawas,** ابو نواس, al-Hasan bin-Háni, a celebrated Arabian poet, born in the city of Baṣra. His merit was acknowledged at the court of Hárún-ur-Rashid. His principal works have been collected by several persons, on which account there is a great difference between the copies of his works. His proper name is Abú-'Ali. He died A. D. 810, 195 A. H.

**Abu-Raihan al-Biruni,** ابو ریحان الپیرونی, or Abú-Raihán

Muhammad bin-Ahmad al-Bírúní, was born about the year 971 A. D. in the town of Bírún, said to be situated in the province of Khwárizm. He was astronomer, geometer, historian, scholar, and logician. Besides metaphysics and dialectics, he studied and appears to have drawn his chief lustre from attainments in the magical art. Of this, the following instance is related. One day Sultán Mahmúd ordered him to deposit with a third person a statement of the precise manner in which the monarch would quit the hall where he then was sitting. The paper being lodged, the king, instead of going out by one of the numerous doors, caused a breach to be made in the wall, by which he effected his exit;—but how was

he amazed, when, on the paper being examined, there was found in it a minute specification of the precise spot through which he penetrated! Hereupon the prince with horror denounced this learned man as a sorcerer, and commanded him to be instantly thrown out of the window. The barbarous sentence was presently executed: but care had been taken to prepare beneath a soft cushion, into which the body of the sage sank without sustaining any injury. Abú-Raihán was then called before the monarch, and was required to say whether by his boasted art he had been able to foresee these events, and the treatment through which he had had that day passed. The learned man immediately desired his tablets to be sent for, in which were found regularly predicted the whole of these singular transactions. He travelled into different countries, and to and from India for the space of 40 years. He wrote many works, and is said to have executed several translations from the Greek and epitomized the *Almagest* of Ptolemy. His works are said to have exceeded a camel load. The most valuable of all his works is the "Tárikh-ul-Hind." Another of his works is the Kánum Masídi, dedicated to Sultán Masíd of Ghazná, for which he received an elephant-load of silver coins. He lived in the time of Sultáns Mahmúd and Masíd Ghaznawi, and died in the year 1039 A. D., 430 A. H.

For further notes *vide* Dowson, Elliot's Hist. of India, II, 1.]

**Abu-Sa'íd**, ابو سعید بن عبد الله, the son of 'Abdullah, an Arabian poet who flourished in the court of Salih-ud-din, and was his prime minister. He died in the year 1201 A. D., 597 A. H.

**Abu-Sa'íd**, ابو سعید بن كلبي شاشي, the son of Kuháib Sháshi, author of the book called "Masnad Kabir." He died in 946 A. D., 335 A. H.

**Abu-Sa'íd 'Abdul-Malik bin-Kuraib**, قریب ابو سعید عبد الملک بن, commonly called Asná'í, celebrated for his grammatical knowledge and eloquence. He was born in the year 710 A. D., 122 A. H., and flourished in the time of Al-Mansúr, khalifa of Baghdád (who reigned from 754 to 775 A. D.), and died at Basra during the reign of Hárín-ur-Rashid, or, as some authors say, in A. H. 216 (A. D. 832).

**Abu-Sa'íd 'Abd-Rahman bin-Mamun al-Mutawalli**, author of the "Fáriiz Mutawalli," a treatise on the law of inheritance according to Sháfi'i's doctrine. He died A. D. 1085, 478 A. H.

**Abu-Sa'íd Baizawi**, ابو سعید بضاوی, or Kází Abú-Sa'íd 'Abdullah Baizáwi, author of the work called "Ni-zám-ut-Tawáríkh," an epitome of Oriental History from Adam to the overthrow of the Khiláfát by the Tartars under Hulákú Khán A. D. 1258, 674 A. H., written about the year 1275. *Vide* Baizáwi.

**Abu-Sa'íd Fazl-ullah**, ابو سعید فضل الله, son of Abul-Khair, a great Súfi, of Mahna. His spiritual guide was Abul-Fazl Lukmán of Sarakhs. He devoted himself to ascetic exercises and spent fourteen years in the wilderness. He is the author of the Quatrains, called Rubáiyát-i-Abú-Sa'íd Abul-Khair. He died at the age of 44 in the year 1068 A. D., 440 A. H.

**Abu-Sa'íd Khan Bahadur**, ابو سعید خان بهادر بن الجایتو, a Sultán of the family of Hulákú Khán, was the son of Ojjitú, commonly called Muhammad Khudá-bandá, whom he succeeded to the throne of Persia in December 1316 A. D., Shawwál 716 A. H., when he was only twelve years of age. In his time Rashid-ud-din, the author of the Jámí-ut-Tawáríkh, was put to death. This monarch may be termed the last of the dynasty of Hulákú Khán who enjoyed any power. The few princes of that sovereign's family who were raised to the throne after Abú-

Sa'íd were mere pageants, whom the nobles of the court elevated or cast down as it suited the purposes of their ambition. Abú-Sa'íd reigned 19 lunar years, and died of fever on the 30th November 1335 A. D., 13th Rabi' II, 736 A. H. The following is a list of the princes of the family of Chingiz Khán, who were raised to nominal power after the death of Abú-Sa'íd Khán.

**Arpá Khán** (Mu'izz-uddín) was crowned in 1335, reigned five months, and was killed in battle in 1336 A. D.

**Músá Khán** was elevated in 1336, reigned two years, and was murdered in 1338 A. D.

**Sáki**, sister of Abú-Sa'íd Khán, was elevated to the throne in 1338. She was married to Jähán Timur who got the kingdom as her dowry, but was deposed the same year. After him

**Sukáimán Khán** was declared king; he left the kingdom and went to Díyar-bakr in 1341.

**Nausherwán** was elevated in 1334.

#### Abu-Sa'íd Mirza, سلطان ابو سعید مرزا, (Sultán) the son

of Sultán Muhammed Mirzá, son of Miránsháh, son of Amir Timur (Tamerlane). He was born in 1427 A. D. After the death of his father in 1441, he continued to live with Mirzá Ulugh Beg, son of Mirzá Sháhrúkh at Samarkand, and served in his army when he was at war with his son Mirzá 'Abdul-Latif; but when that prince was murdered by his unnatural son in October 1449 A. D., Rúmán, 853 A. H., and he in his turn was slain after six or seven months by his own soldiers, and Samarkand was taken possession of by Mirzá 'Abdullah, son of Mirzá Dúráhím and grandson of Mirzá Sháhrúkh. Abú-Sa'íd with the assistance of Abú-Khair Uzbak having defeated and taken 'Abdullah prisoner in a battle, put him to death and ascended the throne of Samarkand in 1451 A. D., 855 A. H. He also took possession of Khiva after the death of Bábár Sultán, son of Dáyásunghar Mirzá in 1457, 861 A. H., and greatly extended his dominions, but was at last taken prisoner in an ambuscade, and put to death on the 8th February, 1469 A. D., 25th Rajab, 873 A. H., after he had reigned 18 years. After his death, Sultán Husain Báíkrá, surnamed Abu-Gházi, descendant of Amir Timur, made himself master of the empire. Abú-Sa'íd at his death left eleven sons, viz., Mirza Sultán Ahmad, Mirza Sultán Mahmúd, Mirza Sultán Muhammed, Mirza Sháhrúkh, Mirza Ulugh Beg, Mirza 'Umar Shaikh, Mirza Abú-Bakr, Mirza Sultán Mirzá, Mirza Sultán Kháli, Mirza Sultán Walid, and Mirza Sultán 'Umar; of whom four arrived to the dignity of kings, viz., Mirza Ulugh Beg to the throne of Kabul; Mirza Sultán Ahmad to the kingdom of Samarkand; Mirza 'Umar Shaikh to the united thrones of Andiján and Farghána; and Mirza Sultán Mahmúd to those of Kunduz and Badakhshán. Abú-Sa'íd Mirzá, says Bábár Sháh, though brought up in the city, was illiterate and unrefined.

[*Vide* Genealogical Table attached to Xin Translation.]

**Abu-Sina Muhammad**, author of the Arabic work called "Dákáik-ul-Hákáik," containing a collection of traditions.

**Abu-Sina**, ابو سینا, or Abú-'Alí Síná, whom we call Avicenna, was a famous Muhammadan physician and philosopher, who early applied himself to literature, botany, and mathematics. At the age of eighteen, he began to practise, and with such success that he became physician to the court of Baghdád. He was born in the city of Bukhárá in 983 A. D., 373 A. H., and died at Hamadán in July, 1037, 427 A. H., aged 54 lunar years, with the character of a learned man but too much addicted to wine and effeminating pleasures. His books on Medicine, &c., were in number 100, now nearly all lost. He is also called Ibn-Síná. The following are the titles of his works. Of the Utility and Advantages of Sciences, 20 books. Of Innocence and Criminality, 2 books. Of Health and

Remedies, 18 books. On the means of preserving Health, 3 books. Canons on Physic, 14 books. On Astronomical Observations, 1 book. On Mathematical Sciences. Of Theorems, or Mathematical and Theological Demonstrations, 1 book. On the Arabic language, 10 books. On the Last Judgment. On the Origin of the Soul, and the Resurrection of Bodies. Of the end we should propose to ourselves in Harangues and Philosophical Arguments. Demonstrations of the collateral lines in the sphere. Abridgment of Euclid. On Finitude and Infinity. On Physics and Metaphysics. On Animals and Vegetables, &c., Encyclopaedia, 20 volumes.

**Abu-Sufyan, ابو سفیان بن حرب**, the son of Ḥarb, the grandson of Umayya, and great-grandson of 'Abdul-Shams. He was an able and ambitious man, of great wealth and influence, and one of the most persevering and powerful opponents of Muhammad. He was the father of Mu'awiyah, the first khalifa of the house of Umayya, and one of the heads of the tribe of Kuraish, to which Muhammad also belonged. When Muhammad took up arms for the propagation of his faith, Abū-Sufyān was made generalissimo of his enemies against him: and after the battle of Badr, he stood very fair for the headship of that tribe. But he was at last convinced (as it seems, by a signal victory gained by Muhammad over his enemies), of the truth of the prophet's pretensions, and was converted in the 8th year of the Hijra, A. D. 629.

**Abu-Sulaiman Daud, ابو سلیمان داود**, bin-Abul-Fazl bin-Muhammad Fakhr Binākitī, so called from having been born at Binākit, or Finākit, a town in Transoxiana, afterwards called Shāhrukhiyah. He is the author of the "Tārikh-i-Binākitī." Its correct name in full length is "Rauzatu 'ulīl-al-abṣib fī Tawārikh-il-Akābi wal-Ansāb," i.e. the garden of the learned in the histories of great men and genealogies. It is chiefly an abridgment of the Jāmi' ur-Rashidi, and was compiled by the author only seven years after that work in A. D. 1317, 707 A. H., and is dedicated to Sultān Abū-Sa'īd, the ninth Mughul king of Persia. The author was a poet as well as an historian, and was appointed by Sultān Ghāzān Khán, poet laureate of his court. He died in or about the year 1330 A. D., 731 A. H.

[*Vide* Dowson, Elliot's Hist. of India, III, 55.]

**Abu-Tahir, ابو طاهر**, of Tortosa in Spain, author of the "Dārāb-nāma", an abridgement of Oriental Biography, containing the Lives of Zuhāk, of Darius, of Philip of Macedon, and of Alexander the Great: also Memoirs of Galen and other Greek Philosophers, &c.

**Abu-Tahir Khatuni, ابو طاهر خاتونی**, a poet who flourished in the 12th or 13th centuries of our era. He is the author of the History of the Saljūkī kings, entitled "Tārikh-us-Saljūkī," and of another work, called "Manāqib-us-Shu'arā."

**Abu-Talib, ابو طالب**, was the father of 'Alí and the uncle of Muhammad the prophet. He died 3 days before Khadija, the first wife of Muhammad, in August, 619, A. D., aged 80 years.

**Abu-Talib Husaini, ابو طالب حسینی**, author of the "Tuzuk-i-Timurī." This work contains an account of the first forty-seven years of the life of Tamerlane, written by himself in Chagh-tāi-Turki, and translated into Persian by Abū-Talib, who dedicated it to Shāh Jahān. It has been translated into English by Major Charles Stewart.

[*Vide* Dowson, III, 389.]

**Abu-Talib Kalim, ابو طالب کلیم**, whose poetical name was Kalím, was a great poet of Hamadán in Persia, and came to India, the first time in the reign of the emperor Jahāngir, and returned home in 1619 A. D., 1028 A. H. After some years he again visited India in the time of

Shāh Jahān, who employed him and conferred on him the title of "Malik-ush-Shu'arā", or Poet Laureate. He was twice weighed against gold and silver, and the amount was given to him as a reward for his poetical talents. He died at Láhor on the 19th November, 1651, 105h Zil-hijja 1061 A. H. He is the author of a poem, called "Zafur-nāma-i-Shāh Jahān," or the conquests of Shāh Jahān, and of a Diwán in Persian.

**Abu-Talib Khan, ابو طالب خان**, (Mirzā) the son of Háji Muhammad Beg Khán, by descent a Turk, was born at Lakhnau in the year A. D. 1752, 1165 A. H. He was appointed by Mukhtár-ud-daula, the prime minister of Nawáb Asaf-ud-daula of Lakhman, in 1775 A. D., 'Amaldar of Itáwa and several other districts situated between the rivers Jamuna and Ganges. In this situation he continued for two years; and after the death of his patron, and the appointment of Haidar Beg Khán to his office, he was superseded, and repaired to Lakhnau, and was allowed by the Nawáb 60,000 Rs. per annum for his support. After the expiration of one year, Colonel Alexander Hanzy, having been appointed Collector of Gorakh-púr, requested the Nawáb to take him with him as an assistant, in which situation he continued for three years. He was afterwards employed by Mr. Middleton, the Resident of Lakhnau, in reducing the rebel rājá Balbhaddar Singh, whom, during two years, he frequently defeated and pursued. At length being surprised in his camp, the rājá in endeavouring to make his escape, was killed. Abū-Talib, after this falling in distress for some years, embarked for Europe with Captain David Richardson, a Scotchman, and left Calcutta in February, 1799, Ramazán 1213 A. H. He visited England and other parts of Europe, and was well known in London under the title of the Persian Prince. During his travels he wrote a Journal in which he daily inserted every event, and committed to writing such reflections as occurred to him at the moment. On his return to Calcutta in 1803, 1218 A. H., having revised and abridged his notes, he published them under the title of "Mausír-ut-Tálíbí fī Bilád-i-Isfranjí." This work was translated by Charles Stewart, and published in London in the year 1814. Abū-Talib died about the year 1806 A. D., 1221 A. H. He is also the author of the "Khulásat-ul-Afkár."

[*Vide* Dowson, VIII, 298.]

**Abu-Talib Mirza, ابو طالب میرزا**, vide Sháista Khán.

**Abu-Talib, ابو طالب**, (Shaikh) the father of Shaikh Muhammad 'Alí Hazín. He died at Isfahán in 1715, 1127 A. H., and was interred in the cemetery, called Mazár Bábá Rukn-uddín, close to the tomb of the learned Mauláná Hasan, Shaikh-ul-Islám of Gilán.

**Abu-Tammam Habib ibn-Aus al-Tai, ابو الطمّام حبیب ابن اوس الطائی**, an Arabian poet. Having arrived in the city of Hamadán, he was received with great distinction by Abul-Wafá bin-Salama. When about to depart, a heavy fall of snow made the roads for a long time impassable. Abul-Wafá conducted the poet to his library, and placed it entirely at his disposal. Surrounded with these literary treasures, Abú-Tammám forgot his journey, read the precious volumes with avidity, and devoted his time to the composition of several works. The poetical collection, entitled "Khamṣa", was the principal fruit of these researches, and attests the indefatigable attention with which the learned writer had ransacked this rich library. Amongst the other works that he wrote, one is called "Fuhul-ush-Shu'arā". He was born in A. D. 804, 188 A. H., at Jásim near Damascus, and died in A. D. 845, 231 A. H.

**Abu-Tayyib al-Mutanabbi, ابو طیب المتنبی**, vide Mutanabbi.

**Abu-Turab, Mir,** میر ابو تراب, a Salámi Sayyid of Shiráz, who served with his son Mír Ghadái, in Gujrát, and then under Akbar. He died in 1005 H., and lies buried in Ahmadábád; *vide Aín Translation I*, p. 506.]

**Abu-'Ubaida,** ابو عبیده, a friend and associate of Muhammad, who had the command of the Moslem army in the time of Abú-Bakr, the first khalifa, but being defeated in a battle against the troops of the Greek emperor, he was deprived of the command, which was given to Khálid. 'Umar, on his accession to the khiláfat, replaced Abú-'Ubaida in the command of the army in Syria, being greatly displeased with the cruel and blood-thirsty disposition of Khálid. Abú-'Ubaida extended his conquests over Palestine and Syria, and drove the Greeks out of the whole country extending from the Mediterranean to the Euphrates. This conquest was completed in 639 A. D., 18 A. H., in which year Syria was visited by a dreadful plague, in which the Moslems lost 25,000 men, among whom were Abú-'Ubaida himself, Yazid ibn Abú-Sufyán, and many other men of distinction.

**Abu-'Ubaida ibn-Mas'ud,** ابو عبیدة ابن مسعود, a general in the time of the khalifa 'Umar. He was defeated and killed in battle by Farrukház, who commanded the army of Túráñ-Dukht, queen of Persia, about the year 635 A. D.

**Abu-'Ubaida Kam bin-Salam,** author of a work on "Karáat."

**Abu-'Ubaida Ma'mar bin-Al-musanni,** المتنى, ابو عبیدة معمر بن, a famous Arabian grammarian, born in Basra, who lived in the time of Hárún-ur-Rashíd, and died A. D. 824, 209 A. H., aged 99 lunar years.

**Abu-'Umar Minhaj al-Jurjani,** مناج الچرجانی, ابو عمر, author of the "Tabaqát-i-Násiri," a celebrated history, written in 1252 A. D., 650 A. H., and dedicated to Sultán Násir-uddín Mahmúd of Dihlí. *Vide* Minháj-i-Siráj.

**Abu-Yahya bin-Sanjar,** ابو یحییٰ ابن سنجر, author of a Diwán in Arabic. He died in 1234 A. D., 632 A. H.

**Abu-Yahya Ahmad bin-Daud al-Farazi al-Jurjani,** ابو یحییٰ احمد بن داؤد, who was originally a Sunni, but became a convert to the Imámiya or Shí'a faith, is the author of a biographical work, entitled "Kitáb fi ma'rífat-ir-Rijál," containing the lives of eminent Shi'as.

**Abu-Ya'kub al-Warrak,** ابو یعقوب الوراق, *vide* Muhammad bin-Is-hák an-Nádim.

**Abu-Yazid,** ابو یزید مکتبدار, secretary of state in Egypt, who rebelled against Káim, the second khalifa of the race of the Fátímites. He was not punished for his rebellion till Ismá'il al-Mansúr defeated him, and confined him in an iron cage where he ended his days.

**Abu-Yusuf,** امام ابو یوسف, (Imám) bin-Habib al-Kúfi, a celebrated Kázi of Baghdád, and one of the first pupils of Abú-Hanifá, dignified with the title of Kází-l-Kuzát, or supreme judge, in the reigns of Hádi and Hárún-ur-Rashíd, khalifas of Baghdád. He supported the tenets of Abú-Hanifá, and maintained the dignity of his office by impartiality. When one day reproached for his ignorance of one of the causes brought before him, for the decision of which he received an ample allowance, he jocosely replied,

that he received in proportion as he knew; but, said he, if I were paid for all I do not know, the riches of the khiláfat itself would not be sufficient to answer my demands. He was born 731 A. D., 113 A. H., and died on the 13th September 798, A. D., 27th Rajab, 182 A. H., at the age of 69 years, at Baghdád. The only work known to have been written by him, treats of the duties of a Magistrate, and is entitled "Adáb-ul-Kází." The reputation of this work has been eclipsed by that of another, having a similar title, by al-Khassíf.

**Abu-Yusuf Ya'kub bin-Suláiman Isfáraíni,** سلیمان ابو یوسف بعفوب بن, author of the "Shara'i-ul-Khiláfat." He died in 1095 A. D., 488 A. H.

**Abn-Zakariya Yahya al-Nawawi,** *vide* Nawáwi.

**Abu-Zarr,** ابو ذر قرمطی, the father of the Karamatians in Arabia, who not only opposed the religion of Muhammad, but plundered and insulted the temple of Mecca and carried away the black stone which was believed to have fallen from heaven. He died 933 A. D., 312 A. H. *Vide* Kámat.

**Abu-Zarr Yakut Mausili,** ابو ذر یاقوت موصلى, a celebrated calligrapher.

**Abu-Zubaid,** ابو زبید, an author who has written on the lion and all its names in the Arabic language.

**Abrahk Khan,** البرخ خان, (the son of Kizílbásh Khán Afshár, governor of the fort of Ahmadnagar, who died there in the 22nd year of Sháh Jahán) was a nobleman of high rank in the time of 'Alamgír. A few years before his death, he was appointed governor of Barárá, where he died on the 24th of July, 1685 A. D., 3rd Ramazán, 1096 A. H.

**Abru,** آبرو, *vide* Háfíz Abrú.

**Abru,** آبرو, poetical name of Sháh Najm-uddín of Dihlí, alias Sháh Mubárik, who flourished in the reign of the emperor Muhammad Sháh. He died in 1161 H. *Vide* Sprenger, Oudh MSS., p. 196.]

**Abtin,** آبنین, the father of Farídún, seventh king of Persia of the first, or Peshdádian, dynasty. Abtin pretended that he derived his origin from Jamshed, king of Persia of the same dynasty.

**Achanak Bogam,** one of the concubines of the emperor Akbar. She had built a garden on the banks of the Jamuna at Agra, called Achanak Bág. Some traces of it are yet to be seen.

**Achchhe,** آچھے, the poetical name of prince Baland-Akhtar, a brother of the emperor Muhammad Sháh of Dihlí. He was familiarly called Achchhe Sáhib, and therefore chose Achchhe for his 'takhallus.' He is the author of a beautiful poem, called "Náhid-o-Akhtar," i. e. Venus and the Star, containing 355 verses, which he completed in the year 1726 A. D., 1139 A. H.

**Adam,** the first man. The Muhammadans place Adam's Paradise in heaven; hence after the fall Adam and Hawwá (Eve) were hurled down to earth. As this event happened about 7,000 years before the Hijra, Adam is often called haft-hazári.]

**Adam Khan Gakkhar,** آدم خان گکھار, chief of the Gakkhars, who defied the power of the emperor Akbar. In 970, at the instigation of Kamál Khán (takkhar), Adam was attacked, and defeated and captured at Hilán, south of Chilánwálá, near Dángalí, Adam's stronghold. *Vide* Aín Translation, I, 457.]

**Adham**, ادھم, the poetical name of Mirzá Ibráhím, a Sayyid of the Safawi race. He came to India in the time of the emperor Sháh Jahán. He died, or was put to death in prison, in the year 1650 A. D., 1060 A. H. He is the author of a Diwán, and also of a Maṣnawí, called Rafik-us-Sálíkán, and a Súki-náma.

**Adham Artamani**, ادھم ارتامانی, author of a Diwán in Persian.

**Adham**, ادھم, *vide* Ibráhím-i-Adham.

**Adham Khan**, ادھم خان, the son of Málum Anaga. He appears to be a royal bastard. His mother Málum was one of Akbar's nurses (*Tanqá*), who attended on Akbar 'from the cradle till after his accession.' She played a considerable part in bringing about Bairám's fall. Adham Khán (c. the Black Khan) was a commander of 5,000, and distinguished himself in keeping the rebellious Bhadraurí chieftain near Hatkáñthi, south-east of Vrindavan, in order. In 908 H., he defeated Báz Bahádúr of Málwá. In the following year (A. D. 1562), he stabbed at court his enemy Atgah Khán, Akbar's foster-father, and was killed by the emperor's order. Málum Anaga died forty days after from grief, and was buried with her son in Dihlí in a Mausoleum erected by Akbar. Adham's brother Bákí Khán, or Khán Bákí Khán, died in the 30th year of Akbar's reign, as Governor of Garh-e-Katanga (Unbal Provinces).]

**Adhan**, ادھن, Shaikh, a Chishtí saint, who died at Jaunpur in 970 H.]

**Adib**, ادب, the poetical name of Abú-Hasan 'Alí bin-Násr, an excellent philosopher, who was a judge in Egypt, under the khiláfat of Ammár the Fátimidite.

**Adib**, ادب, surnamed Sábir, a poet who was contemporary with Asín-uddín Futúlí and Anwári. *Vide* Shiháb-uddín Adib Sábir.

**'Adil Khan**, فاروقی عادل خان, Fáruqí I, ruler of Khandesh, who is also called Míráñ Gháni, which see.

**'Adil Khan II**, Faruki, فاروقی عادل خان, entitled A'zám Humáyún, son of Hasan, and grandson of Naṣr Khán Fáruqí by the daughter of Mahmúd Sháh of Gujrát. He succeeded to the throne of Khandesh after the death of Dáud Khán Fáruqí in August, 1510 A. D., Jumáda I, 916 A. H., and removed from Tálner to Burhanpúr, which place he made the seat of his government, and died there after a reign of nine or ten years in 1520, 926 A. H., and was succeeded by Míráñ Muhammad, his eldest son by the sister of Bahádúr Sháh of Gujrát.

**'Adil Khan**, عادل خان, the eldest brother of Sultán Islám Sháh, king of Dihlí. He fled to Patna after his defeat in a battle against his brother, but he soon disappeared, and was never heard of afterwards.

**Adina Beg Khan**, آدینہ بیگ خان, son of Channú, an Aráin by caste, was born at Sarakpúr near Láhor. He was brought up in a Mughul family, became a soldier, but devoted himself to accounts. He was governor of Sultánpúr when Nádir Sháh invaded India. Subsequently, he supported Abdálí Sháh Durrání. He died without heirs at Khánpúr near Hoshyárpúr, where a fine tomb was erected over his remains.]

**'Adli**, عدلی, the nickname of Muhammad 'Adil Sháh, king of Dihlí. His name was Mubáriz Khán, son of Nizám Khán. He succeeded Islám Sháh in the very end of 960 H., defeated with the help of his general Hímá, in 962, Muhammad Sháh of Bengal at Chhapparghaṭṭa, east of Kálpí, and was at last, in 964, one year after Akbar's accession, defeated and killed in the battle of Súrajgarh, near

Munger, by Bahádúr Sháh, Sultán of Bengal. His nickname 'Adli was often further corrupted to 'Andhlí,' 'the blind woman.'

**'Adnan**, عدنان, one of the descendants of Ismá'il the son of Abraham, with whom the genealogies of the Arabians, and also that of Muhammad, terminate. For reckoning up from 'Adnán to Ismá'il, the descent are very uncertain, and the best historians confess that there is nothing certain beyond 'Adnán.

**Afi**, افی, poetical name of Ahmad Yár Khan, author of a small poem in Persian called "Maṣnawí Gulzár-i-Khayál," containing the story of Sháhzáda and Gádá, written in 1818.

**'Afif**, افیف, *vide* Shams Siráj 'Afif.

**Afrasyab**, افراسیاب, an ancient king of Túrán, the son of Pashang. He overcame Nauzar, king of Persia of the Peshdádian dynasty, and having killed him, ruled over Persia for twelve years. He was subsequently defeated in a battle against Kai-khusrau, king of Persia, of the 2nd or Kaiánián dynasty.

**Afrin**, افرین, poetical name of Shaikh Kalandar Bakhsh of Saháranpúr, who is the author of a work, called *Tulṣat-us-Samá'*.

**Afrin**, افرین, the poetical name of Sháh Fáki'r-ullah of Láhor. He was a Gújar, embraced Muhammadanism, and is the author of a Diwán, and of an epic, called "Hír-wa-Ranjáh." Some say that he died in 1730, and others in 1741 A. D., 1113 or 1154 A. H.

**Afsah**, افسح, Sháh Fasíh, a pupil of Mirzá Bedil, died at Lakhnau in 1192 H., and left a Diwán.]

**Afsari**, افسری, the poetical name of a poet.

**Afshin**, افسین, the surname of Ijáidar ibn-Káús, a general of the khálifa al-Mu'tasim Billah of Baghdád. He was a Turk by origin, and had been brought up a slave at the khálifa's court, and having been employed in disciplining the Turkish militia, had acquired the reputation of a great captain. He was, however, executed about the year 840 A. D. by the khálifa, being accused of holding correspondence with the khálifa's enemies.

**Afsos**, افسوس, the poetical name of Mír 'Alí. He was first in the service of Nawáb Is-hák Khán, the uncle of Asáf-ud-daula of Lakhnau, and subsequently of Mirzá Jawáñ-Bakht, and was finally recommended to Lord Wellesley and appointed a Munshi of the College of Fort William. He is the author of the Aráish-i-Mahfil in Urdú, and of the Gulistán, translated by him into the same language. He died in Calcutta in 1806 A. D., 1221 A. H.

**Aftab**, آفتاب, the poetical name of Sháh 'Alam, king of Dihlí, who died in the year A. D. 1806.

**Afzal**, the poetical name of Sháh Ghulám A'zám, which see.

**Afzal 'Ali Khan**, (Nawáb), *vide* below Afzal Khán (p. 24) whose original name was Shukr-ullah.

**Afzal**, the poetical name of Muhammad Afzal, which see.

**Afzali**, افسالی, the poetical name of Shaikh Muhammad Násir, son of Shaikh Khúb-ullah of Alláhábád. He died in 1750 A. D., 1163 A. H.

**Afzal Khan**, افضل خان, or Mir Muhammad Afzal. He flourished in the reign of the emperor Muhammad Sháh of Dihlí, and died in the year 1735 or 1738 A. D., 1148, 1151 A. H. His poetical name was Sábit, which see.

**Afzal Khan**, افضل خان, Shaikh 'Abd-urrahmán, son of the celebrated Shaikh Abul-Fazl, minister and secretary to the emperor Akbar, was Jahángír's governor of Bihár in 1610 A. D., and died at Agra in 1613.

[*Vide* Aín Translation, p. xxxv (Abul-Fazl's Biography), and Dowson, VI, 205.]

**Afzal Khan**, افضل خان, whose original name was Mulla Shukrullah, the son of 'Abdul-Hakk, came from Shiráz to the Dakhin, and was introduced by 'Abdur-Rahím Khán, Khánkhánán, to the emperor Jahángír, who conferred on him the rank of an Amir. In the second year of Sháh Juhán, 1624 A. D., 1038 A. H., the office of Wizárat-i-kull having become vacant by the dismissal of Irádat Khán, the brother of Asaf Khán Ja'far Beg, he was honored with that appointment. In the eleventh year of the emperor, the mansab of 7,000 and 4,000 sawars was conferred on him, but he died the next year at Láhor on the 7th January, 12th Ramazán, 1048 A. H., 1639 O. S., aged 70 years. His poetical name was 'Allámí. His tomb, called Chíní Rauza is in Agra, on the left bank of the Jamuná.

**Afzal-ud-daula**, (Nawáb), Nizám of Haidarábád, succeeded his father Nawáb Nasir-ud-daula in May 1857, 15th Zil-ka'da, 1285 A. H., and departed this life on the 26th of February 1869, aged 44 years, leaving an infant son who, according to the succession guarantee granted by Lord Canning, is now his successor.

**Afzal-uddin**, (Mír), Nawáb of Súrat. He died on the 7th August, 1840, at the age of 59 years, after enjoying his nominal nawábship about 21 years. His son-in-law, Mir Ja'far 'Alí, succeeded him.

**Agah Khan**, a eunuch of the emperor Sháh Juhán, who died on the 9th Rabí' I, 1067 A. H. His tomb is near the Mumtáz-Mahall in Tájganj.

**Agah, شیعی**, the poetical name of Maulawí Muhammad Bákir. His parents were of Bijápúr, but he was born at Ellora in 1745 A. D., 1158 A. H., and died on the 3rd of March 1806 A. D., 14th Zil-hijja 1220 A. H. He is the author of a Díván.

He was a Náíta (pl. *Náráti*, said to be a corruption of the Persian *nau-ámad*, a 'new arrival'), a name given to certain seafaring Arabs, settled in Western India.]

**Agha Ahmad 'Ali**, poetically styled Ahmad, son of Aghá Shájúat 'Alí, of Dháká, a Persian grammarian of note, who successfully defended, in his "Muayyid-i-Burhán," and the "Shamsher-i-Taztar," the author of the Burhán Kútí', a Persian Dictionary, against the famous Dihlí poet Ghálíb. He also published the "Risála-i-Ishtikák," the "Risála-i-Taráma," "Haft Ásmán," a History of the Persian Masnáwi, and edited several works for the Asiatic Society of Bengal. He was a Persian teacher in the Calcutta Madrasa, when he died (June 1873).]

**Agha Husain Khwansari**, اغا حسین خوانساري, *vide* Husain Khwánsári.

**Agha Mir**, اغا میر, entitled Mu'tamad-ud-daula, minister of Ghází-uddín Ijládar, king of Audh. He was dismissed in 1826 A. D., 1242 A. H., and retired to Kánhpúr, where he died on Monday 7th May, 1832, 5th Zil-hijja, 1247.

**Agha Muhammad Khan**, اغا محمد خان, *vide* Aká Muhammad Khán Kájár.

**Agha Mulla**, اغا ملا, surnamed 'Dawádár', 'the inkstand-holder,' the ancestor of the three Asaf Kháns who served under Akbar and Jahángír. His genealogical table is given in Aín Translation, I, 369.]

**Aghár Khan**, اغڑ خان, Pír Muhammad, who served during the reign of Aurangzéb against Prince Shujá', in Ásán, and in Kábul. He died in A. H. 1102. His son, Aghár Khán II, was still alive during the reign of Muhammad Sháh. The family traced their descent from Aghár, a descendant of Yáfiś (Japhet), son of Núh. Their villa Agharábád near Dihlí is often mentioned in the histories.]

**Ahi**, اھی, a poet who was a chief of one of the Chaghtái hordes, and had assumed originally the poetical name of "Nargist," but changed it into "Ahi," because he found that another poet of his time had adopted it. He is the author of a Díván which he dedicated to prince Gharib Mirzá, the son of Sultán Husain Mirzá Báikrá. He died in the year 1520 A. D., 927 A. H.

**Ahli-i-Bait**, اهل بیت, 'the people of the house,' a general name for the descendants of Muhammad, the Sayyids.]

**Ahli-i-Kitab**, اهل کتاب, 'the people of the book,' a collective name for the Jews, Christians, and Muhammadans, who received a book, i. e., revealed religion, from heaven.]

**Ahli Khurasani**, اهلی خراسانی, a poet who died at Tabriz in the year 1527 A. D., 934 A. H. He must not be confounded with Ahli-i-Túráni, a Chaghtái nobleman of profligate character, who lived at the court of Sultán Husain Mirzá, and died in 1497 A. D., 902 A. H.

**Ahli Shirazi**, اهلی شیرازی (Mauláná) of Shiráz, an elegant poet in the service of Sháh Ismá'il Safawi I. He is the author of several poems, amongst which are the "Síhr-i-Hálik," "Sham' wa Parwána," "Risála-i-Naghz," "Sákí-náma," and "Fawáid-ul-Fawáid." He died in the year 1535 A. D., 942 A. H., and is buried at Shiráz, close to the tomb of Háfiż.

**Ahlia Bai**, the wife of Madhu Ráo Peshwá Sindia, built a place in the time of Sháh 'Alam, called Bisán Gháfi, or a bathing-place for all men, on the banks of the river Jamuna. It extended from the trench of the fort to the house of Dárá Shikoh, and was in good preservation in the year 1830 A. D. On one of the corners a large gun of iron was lying, under the Haweli of Dárá Shikoh, called Dhaul Dahani.

**Ahlia Bai**, اهلیہ پائی, the wife of Khánde Ráo, the son of Malhár Ráo Holkar I, of Indor, after whose death, in 1766 A. D., she had a jágír allotted to her yielding an annual revenue of 1,500,000 Rupees. Her husband Khánde Ráo was killed in battle at Dig against Súrajmal Ját in 1754. Her son Malí Ráo, who had succeeded his grandfather Malhár Ráo in 1766, died nine months after. She was a woman of spirit and ability, and reserved in her own hands the right of nominating a successor, and elected Tokájí to the ráj.

**Ahmad al-Makkari**, احمد المکاری, author of the History of the Muhammadan Dynasties in Spain. This work was translated by M. Pascual de Gayangos, an erudit Spaniard, London, 1810, in 4to., Vol. I. He was born in the 16th century, and died in Damascus in the year 1631 A. D., 1041 A. H. After having composed a very detailed biography of the celebrated and learned wazír of Granáda, Muhammad Ibn-ul-Khatíb, he added to it, in the form of an introduction, a general history of the Arabs in Spain from the conquest to their final expulsion.

**Ahmad I**, احمد بن سعد, emperor of Turkey, son and successor of Muhammad III, whom he succeeded in January, 1604 A. D., Sha'bán, 1012 A. H. This prince was of a good constitution, strong and active; he would throw a

horseman's mace, of nine or ten pounds weight, farther than any of his court. He was much given to sensual pleasures, and had 3000 concubines. He died on the 15th November, 1617 A. D., 15th Zil-ka'da, 1025 A. H., at the age of thirty, having reigned fourteen years. He was succeeded by his brother Muṣṭafā I.

**Ahmad II,** احمد بن ابراهیم, son of Ibrāhīm, succeeded on the death of his brother Sulaimān II, in 1691 A. D., 1103 A. H., to the throne of Constantinople, and died in 1695, 1106 A. H. He was succeeded by Muṣṭafā II, son of Muhammad IV.

**Ahmad III,** احمد بن محمد, son of Muhammad IV, was placed on the throne of Constantinople in 1703 A. D., 1115 A. H., by the heads of a faction which had deposed his brother Muṣṭafā II. He granted a friendly asylum to Charles XII of Sweden, after the battle of Pultowa; and the kindness and the hospitality which marked the whole of his intercourse with that unfortunate monarch, are entitled to the highest encomium. He was preparing an expedition against Persia, when an insurrection hurled him from his throne, and exalted his nephew Mahmūd I from a prison to the sovereign power in 1730 A. D., 1142 A. H. He died of apoplexy in 1736, aged 74 years, 1148 A. H.

**Ahmad IV,** احمد بن احمد, (also called 'Abdul-Jamīd), son of Ahmad III, emperor of Turkey, succeeded his brother Muṣṭafā III in 1774 A. D., 1188 A. H. He died after a reign of 15 years on the 7th April, 1789, Rajab 1203 A. H., and was succeeded by Salīm III.

**Ahmad,** احمد, an Arabian author who is known as the writer of a book on the interpretation of dreams, a translation of which in Greek and Latin was published with that of Artemidorus on the same subject, at Paris, by Rigault A. D. 1603. He lived in the 4th century of the Hijra.

**Ahmad Abu-Tayyib al-Mutanabbi,** ابو طیب المتنبی, احمد, a celebrated Arabian poet whom none excelled in poetry. He is the author of a Diwān. He died in the year 965 A. D., 354 A. H.; *vide* Mutanabbi.

**Ahmad al-Ghaffari;** احمد الغفاری; *vide* Ahmad bin-Muhammad al-Ghaffarī (p. 26).

**Ahmad 'Ali Hashimi,** شیخ احمد علی هاشمی, (Shaikh), author of the Biographical Dictionary, called "Makhzan-ul-Gharāib", dedicated to Nawāb Saifdar-Jang of Faizābād, who died in 1754 A. D., 1167 A. H. His poetical name was Khādim.

**Ahmad 'Ali Khan,** Nawāb of Rāmpur; *vide* Faiz-ullah Khān.

**Ahmad 'Ali Khan,** نواب احمد علی خان, Nawāb of Karnāl. A remission of revenue to the extent of Rs. 5,000 per annum was granted to him in perpetuity by the British Government, and a khil'at of the value of Rs. 10,000 was conferred on him, in July 1858, for his distinguished loyalty and for the eminent services rendered by him during the rebellion of 1857. In 1806, the Pargana of Karnāl consisted of a number of villages, yielding a revenue of Rs. 40,000 per annum. It was conferred by Lord Lake in jāgīr on three Mandal chiefs, named Muhammadi Khān, Ghairat 'Ali Khān, and Is-hāk Khān, for their lives, and after their death to descend to their heirs, subject to the payment of Rs. 15,000 per annum in perpetuity. Nawāb Ahmad 'Ali Khān is the lineal descendant of Muhammadi Khān, and holds 24 entire villages, besides a 3rd share in four others. These lands are assessed at Rs. 24,000, on which the Nawāb has hitherto paid a quit rent of Rs. 5,000, payment of which sum the Government has now remitted.

**Ahmad 'Ali Khan,** سید/احمد علی خان, (Sayyid), Nawāb-Nāzīm of Bengal, succeeded his brother 'Alī-Jāh. He died on the 30th October, 1824 A. D.

**Ahmad 'Ali Khan,** and Walīdād Khān, the rebel Nawābs of Málāgāṛh.

**Ahmad Ayaz,** Malik Khwāja Jahān, served with distinction under Muhammād Shāh bin-Tughluq of Dihlī. On the death of the king at Tatta, in A. H. 752 (A. D. 1352), he tried to set up at Dihlī a son of the late king, but had to submit to Fīrūz Shāh III, who allowed the nobles to execute him before he himself entered Dihlī.]

**Ahmad Bakhsh Khan,** (Nawāb), entitled Fukhr-ud-daula, was the jāgīrdār of Firūzpūr and Lohārū in the district of Dihlī, after whose death his son Nawāb Shams-uddīn Khān succeeded him. The latter was executed for murder in October, 1835.

**Ahmad Barani,** احمد برانی, author of a Persian work, called "Sīfr-us-Siyār."

**Ahmad Beg Kabuli,** served in Kābul under Muhammād Ḥakīm, Akbar's brother, and later under Akbar and Jāhangīr. He was for some time governor of Kashmīr. He died about A. D. 1614.]

**Ahmad Beg Khan,** a son of (Muhammād Sharīf) Nūr Jāhān's brother. He served under Jāhangīr in Bengal, assisted Prince Shāhjahān during his rebellion, and was subsequently made by Shāhjahān governor of Tatta, Sīwistān, and of Multān. He received as jāgīr Jāis and Amāthī in Audh, where he died.]

**Ahmad bin-'Abdullah al-Kirmi,** احمد بن عبد الله الکرمی, author of a work on the fundamental points of Muhammādanism. *Vide* Abū-Aḥmad, the son of Kāsim.

**Ahmad bin-Abu-Bakr,** احمد بن ابی بکر, an Arabian author who wrote the "Mashra'-ul-Manākib", a minute account of the events of Muhammād's life, with memoirs of his successors and companions.

**Ahmad bin-Abu-Bakr bin-Nasir Mustafa al-Kazwini,** احمد بن ابی بکر بن ناصر مصطفیٰ القزوینی, author of the "Tārikh-i-Guzida", which contains the history of the four ancient Persian Dynasties, *viz.* Peshdādians, Kaiānians, Ashkānians, and Sāsānians, that is, from the year 890 B. C. to 636 A. D., and memoirs of the several dynasties who ruled over Persia, Tartary, &c., during the khilāfat, and to the year 1329 A. D. See also called Hamd-ullah Mustaufi.

**Ahmad bin-'Ali Razi,** (Shaikh), شیخ, surnamed Jassās, a famous lawyer. He was born in the year 917 A. D., 305 A. H., and died in 980 A. D., 370 A. H., aged 65 lunar years.

**Ahmad bin-'Ali al-Khatib Kastalani,** عالی الخطیب، احمد بن علی کاستالانی, *vide* Kastalānī.

**Ahmad bin-Hasan Maimandi,** بن حسن میمندی, (Khwāja) foster brother and fellow student of his sovereign Sultān Mahmūd of Ghaznī. On the removal of Abū-'Abbās Fazl, two years after the succession of Mahmūd, Khwāja Ahmad was appointed prime minister, which office he held uninterruptedly for a period of 18 years, when Altūntāsh, the commander-in-chief, and a number of other Amīrs, brought before the court of the

king charges against him. He was in consequence disgraced and imprisoned for 13 years in one of the forts of India. He was released by Sultan Mas'ud, son and successor of Mahmud, and reinstated in the responsible office of minister, which he held for some time. He died a natural death in the year 1033 A. D., 421 A. H.

**Ahmad bin-Idris**, احمد بن ادريس, a lawyer of the sect of Mâlik, was the author of many works, and died about the year 1285 A. D., 684 A. H.

**Ahmad bin-Israel**, احمد بن اسرائیل, a great astrologer who lived under the khilâfat of Wâsîk Billah of Baghdâd.

**Ahmad bin-Kasir**, احمد بن کسیر, also called Muhammad bin-Kaṣîr and Kaṣît al-Farghâni, is the same person whom we call Alfaraganius, a great astronomer, who lived during the reign of the Khalifa al-Mâmuûn. *Vide* Farghâni.

**Ahmad bin-Muhammad al-Ghaffari al-Kazwini**, احمد بن محمد الغفاری, a kâzî, and a descendant of 'Abdul-Ghaffâr, the author of the "Hâwi". He is the author of the work called "Naskhi-i-Jâhânu-sâ'a" which he composed in the year 1563 A. D., 971 A. H., of which number the title forms the chronogram. It is also called "Târikh-i-Mukhtaṣir," an abridged history of Asia, from Adam down to Shah Tahmâsp of Persia, A. D. 1525. It also contains memoirs of the Muhammadan kings of Spain, from A. D. 755 to 1036. It was dedicated to Shah Tahmâsp. We are also indebted to him for the better known work, entitled "Nigâristân". We learn from the "Târikh Badâoni" that, having resigned his employment in Persia, he went towards the close of his life on a pilgrimage to Mecca, and that landing in Dubâl in Sindhu, for the purpose of paying a visit to Hindustân, he died at that port in 1567 A. D., 975 A. H.

*Vide* Dowson, Elliot's Hist. of India, II, 501.]

**Ahmad bin-Muhammad al-Kastalani**, القسطلاني, احمد بن محمد, an author who died in the year 1527 A. D., 933 A. H.; *vide* Kastalâni.

**Ahmad bin-Muhammad Kuduri**, ابن محمد قدوري, احمد, author of a work on jurisprudence, called "Kudûri", and several other works. He died in 1016 A. D., 438 A. H.

**Ahmad bin-Muhammad bin-'Ali Bakr al-Hanafi**, author of the "Khazânat-ul-Fatâwa," a collection of decisions made towards the end of the eighth century of the Hijra, and comprising questions of rare occurrence.

**Ahmad bin-Tulun**, احمد بن طولون, the founder of the Tûlûnidé dynasty in Egypt; *vide* Ahmad Ibn-Tûlûn.

**Ahmad bin-Yahya bin-Jabir al-Biladuri**, البلاذری, احمد بن يحيى بن جابر, surnamed also Abú-Jâ'far and Abul-Hasan, was the instructor to one of the princes of the family of al-Mutawakkil, and died in A. H. 279, A. D. 892. His "Futûh-ul-Buldâñ" is one of the earliest Arabic chronicles. He also wrote a geographical work, entitled "Kitâb-ul-Buldâñ," the Book of Countries.]

**Ahmad bin-Yahya**, احمد بن يحيى, author of the marginal notes on the "Wikâya", a work on jurisprudence.

**Ahmad bin-Yusuf**, احمد بن يوسف, an historian and author of the "Akhbâr-ud-dawâl", written in 1009 A. D., 1008 A. H., which is said to be an abridgement of Janâbi's "Târikh-ul-Janâbi", called also "Bahr-uz-Zakhkhar".

**Ahmad Chap**, Malik, was Nâib-Bârbak under Firûz Shâh II. (Khilji) of Dihlî, whom he warned in vain against 'Alâ-uddîn. He was blinded by 'Alâ-uddîn after his accession.]

**Ahmad (Shaikh)**, شیخ احمد غزنوی, of Ghaznâ, author of the work entitled "Makâimat-i-Shâikh Ahmad," containing the Life of Ahmad Jâmi, Shaikh-ul-Islâm of Nishâpur, with a minute account of the miracles performed by him. *Vide* Ahmad Jâmi.

**Ahmad (Shaikh)**, شیخ احمد امینی, commonly called Mullâ Jîwan, of Amethî, was the tutor of the emperor 'Akbar, and author of the "Tafsîr-i-Ahmâdi." He died in 1718 A. D., 1130 A. H. *Vide* Mullâ Jîwan.

**Ahmad, Shaikh**, second son of Shaikh Sâlim Chishti of Fathnûr Sikri. He served under Akbar, and died in 985 H.]

**Ahmadi**, احمدی, the poetical name of Mir Sayyid Lâriullah, who died in 1633 A. D., 1043 A. H.

**Ahmadi**, احمدی, a Turkish poet, whose proper name was Khwâja Ahmad Jâfârî and of whom we have the following anecdote. The great Tartar conqueror Amâr Timur (Tamerlane) being on his march through Anatoli, halted for a while at Amasia, where Ahmadi lived; and the poet took the opportunity of presenting him with an ode. This led to further intimacies, Timur being a patron of literary men; and one day when both were in the bath, the monarch amused himself by putting crochety questions to Ahmadi, and laughing at his answers. "Suppose now," said he, pointing to the surrounding attendants, "you were required to value these beautiful boys, how much would you say each was worth?" Ahmadi answered with becoming gravity, estimating one at a camel-load of silver, another at six bushels of pearls, a third at forty gold wedges, and so made the circuit of the ring. "Very fair," said Timur, "and now tell me, What do you value Me at?" "Four and twenty aspers," replied the poet, "no more and no less." "What?" cried Timur, laughing, "why the shirt I have on is worth that." "Do you really think so?" asked Ahmadi, with the greatest apparent simplicity—"at that rate you must be worth nothing, for I included the shirt in the valuation!" Much to his credit, Timur, instead of being angry, applauded and rewarded the wit and boldness of the poet. Ahmadi was a contemporary of Shaikhî, and is the author of the "Kulliyât-i-Khwâja Ahmad Ja'fârî." He also composed a heroic poem on the actions of Tamerlane, and a Sikandar-nâma in the Turkish language. He died in A. D. 1412.

**Ahmad Ghaffari**, *vide* Ahmad bin-Muhammad al-Ghaffârî.

**Ahmad Ghazzali**, *vide* Ghazzâlî (Ahmad).

**Ahmad Ibn-'Arab-Shah**, *vide* 'Arab-Shâh.

**Ahmad Ibn-Hanbal**, *vide* Hanbal (Imám.)

**Ahmad Ibn-Tulun**, احمد بن طولون, the founder of the Tûlûnidé dynasty in Egypt, a Turkish slave, who being entrusted by al-Mu'tamid, the khalifa of Bagdad, with the government of that country and Syria in A. D. 879, set up for himself, and maintained his authority notwithstanding all attempts to depose him. He reduced Damascus, Hims, Hamât, Kinnîsîn, and ar-Rakka, situated upon the eastern bank of the Euphrates. His mosque in Cairo may be seen to this day. He died in A. D. 884, 270 A. H., and was succeeded by his son Khumârwâih. Egypt continued to be governed by his successors for several years when it was again reduced in A. D. 905 by Muhammed, general of the khalifa of Baghdâd al-Muktafi;

the last khalifa of Egypt having assassinated his predecessor, and thereby rendered himself very odious. In the year 933, Muhammad the son of Tāj, or Tājūl, surnamed al-Ashbel, seized upon Syria and Egypt in the khilāfat of ar-Rāzī Billah, and his family retained the whole of it, except a small part which 'Ubayd-ulla al-Mahdi, the first of the Fatimite dynasty (the seat of whose empire was at Kairuwān near Tunis) had conquered in A. D. 910. His successor Abū-Tumūr Ma'd, surnamed Mu'izz li-din-illah, conquered the rest of Egypt about the year 970, by his general Jafar who built the city of al-Kāhirah, commonly called Grand Cairo, whither his master soon removed his court. The Fatimite dynasty ended in A. D. 1176, when, upon the death of the last prince of this family, the kingdom was usurped by the famous Salāh-uddin (Saladin).

*List of the Khāfiās of Barbary.*

Ubayd-ulla al-Mahdi, first of the Fatimite race.  
Al-Kāim Mālikī, his son.

Ismā'il, surnamed al-Mansūr, son of al-Kāim.  
Mu'izz li-din-illah, son of al-Mansūr, who conquered Egypt and became the first khalifa of the Fatimite dynasty in that country.

**Ahmad Ilkāni**, احمد ایلکانی, also called Ahmad Jalāyir;  
*vide* Hasan Buzurg.

**Ahmad Jafari**, احمد جعفری, (Khwājā) *vide* Ahmadī.

**Ahmad Jalal Bukhari**, (Sayyid) son of Sayyid Muhammad Bukhari.

**Ahmad Jalayir**, احمد جلایر, also called Ahmad Ilkāni,  
a descendant of Hasan Buzurg, which see.

**Ahmad Jam**, احمد جام, (Shaikh ul-Islam) entitled Abū-  
Nasr and Zinda-Pīl, a celebrated Muhammadan saint of Nishāpūr, born in the year 1049 A. D., 411 A. H. He passed 18 years of his life in devotion in wilds and mountains. He subsequently got married, and was blessed with 39 sons and 3 daughters. At the time of his death, besides the 3 daughters, 14 of his sons were living, all of whom became men of learning and authors of several works. Ahmad Jām himself was an author, and among the different works that he wrote, are the following: "Risāla Samarkandi", "Anis-ut-Tālibān", "Miftāh-un-Najāt", "Bahr-ul-Hikāku", and "Sirāj-us-Sāyirin". He died in the reign of Sultān Sanjar in February, 1142 A. D., Rajab 536 A. H.

**Ahmad Jan** (Sultān) of Hirāt. He died about the 6th of April 1863, 17th Shawwāl 1279 A. H., and was succeeded by his son Shāh Nawáz Khán.

**Ahmad Kabir**, مسید احمد کبیر, (Sayyid) a Musalmān saint, whose tomb is at Uchcha in Multān. He is the son of Sayyid Jalāl, and the father of two other saints Sayyid Jalāluddīn, surnamed Makhdūm Jahāniyān Jahān-gash, and Rājū Kātiāl. Numerous miracles were wrought by these two brothers.

**Ahmad Khan**, (Sayyid) C. S. I., of 'Alīgarh, a distinguished Muhammadan reformer. He wrote a book on the life and work of the Prophet, and founded the 'Alīgarh College.

**Ahmad Khan**, احمد خان, surnamed Nekodár (or Nicholas) was raised to the throne of Persia after the death of his brother Abākā Khán, the son of Hulākū Khán, in April, 1282 A. D., 21st hijja, 680 A. H., and was the first emperor of the race of Chingiz Khán who embraced the Muhammadan religion. He is said to have been baptized in his youth by the name of Nicholas, but policy, or con-

vention, led him to abandon the doctrine of Christ for that of Muhammad, when he assumed the name of Ahmad Khán. In the first year of his reign, Majd-ul-Mulk Yazdī, a nobleman of his court, being accused of sorcery, lost his life. He put his own brother to death, and was successful in obtaining possession of the person of his nephew, Arghún Khán; but that prince was not only rescued from his violence by the Mughul nobles, but by their aid was enabled to deprive him of his crown and life on the night of Thursday, 11th August 1284 A. D., 26th Jumādā I, 683 A. H., and became his successor.

**Ahmad Khan Bangash**, احمد خان بنگش, second son of Muhammad Khán Bangash, Nawāb of Farrukhābād. When the Wazir Sa'īdār-Jang, after the death of Kāim-Jang, the brother of Ahmad Khán, confiscated his estates in December 1749, A. D., 1163 A. H., he (Ahmad Khán) collected an army of Afghāns, defeated rājā Nawāl Bāi, the Wazir's deputy, who was slain in the action, and recovered the territories lately seized from his family. This circumstance took place on the 2nd August 1750, Friday, 10th Ramazān, 1163 A. H. After this, Ahmad Khán governed his country about 22 lunar years, and died in November 1771, Sha'bān, 1185 A. H., when he was succeeded by his son Diler Hūmat Khán, who received the title of Muqaffār-Jang from the emperor Shāh 'Alam, who was then on his way to Dihlī from Allāhābād.

**Ahmad Khan Mewati**, one of the petty rulers (*malik-i-fardī*) who had usurped the chief parts of the Dihlī empire, during the Sayyid dynasty (beginning of the 15th century). Ahmad Khán held Mewat, his frontier coming close up to Dihlī. He had to submit to Buhlūl Lodi.]

**Ahmad Khan Sur**; *vide* Sikandar Khán Sūr.

**Ahmad Khattu**, شیخ احمد کھتو, (Shaikh) surname of Wajīh-uddīn Ahmad Maghrībī, who was the son of Malik Iktiyār-uddīn a nobleman at the court of Sultān Firūz Shāh Tughluk of Dihlī, and related to him. After the death of his father, having squandered his wealth in pleasure and dissipation, he became a disciple of Shaikh Bābā Is-hāk Maghrībī, and turned very pious and journeyed to Gujrāt, where he acquired great fame. During his residence at that place, he obtained such celebrity, that Sultān Muqaffār Gujrātī became his disciple. He died in that country in the reign of Sultān Muhammād of Gujrāt, on Thursday, 6th of January 1446, 8th Shawwāl 849 A. H., aged 111 years, and was buried at Sarkich, near Ahmadābād. Khatṭū is a place in Nāgor, where Shaikh Ahmad was born.

**Ahmad bin-Khizrawaih**, احمد بن خضراء, a celebrated Muhammadan saint, was the disciple of Khwāja Hātim Asāmī. He died in the year 854 A. D., 240 A. H., and is buried at Balkh.

**Ahmad Maghrībī**, *vide* Ahmad Khatṭū (Shaikh).

**Ahmad Mirza**, مسلطان احمد مرزا, (Sultān), son of Abū-Sa'id Mirzā, after whose death, in 1469, he took possession of Samarkand, and died about the year 1495 A. D.

**Ahmad (Mulla)**, ملا احمد, the son of a kāzī of Tatta. His ancestors who resided in Sindh, were Fārūkīs of the Hanifa sect, but he was a Shi'a. He is the author of a work, called "Khulāsat-ul-Hayāt", the Essence of Life. He came from the Dakhin to the court of the emperor Akbar, in the year 1582 A. D., 990 A. H., and when that monarch ordered the "Tārikh-i-Alfi" to be compiled, several authors were employed in the compilation, but subsequently the

chief labour devolved upon Mullá Ahmad. The compilation of the first two volumes up to the time of Chingiz Khán was just finished by him, when Mírzá Fúlád Birlás, during the month of January 1588, Safar, 996 A. H., persuaded the Mullá, who was always openly reviling the first khalifas, to leave his own house at midnight on some pretence, and then murdered him in a street of Láhor. For this act Mírzá Fúlád was sentenced to death, was bound alive to the leg of an elephant in the city of Láhor, and dragged along till he died. The Mullá expired three or four days after the Mírzá. After the death of Mullá Ahmad, the remainder of the work was written by Kaaf Khán Ja'far Beg, up to the year 997 A. H., or 1589 A. D. Mullá Ahmad was buried at Láhor, but being a Shi'a, who openly used to revile the first khalifas, the people of Láhor exhumated his remains and burnt them.

*Vide* *Kín Translation*, I, 206.]

### Ahmad Nizam Shah Bahri, احمد نظام شاہ بھری, the founder

of the Nizám-Sháhí dynasty of the Dákhin, was the son of Nizám-ul-Mulk Bahri, prime minister to Sultán Mahmúd Sháh Bahmani. He had conquered many places in the vicinity of his father's jágír, and was besieging the fort of Dundrájpúr about the year A. D. 1486, 891 A. H., when he received intelligence of the assassination of his father, and immediately returned and assumed the titles of the deceased, and was generally known by those of Ahmad Nizám-ul-Mulk Bahri, to which the people of the Dákhin added the title of Sháh. As he had distinguished himself repeatedly as a general in the field, though the Sultán wished to remove him from power, none of his nobility would accept the task of reducing him. He, however, on the 3rd May 1490, 3rd Rajab 895 A. H., gained a victory over the army of the Sultán, and from that time he sat without opponent on the masnad of royalty, and by the advice of Yúsuf 'Adil Sháh, who had already become independent, having discontinued to read the khutba in the name of the king, put in his own and spread a white umbrella over his head. He laid the foundation of the city of Ahmadnagar in A. D. 1495, 900 A. H., which was completed in two years, and became the first of the Nizám-Sháhí kings of Ahmadnagar. He died in A. D. 1508, 914 A. H., and was succeeded by his son Burhán Nizám Sháh I. The following is a list of the Nizám-Sháhí kings of Ahmadnagar:—

- Ahmad Nizám Sháh I, A. D. 1490.
- Burhán Nizám Sháh, 1508.
- Husain Nizám Sháh I, 1563.
- Murtaza Nizám Sháh, 1565.
- Mirán Husain Nizám Sháh, 1587.
- Ismá'il Nizám Sháh, 1589.
- Burhán Nizám Sháh II.
- Ibráhím Nizám Sháh, 1594.
- Ahmad Nizám Sháh II, son of Sháh Táhir, 1594.
- Bahádúr Nizám Sháh, 1595.
- Murtaza Nizám Sháh II, 1598.

The Nizám Sháhí dominions fall under the control of Malik 'Ambar, 1607.

**Ahmad Pasha**, احمد پاشا, a general of Sulaimán I, emperor of Turkey, who when appointed governor of Egypt, revolted from his sovereign in 1524 A. D. He was soon after defeated by Ibráhím, the favorite of Sulaimán, and his head was sent to Constantinople.

**Ahmad Rumi**, احمد رومی, author of the Fáik-ul-Hákk, a work written in imitation of the Maṣnawí of Juláluddín Rúmí.

**Ahmad Samani**, احمد سامانی, (Amír) second king of the race of Sámán (Samanides), succeeded his father

Amír Ismá'il in the provinces of Khurásán, &c., in 907 A. D., 295 A. H. He was a cruel prince, and contended with his uncle, his brothers, and other relations for the extensive possessions of his father, more by intrigues at the court of Baghídád, than by arms. After a reign of seven years, he was murdered by some of his domestics on Thursday, 30th January, 914 A. D., 23rd Jumádá I, 301 A. H., and his son Amír Nasr, then only eight years of age, was placed upon the throne of Khurásán and Bukhárá. Ahmad was buried in Bukhárá, and they gave him the title of Sultán Sháhid, i. e. the martyred king.

### Ahmad Sarhindí, شیخ احمد سرهندی, (Shaikh) entitled

Mujaddid-i-Alf-i-Sání, a dervish celebrated for his piety and learning, was the son of Shaikh 'Abdul-Wáhíd Fárukí, and was born at Sarhind in A. D. 1563, 971 A. H. He was a disciple of Khwája Bákí, a celebrated saint of Dihli, and is the author of several works. He died on Tuesday, 29th November 1624, the last Tuesday in the month of Safar 1034 A. H., and is buried at Sarhind. He was called "Mujaddid-i-Alf-i-Sání", or the "Renewer of the second Millennium", because he adopted the general belief that every thousand years a man was born, who has a thorough knowledge of the Islám, and whose vocation it is to revive and strengthen it. He believed that he was the man of the second (*sání*) Millennium (*alf*).

**Ahmad, Sayyid**, of Bárha, brother of Sayyid Mahmúd Bárha, served under Akbar in Gujrát. He was in charge of Akbar's hunting leopards. His son, Sayyid Jamáluddín, was killed by the explosion of a mine before Chitor.]

**Ahmad, Sayyid**, of Bukhárá, father of the renowned Shaikh Farid-i-Bukhári; *vide* below.]

### Ahmad Shah, احمد شاہ, entitled Mujáhid-ud-dín Muham-

mad Abun-Násr Ahmad Sháh Bahádúr, was the son of Muhammad Sháh, emperor of Dihli, whom he succeeded on the 15th April 1748, 27th Rabí' II, 1161 A. H. His mother's name was Utham Bát. He was born in the fort of Dihli on Tuesday, 14th December 1725, 17th Rabí' II, 1138 A. H. and crowned in Pánipat on Monday 19th April 1748, 2nd Jumádá I, 1161 A. H. After a reign of 6 years 3 months and 8 days, he was deposed and imprisoned, and afterwards blinded, together with his mother, by his prime minister 'Imad-ul-Mulk Ghází-uddín Khán, on Sunday, 2nd June 1754, N. S. After this, he lived more than 21 years, and died on the 1st of January 1775, from bodily disease. He was buried in the front of the mosque of Kádam-Sharíf in Dihli, in the mausoleum of Maryam-Makáni. After his imprisonment, 'Alamgír II, son of Jahándár Sháh, was raised to the throne.

*Vide* Proceedings, As. Socy. Bengal, for 1874, p. 208.]

### Ahmad Shah I, احمد شاہ, second king of Gujrát, was the

son of Tátár Khán, and grandson of Muzaffar Sháh, whom he succeeded as king of Gujrát. The author of the Muntakhab-ut-Tawárikh states, that his grandfather placed him on the throne during his lifetime, in the year 813 H. or 1410 A. D., and that he survived that measure five months and sixteen days. In the same year, he laid the foundation of a new city on the banks of the Sábarmatí, which he called after his own name, Ahmadábád, and which afterwards became the capital of the kings of Gujrát. The date of the laying of the foundation of this city is contained in the words "Bá-khair", i. e. all well. He died after a reign of nearly 33 years, on the 4th July 1443 A. D., 4th Rabí' I, 847 H., and was succeeded by his son Muhammad Sháh.

Ahmad Shah II, احمد شاہ دوم, king of Gujrát. After the death of Mahmúd Sháh III, there being no relation on whom the succession might devolve, I'timád Khán, the prime minister, resolved rather than see the kingdom in absolute anarchy, to elevate a youth, whom he asserted to be the son of prince Ahmad Khán, formerly governor of Ahmadábád, and declared him the legal successor to the crown of Gujrát. He was forthwith placed on the throne on the 18th February 1554 A. D., 15th Rabí' I, 961 A. H. He reigned 7 years and some months, and was found murdered one morning at the foot of the palace wall. This event took place on Monday the 21st April 1561 A. D., 5th Sha'bán, 968 A. H. He was succeeded by Muzafrá Sháh III.

[*Vide* Áin Translation, I, 335.]

Ahmad Shah Abdálí, احمد شاہ عبدالی, commonly called

Sháh Durrání, was the son of a chief of the Afghán tribe of Abdálí, in the vicinity of the city of Hirát. He was taken prisoner in his infancy by Nádir Sháh, who gave him the post of a mace-bearer, and by degrees promoted him to a considerable command in the army. The morning after the assassination of Nádir Sháh, which took place in the night of the 12th May, 1747, O. S., he made an attack, supported by a corps of Uzbaks, upon the Persian troops, but was repulsed. He then left the army, and proceeding by rapid marches to Kandahár, not only obtained possession of that city, but took a large convoy of treasure which was coming from Kábul and Sindh to the Persian camp. By the aid of these means, he laid the foundation of a kingdom, which soon attained a strength that rendered it formidable to the surrounding nations. He not only subdued Kandahár and Kábul, but took Peshawar and Láhor; and emboldened by this success, and the weakness of the empire, he resolved the conquest of the capital of Hindústán. In the beginning of the year 1748, 1161 A. H., he began his march from Láhor, Muhammad Sháh, the emperor of Dihlí, being at this time too indisposed to take the field, despatched his only son, prince Ahmad, against the enemy, under the command of the wazír Kamar-uddín Khán, Safdar-Jang, governor of Audi, and several other chiefs, with a great army. For some days several skirmishes took place between the two armies near Sarhind. At length, on Friday 11th March, 1748, 22nd Rabí' I, 1161 A. H., Kamar-uddín Khán, the wazír, being killed as he was at his devotion in his tent by a cannon ball, a panic prevailed in the Mughul army; the battle, however, continued till a magazine of rockets taking fire in the enemy's camp, numbers of the troops were wounded by the explosion; and Sháh Abdálí, either disheartened by the loss, or satisfied by the plunder gained at Sarhind, thought it proper to retreat towards Kábul, which he did unmolested. In the year 1757 A. D., 1170 A. H., he again advanced as far as Dihlí and Agra, and after having plundered and massacred the inhabitants of Mathurá, he returned to Kandahár. About the year 1758 A. D., 1172 A. H., the Maratha power had spread itself in almost every province of Hindústán, when Najib-ud-daula, the Rohila, Shujá'-ud-daula Nawáb of Audi, and not only the Musalmáns but Hindús also, joined in petition to Ahmad Shah Abdálí, that he would march and assume the throne of Dihlí in which they promised to support him. The Abdálí enraged at the seizure of Láhor by the Marathas, rejoiced at the invitation, and advanced without delay across the Indus, and driving the Marathas before him, he did not stop till they reached the vicinity of Dihlí. He engaged the Marathas in several battles, and attained the highest renown among Muhammadans by the memorable defeat that he gave the hostile army on the plains of Pánipat. This famous action was fought in January, 1761. After this victory, Durrání Sháh returned to his own country, but before his departure, he acknowledged Sháh 'Alam, then in Bengal, as emperor of Hindústán, and commanded Shujá'-ud-daula and other chiefs to submit to his autho-

rity. He died after a reign of 26 years in 1772 A. D., 1182 A. H., aged 60 years, and was succeeded by his son Timur Sháh. His tomb, covered with a gilt cupola, stands near the king's palace, and is held sacred as an asylum.

Ahmad Shah Wali Bahmani I, احمد شاہ ولی بہمنی, (Sultán), was the second son of Sultán Dádú Sháh of the Bahmani race. He ascended the throne of the Dakhan on the 15th September, 1422 A. D., 5th Shawwál 822 A. H., ten days before the demise of his brother Sultán Fátiha Sháh, who had resigned the crown in his favor. He is the founder of the city and fort of Ahmadábád Bídár, the foundation of which he laid in the year 1422 A. D., 826 A. H. It is said that the Sultán, on his return from a war at Bídár, took to the amusement of hunting; and coming to a most beautiful spot, finely watered, resolved to build upon it a city, to be called after his name, Ahmadábád. A citadel of great extent and strength was erected on the very site of Bídár, the ancient capital of princes, who, according to the Hindú books, 5000 years back, possessed the whole extent of Mírhat, Karnatik, and Talingána. Rájá Bhím Sen was one of the most celebrated of this house, and the history of the loves of his daughter and Rájá Nal, king of Málwá, are famous through all Hindústán. Their story was translated from the Sanskrit by Shúlikh Faizí, under the title of "Nal Daman", into Persian verse, at the command of the emperor Akbar Sháh. Ahmad Sháh reigned 12 lunar years and 10 months, and died on the 19th of February 1435 A. D., 18th Rajab, 838 A. H. He was buried at Ahmadábád Bídár, and was succeeded by his son Sultán 'Alá-uddín II.

Ahmad Shah Bahmani, II, احمد شاہ بہمنی, (Sultán). On the death of his father Sultán Mahmúd Sháh II, in October 1518 A. D., Shawwál 924 A. H., Amír Baríd, his prime-minister, dreading that the surrounding powers would attack him should he assume open independence, placed prince Ahmad, son of the late king, upon the throne at Ahmadábád Bídár, leaving him the palace, with the use of the royal jewels and a daily allowance of money for his support. The sun not being equal to his expenses, the king broke up the crown, which was valued at 400,000 huns, or £ 160,000, and privately sold the jewels. He died two years after his accession to the throne, in the year 1521 A. D., 927 A. H. After his death Amír Baríd raised Sultán 'Alá-uddín III, one of the princes, on the throne. Two years after, he was imprisoned, and another son of Mahmúd Sháh, named Wali-ullah Sháh, was placed in his room. Three years after his accession, the minister conceiving a passion for his wife, he caused him to be poisoned, and espoused the queen. He then placed Kalimullah, the son of Ahmad Sháh II, on the throne. This prince enjoyed nothing but the name of sovereign, and was never allowed to leave the palace. He was afterwards treated with great rigour by Amír Baríd, whereupon he made his escape, first to his uncle Ismá'il 'Adil Sháh to Bijápür, and thence to Burhán Nizám Sháh of Ahmadnagar, where he resided till his death.<sup>4</sup> With him ended the dynasty of the Bahmani kings of the Dakhan. In fact before this event, the Dakhan was divided into five kingdoms—'Adil-Sháhí or kings of Bijápür; Kuth-Sháhí, or kings of Golkonda; 'Imád-Sháhí, or kings of Barar; Nizám-Sháhí or kings of Ahmadnagar; and Barid-Sháhí, or kings of Ahmadábád Bídár.

Ahmad Shah of Bengal, احمد شاہ بنگل, succeeded his father Jalál-uddín to the throne of Bengal in 834 H. or 1430 A. D., reigned about 16 years, and died about the year 1446 A. D., 850 A. H. He was succeeded by Násir-uddín Mahmúd Sháh I, a descendant of Shams-uddín Ilyás Sháh.]

Ahmad Shah, or Ahmad-ullah Shah, احمد علی شاہ, commonly called "The Maulawi", a prominent character

in the neighbourhood of Shahjáhpár and Muhammadi during the mutiny of 1857. He is said to have been the inspired Fákiр who travelled through the upper provinces, a few years ago, on a miraculous mission. He made a pretty long stay at Agra, astonishing the natives and puzzling the authorities. It seems probable that he was even then busy in sowing the seeds of rebellion. He held great power within the city of Lakhnau, in March, 1858, when the Commander-in-chief entered that city and commanded a stronghold in the very heart of the city. He was slain at Púsain, on the 15th June 1858, sixteen miles north-east of Shahjáhpár, and the rājá of that place sent the head and trunk to Mr. Gilbert Money, the Commissioner.

**Ahmad Shihab-uddin Talish,** احمد شہاب الدین تالش,  
vide Shiháb-uddín Ahmad Tálísh.

**Ahmad Suhaili,** احمد سہیلی, (Amír), seal-bearer to Sultán Husain Mirzá of Hirút, to whom several of the poets of his time dedicated their works. Husain Wáiz dedicated his "Anwár Suhaili" to him. *Vide* Suhaili.

**Ahmad-ullah Shah,** commonly called "The Maulawí"; see **Ahmad Shah.**

**Ahmad Yadgar,** احمد یادگار, author of the "Tárik-i-Salátín-i-Afágíhina," a history of the Afghán kings of India from Buhlid Lodí, composed by order of Dádú Sháh, last king of Bengal. *Vide* Dowson, V, 1.]

**Ahmad Yar Khan,** احمد یارخان, whose poetical name is Yaktá, was of the tribe of the Turks called Birlás. His father Allah Yá Khán held at different periods the súbdári of Láhor, Tatta, and Multán, and was afterwards appointed to the Faujdari of Ghazní. Ahmad Yá Khán also held the Súbdári of Tatta in the latter part of the reign of Alangír. He was an excellent poet, and is the author of several poems. He died on the 21st September, 1731 A. D., O. S., 23rd Jumádá I, 1147 A. H.

**Ahmad Yar Khan,** (Nawáb), of Barelí, the son of Nawáb Zul-fikár-ud-dauká Muhammád Zul-fikár Khán Bahádúr Diláwar-Jang of Barelí. He was alive in A. D. 1815, 1820 A. H.

**Ahmad Zarruk,** احمد زروق, surname of Abul-'Abbás Ahmad bin-Ahmad bin-Muhammád bin-Yá Barallusí, author of the commentary, called "Shurh Asmá'-il-Husna." He died in 1493 A. D., 899 A. H.

**Ahsan,** احسن, poetical name of 'Ináyat Khán, the son of Nawáb Zafar Khán. He was governor of Kabul in the reign of Alangír and is the author of a Diwán. *Vide* Ashná.

**Ahsan-ullah Khan,** حکیم احسن اللہ, (Hakím), so well known at Dihlí, died in September 1873 in that city.

**Ain-uddin (Shaikh),** شیخ عین الدین of Bijápúr, author of the "Mujahid", and Kitáb-ul-Anwár, containing a history of all the Muhammadan saints of India. He flourished in the time of Sultán 'Alí-uddin Hasan Bahmaní.

**Ain-ul-Mulk,** حکیم عین الملک, Hakím, a native of Shíráz, and a well-educated and learned Musalmán, was an officer of rank in the time of the emperor Akbar. He was an elegant poet, and his poetical name was Waífá. He died in the 40th year of the emperor's reign in 1594 A. D., 1003 A. H.

For further notes, *vide* *Ain Translation I*, 481.]

**'Ain-ul-Mulk (Khwaja),** خواجہ عین الملک, a distinguished nobleman of the court of Sultán Muhammád Sháh Tughluk and his successor Sultán Firúz Sháh, king of Dihlí. He is the author of several works, one of which is called "Tarsíl 'Ain-ul-Mulkí." He also appears to be the author of another work called "Fath-námá," containing an account of the conquests of Sultán 'Alá-uddin who reigned from 1296 to 1316 A. D.

**'Aish,** عیش, the poetical name of Muhammád 'Askári who lived in the reign of the emperor Sháh 'Alam.

**'Aishi,** عیشی, a poet, who is the author of a Maṣnawi called "Haft Akhtar", or the seven planets, which he wrote in 1675 A. D., 1086 A. H.

**Ajit Singh, Raja,** راجہ اجیت سنگھ, a Ráthaurí Rájpút, and hereditary zamindár of Márwár, or Jodhpúr, was the son of Rájá Jaswant Singh Ráthaurí. He was restored in 1711 A. D. to the throne of his ancestors, and gave his daughter in marriage to the emperor Farrúkhsiyúr in the year 1716 A. D. He was murdered one night, when fast asleep, at the instigation of his son Abhat Singh, who succeeded him. This took place in the beginning of the reign of the emperor Muhammád Sháh.

**Ajit Singh,** a Sikh chief and murderer of Mahárájá Sher Singh of Láhor. He also slew Dhárián Singh, another chief, and was himself seized by Hira Singh, the son of Dhárián Singh, and put to death together with Lena Singh and others. This took place in September 1843.

**'Ajiz,** عاجز, the poetical name of 'Aris-uddín Khán, who lived about 1754 A. D., 1168 A. H.

**'Ajiz,** the poetical title of Lálá Gangá Bishn, father of Rámjá Munshi, which see.

**Ajaipal,** the rājá who founded Ajmír about 1183 A. D.

**Ajmal,** اجمل, (Sháh) or Sháh Muhammád Ajmal, a Pír-záda of Alláhbád, was a descendant of Sháh Khúb-ullah, and younger brother of Sháh Ghulám Kuṭb-uddín, the son of Sháh Muhammád Fákhír, the respectability of whose family is well known at Alláhbád. He died in the year 1821 A. D., 1236 A. H.

**Ajmíri Khan,** an inhabitant of Ajmír. He walked with the emperor Akbar from Agra to Ajmír, on which account he received the title of Ajmíri Khán from that emperor. He had built a garden on a spot of 28 bighas of ground at Agra. This place is now called Ajmíri Khán-ká Tila.

**Aka Muhammad Khan Kajar,** محمد خان قاجار, king of Persia, of the tribe of Kájár, and son of Muhammád Hasan Khán Kájár, ruler of Mázanderán. He was made an eunuch in his childhood by 'Adil Sháh, the nephew and immediate successor of Nádir Sháh. After the death of 'Adil Sháh, he obtained his release, and joined his father, who was afterwards slain by Karím Khán Zand, king of Persia. Aghá or Áku Muhammád was obliged to surrender himself to him, and was a prisoner in the city of Shiráz. He had, for some time, been very strictly guarded, and was never allowed to go beyond the walls of the town, but afterwards he was permitted to go a-hunting. When the last illness of Karím Khán assumed a dangerous appearance, he contrived to leave that city on the usual pretext of hunting. When intelligence was brought to him that the founder of the Zand dynasty was no more, accompanied by a few attendants, he commenced his flight, and favored by the confusion of the moment, he reached his province of Mázanderán in safety, and proclaimed himself one of the competitors for the crown of Persia. Soon after the

death of 'Ali Murád Khán, ruler of Persia, in 1785 A. D., he made himself master of Isfahán without a battle, but had for several years to contend with Lutf 'Alí Khán, the last prince of the Zand family, before he became sole master of Persia. Lutf 'Alí Khán was put to death by him in A. D. 1796, 14th Muharram, 1212 A. H. Aká Muhammad Khán was murdered on the 10th July, 1797, by two of his attendants, whom he had sentenced to death, in the 63rd year of his age. He had been a ruler of a great part of Persia for upwards of 20 years, but had only for a short period enjoyed the undisputed sovereignty of that country. He was succeeded by his nephew Fath 'Alí Sháh, who died in 1834, 1250 A. H. After him, his grandson Muhammad Sháh, the son of 'Abbas Mirzá, mounted the throne and died in 1847, when his son Násir-uddín Ahmad Sháh, the present king of Persia, succeeded him.

**Aka Razi**, اکر رازی، a poet of Persia, who came to India, and after his return home, died in 1615 A. D., 1024 A. H.

**Aka Rihi**, of Nishápúr, an author.

**Akbarabadi Mahall**, اکبر ابادی محل, A'azz-un-Nisá Begam, was the name of one of the wives of the emperor Sháh Jahán. The large red stone mosque at Faizbázár in Dihlí was built by her in the year A. D. 1651, 1660 A. H., at a cost of 150,000 Rupees. She died on the 29th January, 1677 A. D., 4th Zil-hijja, 1087 A. H., in the reign of 'Alamgír. There is also a masjid inside the city of Agra built by her, called Akbarabádi Masjid. She had a villa also built at Agra.

**Akbar Ali Tashbihi**, اکبر علی تشبیہ. He is mentioned in the Khulásat-ul-Ashá' to have been the son of a washerman. He went to India, and turned fakír, but as he was an infidel, his ascetic exercises cannot have been of much use to his soul. He left a diwán of about 8000 verses, and a masnawí, called "Zarra wa Khurshed". He was alive in 1585 A. D., 993 A. H.

Regarding this poet *vide* *Ain* Translation, I, 596.]

**Akbar Khan**, the son of Dost Muhammad Khán, ruler of Kábúl by his first wife. He shot Sir W. H. Macnaghton on the 26th December, 1841, when his father Dost Muhammad Khán was a State prisoner in India. When his father Dost Muhammad Khán came in possession of Kábúl after the retreat of the English in 1842, he was appointed heir-apparent in preference to Muhammad Afzal Khán, his eldest son by his second wife. He died in 1848, when his full brother Ghulám Haidar Khán was nominated heir-apparent, after whose death, in 1858, Sher 'Alí his brother, the present Amír, was nominated.

**Akbar**, (Prince) the youngest son of the emperor 'Alamgír, was born on the 10th September, 1657, O. S., 11th Zil-hijja, 1067 A. H., raised the standard of rebellion against his father, and joined the Marátha chief Sambhaji in June 1681. He afterwards quitted his court, and repaired to Persia, where he died in 1706, 1118 A. H., a few months before his father, and was buried at Mashhad in Khurásán. 'Alamgír, at one time, intended to make Akbar his successor, and this preference arose from Akbar being the son of a Muhammadan mother, the daughter of Sháh Nawáz Khán; whereas his brothers Sultáns Mu'azzam and A'zum were born of Rájput princesses.

**Akbar Shah**, اکبر شاہ, the Great, emperor of Hindústán, surnamed Abul-Fath Jalál-uddín Muhammad, was the eldest son of the emperor Humáyún, and was born in Amarkot in the province of Sindh on Sunday the 15th October, 1542 A. D., 5th Rajab, 949 A. H., at a time when his father, after being defeated by Sher Sháh, had taken refuge with Rána Prashád. At the time of his father's death, Akbar was at Kálánár, where he had been deputed by his father with a considerable force to expel the ex-king Sikan-dar Sháh Súr from the Siwálík mountains. When infor-

mation reached the prince of this mournful event, Bairám Khán, and other officers who were present, raised him to the throne on Friday, 14th February, 1556 A. D., 2nd Rabí II, 963 A. H., Akbar being then only 13 years and 9 months old. He enlarged his dominions by the conquest of Gujurát, Bengal, Kashmir, and Sindhi. Besides the forts of Atak, Agra, and Alláhábád, many military works were erected by him. He also built and fortified the town of Fathpúr Sikri, which was his principal residence, and which, though now deserted, is one of the most splendid remains of former grandeur of India. He died after a prosperous reign of 51 lunar years and 9 months on Wednesday, the 16th October, 1605, Old Style, 13th Jumáda II, 1014 A. H., aged 64 lunar years and 11 months. The words "Faut-i-Akbar Sháh" (the death of Akbar Sháh) are the chronogram of his death. He was buried in the village of Sikandra in the environs of Agra, where a splendid mausoleum was built over his remains by his son Jahángír, which is still in a high state of preservation. He received after his death the title of "Arsh-'Ashyáni," and was succeeded by his son Sultán Salím, who assumed the title of Jahángír. His mother's name was Hamida Bánú, commonly called Maryam-Makáni. The history of this poten-tate has been written, with great elegance and precision by his wazír Abul-Fazl, in a work, entitled the "Akbar-náma." In order to keep his turbulent Umarás, Turks, and Afgháns, in check, Hindú chiefs were encouraged by Akbar, and entrusted with the highest powers, both military and civil, as was the case with Rájá Máldeo of Márwár, Bhagwán Dás of Amber, Mán Singh, his son, and Rájá Todar Mal. He also connected himself and his sons with them by marriage. Both Akbar and his suc-cessor, Jahángír, had amongst their wives several of Hindú origin. Towards the middle of his reign, Akbar became dissatisfied with the Muhammadan religion, and invited to his court teachers of the Christian, Hindú, and Parsi religions, and took an interest in their discus-sions. He adopted, however, neither, but attempted to found a new system of belief, called 'Dín-i-Iláhí', which acknowledged one God, and the king as his vicegerent.

**Akbar Shah II**, اکبر شاہ ثانی, king of Dihlí, whose title in full is Abul-Nasr Mu'in-uddín Muhammad Akbar Sháh, was the son of the nominal emperor Sháh 'Alam; was born on Wednesday, 23rd April, 1760, New Style, 7th Ramázán, 1173 H., and succeeded his father at the age of 48, on the 19th of November, 1806 A. D., 7th Ramázán, 1221 H., as titular king of Dihlí. On his accession he made some weak attempts to increase his influence and power. These were properly resisted, but at the same time the pledge given by Lord Wellesley, to increase the allowance of the imperial family when the revenue of the country improved, was redeemed by an act of politic liberality. An augmen-tation of ten thousand rupees per mensem was appropriat-ed for the support of his eldest son, whom he had declared heir-apparent. He sat on the throne of his ancestors nearly 32 lunar years; died on Friday, 28th Septem-ber, 1837, 28th Jumáda II, 1253 A. H., aged about 80 lunar years, and was buried at Dihlí, close to the tomb of Bahádúr Sháh. His son Bahádúr Sháh II, the last king of Dihlí, succeeded him. Akbar some time wrote poetry and used the word Shú'a' for his poetical name.

**Akhfash Ausat**, اخْفَش اوْسَات, was called Akhfash, because he had small eyes. His proper name is Abul-Hasan Sa'id. He was an author and died in the year 830 A. D. Some say he was born at Balkh and died in 376 A. H. There were three persons of this name, all of whom were authors. Akhfash Asghar, or the lesser, died in 845 A. D.

**Akhtar**, اخْتَر, the poetical name of Kází Muhammad Sádiq Khán, an excellent writer of prose and verse.

**Akhtar**, اخْتَر, the poetical name of Wájid 'Alí Sháh, the last king of Audh, now of Garden Reach, Calcutta.

**'Akidot Khan**, عَدْيَتْ خَان, title of Mír Mahmúd, brother of Asálat Khán Mashhadí. He came to India in the 14th year of 'Alamgír, A. D. 1670, and was raised to the rank of 1,000 and 400 sawárs.

**'Akil**, مُقْبِل, 'Akil the brother of 'Ali. There is a story of him that being displeased with his brother 'Ali the Khalifa, he went over to Mu'áwiya, who received him with great kindness and respect, but desired him to curse 'Ali; and as he would not admit of any refusal, 'Akil thus addressed the congregation:—"O people! you know that 'Ali, the son of Abú-Tálib, is my brother: now Mu'áwiya has ordered me to curse him; therefore, may the curse of God be upon him." So that the curse would either apply to 'Ali or to Mu'áwiya.

**Akil Khan**, عَاقِلْ خَان, 'Akil Khán, nephew of Afzal Khán wazír, a nobleman of 3,000, who served under the emperor Sháh Jahán, and died A. D. 1649, 1059 A. H.

**Akil Khan, (Nawab)**, نَوَابْ عَاقِلْ خَان, the title of Mir 'As-kári. He was a native of Khuwás in Khurásán, and held the office of wizárat in the time of the emperor 'Alamgír. He was an excellent poet; and as he had a great respect for Sháh Burhán-uddín, entitled Ráz-i-Iláhi, he chose the word Rázi for his poetical title. He is the author of several works, among which are a Maṣnáwi and Diwán. He died A. D. 1695, 1108 A. H. *Vide Rázi.*

**Akmal-uddin Muhammad bin-Mahmud**, (Shaikh) author of a commentary on the Hidáya, entitled "Ináyá" or "al-Ináyá". There are two commentaries on the Hidáya, commonly known by that name, but the one much-esteemed for its studious analysis and interpretation of the text, is by this author: it was published in Calcutta in 1837. This author died in 1384 A. D., 786 A. H.

**'Akrima**, or more correctly, 'Ikrima, عَكْرِمَة, surname of Abú-'Abdullah, who was a freed slave of Ibn-'Abbás, and became afterwards his disciple. He was one of the greatest lawyers. He died in the year 725 A. D., 107 A. H.

**Aksir**, or more correctly, Iksir (Mirza), مَرْزاً, of Isfahán, author of a book of elegies. He served under Nawáb Nizám-ul-Mulk Asaf-Jáh and Safdar-Jang, and died in Bengal in 1756 N. S., 1169 A. H.

**Alahdad Sarhindí**, or more correctly, Ilahdad, poetically styled Faízí, a native of Sarhind, and author of a Persian Dictionary called "Mádar ul-Afádí".

Regarding this dictionary and its author, *vide Journal, As. Socy., Bengal, 1868, p. 10.*

**Al-Ahnaf**, الْأَهْنَاف, uncle of Yazid, the second khalifa of the house of Umayya. At the battle of Siffin he had fought on the side of 'Ali. Several sayings of this celebrated chief are recorded in the Biographical Dictionary of Ibn Khalíkán. He outlived Mu'áwiya.

**Alahwirdi Khan**, الله وَرْدِي خَان, or more correctly, Ilahwirdi Khan, a nobleman of the reign of the emperor Jahángír. He was raised to the rank of 5000 in the time of Sháh Juhán, and held several offices of importance. He was appointed governor of Patna, and espoused the cause of Sultan Shujá', brother of Aurangzib, A. D. 1658, 1068 A. H., and after the defeat of Shujá', accompanied him to Bengal, where he was slain together with his son Saif-ullah by order of that prince in July 1659, Zil-ka'da, 1069 A. H.

The word *wirdi* or *wirdí* means "a rope", God being the *hath-i-matín*, the strong rope which the faithful seize so as not to perish.]

**Alahwirdi Khan**, الله وَرْدِي خَان, or more correctly,

Ilahwirdi Khan, title of Ja'far Khán, the son of Ilahwirdi Khán the first. He was raised to the rank of an amír by 'Alamgír, with the title of Ilahwardí Khán 'Alamgír-Sháhi. He was appointed Súbadár of Alláhábád, where he died A. D. 1669, 1079 A. H. He was an excellent poet and has left a diwán.

**Alahwirdi Khan**, الله وَرْدِي خَان مَهَابَتْ جَنْك, or more

correctly, Allahwirdi Khan, styled Mahábát-Jung, the usurper of the government of Bengal, was originally named Mirzá Muhammad 'Alí. His father Mirzá Muhammad, a Turkman, an officer in the service of the prince A'zam Sháh, on the death of his patron in 1707 A. D., falling into distress, moved from Dihlí to Katák, the capital of Orísá, in hopes of mending his fortune under Shujá'-uddín, the son-in-law of Nawáb Murshid Kuli Ja'far Khán, Súbadár of Bengal, who received him with kindness and after some time bestowed on his son the Faujdári of Rájimháll, and procured for him from the emperor a mangáb and the title of Allahwirdi Khán, and afterwards that of Mahábát-Jung. After the death of Shujá'-uddín, and the accession of his son Safaráz Khán to the government of Bengal, Allahwirdi contrived to murder the latter in 1740 A. D., 1153 A. H., and usurped the government. He reigned sixteen years over the three provinces of Bengal, Bihár, and Orísá, and died on Saturday, the 10th April, 1756, N. S., 9th Rajjal, 1169 A. H., aged 80 years. He was buried in Murshidábád near the tomb of his mother in the garden of Khush-Bágh, and was succeeded by his grand-nephew and grandson Mirzá Mahmúd, better known by his assumed name of Siraj-ul-daula. It does not appear that Allahwirdi ever remitted any part of the revenue to Dihlí.

**Alah Yar Khan**, شَيخُ الْأَيَارْ خَان, or more correctly, Ilah

Yar Khan, (Shaikh), son of Shaikh 'Abdus-Subhán, was formerly employed by Nawáb Mubáriz-ul-Mulk Sarbaland Khán, governor of Gujrát, and in the reign of the emperor Farrukhsiyári was raised to the rank of 6,000, with the title of Rustam Zamán Khán. In the time of the emperor Muhammad Sháh, when Rájá Alhai Singh, the son of Rájá Ajit Singh Márwári, was appointed governor of Gujrát in the room of Nawáb Sarbaland Khán, the latter made some opposition to his successor; a battle ensued, and Shaikh Iláh Yár, who was then with the nawáb, was killed in the action. This took place on the day of Dasahrá, 5th October, 1730, O. S., 8th Rabí' II, 1143 A. H.

**Alah Yar Khan**, الله يَارْخَانْ إِبْنُ اِنْفَخَارْ خَان, or more

correctly, Ilah Yar Khan, son of Iftíkhár Khán Turk-mán, a nobleman of the court of Sháh Jahán. He died in Bengal in A. D. 1650, 1060 A. H.

**Alah Yar Khan Mir-Tuzuk**, الْيَارْخَانْ مِيرْتُوزِك, or more correctly, Ilah Yar Khan, a nobleman in the

time of the emperor 'Alamgír, who held the rank of 1,500, and died A. D. 1662, 1073 A. H.

**Al-Amin**, الْأَمِين, the 6th khalifa of the house of 'Abbás,

succeeded his father Hárún-ur-Rashíd to the throne of Baghdád, in March, 809 A. D., 193 A. H. He was no sooner seated on the throne than he formed a design of excluding his brother al-Mámmún from the succession. Accordingly, he deprived him of the furniture of the imperial palace of Khurásán; and in open violation of his father's will, who had bestowed on al-Mámmún the perpetual government of Khurásán and of all the troops in that province, he ordered these forces to march directly to Baghdád. Upon the arrival of this order, al-Mámmún expostulated with the general al-Fazl Ibn Rabi'a, who com-

manded his troops, and endeavoured to prevent his marching to Baghdad; but without effect, for he punctually obeyed the orders sent by the khalifa. Al-Fazl having ingratiated himself with the khalifa by his ready compliance with his orders, was chosen prime-minister, and governed with absolute sway, al-Amin abandoning himself entirely to drunkenness. Al-Fazl was a very able minister; but fearing al-Mamun's resentment, if ever he should ascend the throne, he gave al-Amin such advice as proved in the end the ruin of them both. He advised him to deprive al-Mamun of the right of succession that had been given him by his father, and transfer it to his own son Musa, though then but an infant. Agreeable to this pernicious advice, the khalifa sent for his brother al-Kasim from Mesopotamia, and recalled al-Mamun from Khurasan, pretending he had occasion for him as an assistant in his councils. By this ill-treatment al-Mamun was so much provoked, that he resolved to come to an open rupture with his brother. A war soon after broke out between them. Tahir ibn-Husain, the general of al-Mamun, laid siege to Bagdad, took it, and having seized al-Amin, cut off his head, and exposed it to public view in the streets of Bagdad. Afterwards he sent it to al-Mamun in Khurasan, together with the ring or seal of the khilafat, the sceptre and the imperial robe. At the sight of these, al-Mamun fell down on his knees, and returned thanks to God for his success, making the courier who brought the insignia a present of a million of dirhams. The death of al-Amin took place on the 6th October, 813 A. D., 6th Safar, 198 A. H. He was then 30 years of age, and had reigned but four years and some months.

**Alamayo**, (Prince), the son of king Theodore of Abyssinia. After the fall of Magdala and the death of his father, 10th April, 1868, he was sent to England to be educated.

**'Alamgir I**, عالمگیر پادشاه, emperor of Hindustan, surnamed Abul-Zafar Muhi-uddin Muhammad Aurangzib, took the title of 'Alamgir on his accession to the throne. He was the third son of the emperor Shah Jahan, born on Sunday, 10th October, 1619 O. S., 11th Zil-ka'da, 1028 H. His mother's name was Arjmand Banu, surnamed Mumtaz Mahal. In his youth, he put on the appearance of religious sanctity, but in June, 1658, Ramzan, 1068 H., during his father's illness, he in conjunction with his brother Murad Bakhsh, seized Agra, and made his father prisoner. Murad was soon after imprisoned by 'Alamgir, who marched to Dihli, where he caused himself to be proclaimed emperor on the 21st July of the same year, 1st Zil-ka'da, 1068 H., but was not crowned till the first anniversary of his accession, a circumstance which has introduced some confusion in the chronology of his reign. Soon after, he put Murad Bakhsh and his eldest brother the heir-apparent Dara Shikoh to death. He greatly enlarged his dominions, and became so formidable, that all Eastern princes sent ambassadors to him. He was an able prince, but a bigoted Sunni, and attempted to force the Hindus to adopt that faith, destroying their temples, and levying the capitation tax (*jizya*) from every Hindoo. The feudatory chiefs of Rajputana successfully resisted the impost. He died after a reign of 50 lunar years at Ahmadabad in the Dakhin, on Friday, the 21st of February, 1707 O. S., 28th Zil-ka'da, 1118 H., aged 90 lunar years and 17 days, and was interred in the court of the mausoleum of Shaikh Zain-uddin, in Khuldabadi, 8 kos from the city of Aurangabad. After his death, he received the title of "Huzrat Khuld-Makan", (i. e. He whose place is in paradise). He was married in the 19th year of his age to a daughter of Shah Nawaz Khan, the son of Asaf Khan the prime minister of the emperor Jahangir, by whom he had 6 sons and 5 daughters. His eldest son, named Sultan Muhammad, died before his father; his second son was Muhammad Muazzam who succeeded him with the title of Shah Alam Bahadur Shah; the third Azam Shah was slain in battle fought against the latter; the fourth Muhammad Akbar, who revolted against

his father, took refuge in Persia and died there; the fifth Kám Bakhsh who was also slain in battle. The names of his 4 daughters are,—Zeb-un-Nisá, Zinut-un-Nisá, Badru-n-Nisá, and Mibr-un-Nisá.

**'Alamgir II**, 'Aziz-uddin, was the son of the emperor Jahandár Sháh by Anúp Bái; was born in 1688 A. D., 1099 A. H., and raised to the throne in the fort of Dihli by 'Imad-ul-Mulk Ghází-uddin Khán the wazír, on Sunday the 2nd June, 1754, N. S., 10th Sha'bán, 1167 A. H., after the deposition and imprisonment of Ahmad Sháh, the son of the emperor Muhammad Sháh. He was, after a nominal reign of 5 years and some months, assassinated by the same person who had placed him on the throne, on the 29th November, 1759, N. S., 8th Rabí II, 1173 H., and was interred in the platform before the mausoleum of the emperor Humayún. His son 'Ali Gauhar (afterwards Sháh 'Alam) being then in Bengal, Muhi-ul-Sunnat, son of Kám Bakhsh, the son of the emperor Aurangzib, was seated on the throne, with the title of Sháh Jahan, and insulted by the empty name of emperor for some months, after which on the 10th October 1760 N. S., 29th Safar, 1174 H., the Marathas having plundered Dihli, prince Mirzá Jawán Bakht, the son of 'Ali Gauhar, was placed on the throne by the Maratha chief Bháo, as regent to his father, who was still in Bengal.

**Alap Arsalan**, *vide* Alp Arsalan.

**Alaptigin** or **Alptigin**, ألتكتين, one of the chief nobles of Bukhára, and governor of Khurasan during the reign of the house of Sámán. Having in 962 A. D. renounced his allegiance to that court, he retired, with his followers, to Ghazní, then an insignificant town, to escape the resentment of Amir Mansúr Sámání, whose elevation to the throne he had opposed, on the ground of his extreme youth. He established a petty principality, of which Ghazní became the capital. He died A. D. 976, 366 A. H., when his son Abú-Is-hák succeeded him; but that weak and dissipated prince survived his father but a short time; and the suffrage of all ranks gave the rule to Subiktagín, a chief in the service of Alaptigin in 977 A. D., 367 A. H.

**Al-Aswad**, المسود, an impostor, *vide* Musailama.

**'Ala-ud-daula**, علاء الدوّلہ, *vide* Alá-ud-daula.

**'Ala-ud-daula**, نواب علاء الدوّلہ, (Prince), the son of Bái-sanghar Mirzá and grandson of Sháhrúkh Mirzá, after whose death in A. D. 1447, he ascended the throne at Hirát, but was soon driven from it by his uncle Ulugh Beg. After the death of Ulugh Beg, A. D. 1449, he was imprisoned and blinded by his brother Sultán Bábár. He died in A. D. 1459, A. H. 863.

**'Ala-ud-daula**, نواب علاء الدوّلہ, a Nawáb of Bengal. *Vide* Sarfaráz Khán.

**'Ala-ud-daula**, (Mir or Mirza), میر علاء الدوّلہ, a poet whose poetical name was Káfi. He is the author of a biography of those poets who flourished in the reign of the emperor Akbar. The time of his death is not known, but he was living at the time of the conquest of Chitor by Akbar in 1567 A. D., 975 A. H. There is some mistake in his poetical name; he appears to be the same person who is mentioned under the poetical name of Kámí, which see.

**'Ala-ud-daula Samnani**, علاء الدوّلہ سمنانی, one of the chief followers of the Súfi Junaid Baghdádi. In his youth he served Arghún Khan, the Tartar king of Persia, and his uncle Sharaf-uddin Samnání was a nobleman at the court. He died on Friday the 8th of March 1336 A. D., 23rd Rajab, 730 A. H., aged 77 lunar years, six years before Khwajá Kirmani.

**'Ala-uddin**, a Muhammadan prince of the Arsacides or Assassins, better known by the appellation of "The old man of the mountains". His residence was a castle between Damascus and Antioch, and was surrounded by a number of youths, whom he intoxicated with pleasures, and rendered subservient to his views, by promising still greater voluptuousness in the next world. As those were employed to stab his enemies, he was dreaded by the neighbouring princes. *Vide Hasan Sab-bâh.*

**'Ala-uddin (Khwoja)**, خواجہ علاء الدین عظامک, surmamed 'Atâ Mâlik was the brother of Shams-uddin Muhammad Sâlib, diwan, and is the author of a history called "Jahânkushâ".

**'Ala-uddin 'Ali al-Kuraishi ibn-Nafis**, ابن نقیس علاء الدین علی القرشی, author of the commentary termed "Mâjiz-ul Kânûn fil-Tibb", being an epitome of the canons of Avicenna. He died A. D. 1288.

**'Ala-uddin Atsiz**, علاء الدین اتسیز, the son of 'Alâ-uddîn Hasan. He defeated Bahâ-uddîn Sám in 1210 A. D. and reigned four years in Ghor. He fell in battle against Taj-uddîn Idâz A. D. 1214, and was the last of the kings of Ghor, of the family of 'Alâ-uddîn Hasan.

**'Ala-uddin Hasan**, علاء الدین حسن غوری, prince of Ghor, entitled Jahânsôz. His elder brother Kûtb-uddîn, prince of Ghor, was publicly executed by his brother-in-law Bahrâm Shâh of Ghaznî in 1119 A. D., 513 A. H. Saif-ud-daula brother of the deceased took possession of Ghaznî in 1148 A. D., 543 A. H., but afterwards was defeated, taken prisoner and put to death by Bahrâm Shâh in 1149 A. D., 544 A. H. When the mournful news of his brother's death reached 'Alâ-uddîn, he burnt with rage and being determined to take revenge, invaded Ghaznî with a great army. He defeated Bahrâm Shâh, who fled to Lâhor, took possession of Ghaznî in 1152 A. D., 574 A. H., and gave up the city to flames, slaughter, and devastation for several days, on which account he is known by the epithet of "Jahânsôz," or the burner of the world. He carried his animosity so far as to destroy every monument of the Ghaznî emperors with the exception of those of Sultân Mahmûd, Mas'ûd, and Ibrâhim; but he defaced all the inscriptions, even of their times, from every public edifice. 'Alâ-uddîn died in the year 1156 A. D., 549 A. H., after a reign of 6 years, and was succeeded by his son Malik Saif-uddîn or Saif-ud-daula who in little more than a year fell in battle with the Ghiza Turkomâns. He was succeeded by his eldest cousin Ghiyâş-uddîn Muhammad Ghorî.

The following is a list of the kings of Ghor:

1. 'Alâ-uddîn Hasan Ghorî.
2. Malik Saif-uddîn, son of do.
3. Ghiyâş-uddîn Muhammad Ghorî, son of Bahâ-uddîn Sám, the younger brother of 'Alâ-uddîn.
4. Shihâb-uddîn, brother of Ghiyâş-uddîn.
5. Ghiyâş-uddîn Mahmûd, son of Ghiyâş-uddîn.
6. Bahâ-uddîn Sám, son of Ghiyâş-uddîn Mahmûd.
7. Atsiz, son of Jahânsôz and last of the kings of Ghor of this branch.

**'Ala-uddin (I)**, علاء الدین حسن کانگره بھنی, Hasan Kângoh Bahmanî, the first Bahmanî king of the Dakhin. He was a native of Dihlî, and in the service of a Brahmanical astrologer named Kângoh, or Gângoh, enjoying high favor with the prince Muhammad Tughluk, afterwards king of Dihlî. This Brahman assured Hasan that he perceived from his horoscope that he would rise to great distinction, and be eminently favored of the Almighty; and made him promise that if he ever should attain regal power, he would use the name of Kângoh and employ him as his minister of finance, a request with

which Hasan readily complied. The governor of Daulatâbâd and others having revolted took possession of the place, and selected Hasan (who had then the title of Zafar Khân and a jâgîr in the Dakhin) to be their king. On Friday, the 3rd August, 1317 A. D., 24th Rabî II, 748 A. H., they crowned him and raised him on the throne, with the title of 'Alâ-uddîn Hasan Kângoh Bahmanî at Kulburga, which place became the royal residence and capital of the first Muhammadan king of the Dakhin, and was named Ahsanâbâd. Towards the end of the reign of Muhammad Tughluk of Dihlî, he subdued every part of the Dakhin previously subject to the throne of Dihlî. The death of 'Alâ-uddîn Hasan happened 10 years, 10 months and 7 days after his accession to the throne, about the 10th of February 1358 A. D., 1st Rabî I, 759 A. H. He was succeeded by his son Muhammad Shâh I Bahmanî. The following is a list of the kings of the Bahmanî dynasty of Kulburga or Ahsanâbâd with the years of their accessions:

'Alâ-uddîn Hasan I,	.....	748 H., 1347 A. D.
Muhammad Shâh I,	.....	759 H., 1358 A. D.
Mujâhid Shâh,	.....	776 H., 1375 A. D.
Dâd Shâh,	.....	780 H., 1378 A. D.
Mahmûd Shâh,	.....	780 H., 1378 A. D.
Ghiyâş-uddîn,	.....	799 H., 1397 A. D.
Shams-uddîn,	.....	799 H., 1397 A. D.
Firuz Shâh Roz-afzâq,	.....	800 H., 1397 A. D.
Ahmad Shâh Wali,	.....	825 H., 1422 A. D.
'Alâ-uddîn Ahmad II,	.....	828 H., 1435 A. D.

Humâyûn the cruel.

Nizâm Shâh.

Muhammad Shâh II.

Mahmûd II.

Ahmad Shâh II.

'Alâ-uddîn III.

Waliullah.

Kâlin-ullah, with whom the Bahmanî dynasty terminates, and is succeeded by Amir Barid at Ahmadâbâd Bidar.

**'Ala-uddin II**, سلطان علاء الدین ثانی, (Sultân) son of Sultân Ahmad Shâh Wali Bahmanî, ascended the throne at Ahmadâbâd Bidar in the Dakhin, in the month of February 1435 A. D., 838 A. H., and died after a reign of 23 years, 9 months and 20 days in the year 1457 A. D., 862 A. H. He was succeeded by son Humâyûn, a cruel prince.

**'Ala-uddin Khilji**, سلطان علاء الدین خلجی سکندر ثانی, (Sultân) styled Sikandar-i-Sâni, 'the second Alexander' was the nephew and son-in-law of Sultân Jalâl-uddîn Firuz Shâh Khilji whom he murdered at Kâpa-Mânikpûr in the province of Allâhâbâd on the 29th July, 1296 A. D., 17th Ramazân, 695 A. H., and marching thence with his army ascended the throne of Dihlî in the month of October the same year, Zil-hijâ, 695 A. H., after having defeated and removed Rukn-uddîn Ibrâhîm, the son of Firuz Shâh. He was the first Musâlîm king who made an attempt to conquer the Dakhin. He took the fort of Chitor in August, 1303 A. D., 3rd Muhamarram, 703 H. It is said that the empire never flourished so much as in his reign. Palaces, mosques, universities, baths, mansions, forts and all kinds of public and private buildings, seemed to rise as if by magic. Among the poets of his reign, we may record the names of Amir Khusrav, Khwâjâ Hasan, Sadr-uddîn 'Alî, Fakhr-uddîn Khawâs, Hamîd-uddîn Rajâ, Maulâna 'Arif, 'Abdul-Hakîm and Shihâb-uddîn Sadr-Nishîm. In divinity, Maulâna Shitâbi. In astrology, Shaikh Nizâm-uddîn Auliya acquired much fame. 'Alâ-uddîn died, according to Firishta, on the 6th Shawwâl, 716 A. H. (or 19th December, 1316 A. D.) after having reigned more than 20 years. He was buried in the tomb which he had constructed in

his life-time near the Manihár Masjid in Old Dihli. Amír Khusrav in that part of his Diwán, called "Bakjya-i-Nakjya" says that he died on the 6th Shawwál, 715 H., i.e. about the 30th December 1315 A. D. After his death, Malik Náib Káfír, one of the eunuchs of the king, placed his youngest son Shiháb-uddín 'Umar, who was then only seven years old, on the throne. After a short time, however, the eunuch Káfír was slain, and Shiháb-uddín was set aside, and his elder brother Muhibbán Khán under the title of Muhibbán Sháh ascended the throne on the 1st April, 1316 A. D., 7th Muhammam, 716 H., but according to Firishta in 1317. It was the boast of 'Alá-uddín, that he had destroyed one thousand temples in Bámáras alone. He is best known now by the beautiful gateway to the Kurb Mosque and the unfinished tower by which he hoped to rival the Kurb Miná.

**'Ala-uddin 'Imad Shah,** succeeded to the government of Barárá in the Dakkin after the death of his father Fath-ullah 'Imad Sháh about the year 1313 A. D., and following the example of other chiefs of the house of Bahmání declared himself king of Barárá and established his royal residence at Gáwal. He contracted an alliance by marriage with the sister of Isma'il 'Adil Sháh, named Khadija, in 1328 A. D., 935 A. H., and died some time about the year 1332 A. D., 939 A. H. He was succeeded by his son Dáryá 'Imad Sháh.

**'Ala-uddin Kaikubad,** (Sultán) a prince of the Saljúkian dynasty. When Sultán Malík-Sháh conquered Rum or Anatolia in Asiatic Turkey, he conferred on Sulaimán the son of Kuthumish that kingdom, whose descendants reigned there till the time of Abákká Khán, the Tartar king of Persia. 'Alá-uddín Kaikubád was a descendant of Sulaimán Sháh and died about the year 1239 A. D., 637 A. H.; *vide* Sulaimán bin-Kuthumish.

**'Ala-uddin Majzub,** (Sháh) a Muhammadan saint of Agra, commonly called Sháh 'Alá-mulk Bálíwal, son of Sayyid Sulaimán. He died in the beginning of the reign of Iskám Sháh, son of Sher Sháh in the year 1546 A. D., 953 A. H. His tomb is in Agra at a place called Nái-kí Mandí, where crowds of Musalmáns assemble every year to worship it. The adjacent mosque has sunk into the ground to the spring of the arches.

**'Ala-uddin Mas'ud,** Sultán of Dihli, was the son of Sultán Rukn-uddín Fírúz, and grandson of Shams-uddín Iltimish, was raised to the throne of Dihli after the murder of Bahúm Sháh in May, 1242 A. D., Zil-ka'da, 639 A. H. He died on the 10th June, 1246 A. D., 23rd Muhammam, 644 H., after a reign of four years, and was succeeded by his brother (or uncle) Sultán Násir-uddín Mahmúd.

**'Ala-uddin Muhammad al-Samarkandi,** قندي محمد علاء الدين السمركي, (Shaikh) author of a commentary of Al-Kudúrî's Muklitasir, which he entitled the "Tuhfat-ul-Fukháh." This work was commented upon by his pupil Abú-Bakr bin-Mas'ud al-Kásháni, who died in 1191 A. D., 587 A. H. This comment is entitled al-Budá' as-Sandí.

**'Ala-uddin Ali Shah,** ملأ علاء الدين على شاه, king of Western Bengal. He usurped the government of that country after defeating Fakhr-uddín Muhibbán Sháh and was assassinated about 746 A. H. by the instigation of Khwája Ilyás, who succeeded him under the title of Shams-uddín Ilyás Sháh.]

**'Ala-uddin Husein Sháh,** علاء الدين حسين شاه, king of Bengal. He was the son of Sayyid Ashraf, and after defeating Muzaaffar Sháh at Gaur in 899 A. H., ascended

the throne of Bengal. He reigned with justice for a considerably longer period than any of his predecessors until the year 1521 A. D., 927 A. H. when he died a natural death, after a reign of 28 years. His son Nasrat Sháh succeeded him.

**'Ala-uddin (Sultan)**, سلطان علاء الدين سلطاني, a king of the race of Saljúk, who reigned in Iconium, and died in the year 1301 A. D., 700 A. H.

**'Ala-uddin (Sultan),** سلطان علاء الدين پادشاھ دھلي, the last king of Dihli of the Sayyid dynasty, succeeded his father Sultán Muhammad Sháh to the throne in January 1416 A. D., Shawwál, 849 A. H. Bahlól Lodí in 1451, 855 A. H., at the instigation of Hamid Khán wazir, took possession of Dihli during the absence of the king who was then at Badáón. 'Alá-uddín continued to reside at Badáón unmolested till his death, which happened in the year 1478 A. D., 883 A. H. His reign at Dihli being about six years, and his government of Badáón 28 years.

**'Ala-uddin (Sayyid),** of Oudh, whose poetical name was Wáili, is the author of a Tarjíband, commonly called "Mámuķimán," with which word it commences. He was a native of Khurásán, came to India about the year 1300 A. D., became a disciple of Nizám-uddín Auliya and fixed his residence in Oudh.

**'Ala-uddin Takash,** علاء الدين تاش, a Sultán of Khvárizm, *vide* Takash.

**'Ala-ul-mulk Kotwal,** ملك علاء الممك كوتوال, (Malik).

He served under Sultán 'Alá-uddín Khiljí, king of Dihli, and was the uncle of Ziyá-uddín Barni, the author of the "Tárikh Fírúz-Sháhí." He was then very old and so fat that he was not able to attend the court more than once a month. He was living in A. D. 1300, 699 A. H.

**'Al-Aziz Billah Abu-al-Mansur Tarar,** ابوالمحصوظ طوار العزيز بال

Balíwal, son of Mu'izz-nd-dín-allah, second Khalifa of Egypt of the Fátímite dynasty, succeeded his father in A. D. 976, and committed the management of affairs entirely to the care of Janhar or Ja'far, his father's long-experienced general and prime-minister. This famous warrior after several battles with Al-Alfáki, the amir of Damascus and the Karmatiens, died in 990 A. D., 381 A. H. 'Al-Aziz died in his way to Syria in the 21st year of his reign and 42nd of his age and was succeeded by his son Abul-Mansúr.

**Al-Baghawi,** البغوي, *vide* Abul-Faraj-al-Baghawí and Abú-Muhammad Farráí ibn-Mas'íd al-Baghawí.

**Al-Batani,** الباتاني, commonly called by European writers

Albatagnius, was an Arabian astronomer who wrote a treatise on the knowledge and the obliquity of the Zodiac of the stars. He died in 929. He greatly reformed astronomy, comparing his own observations with those of Ptolemy. This book was printed at Nüremberg, in 1537, 4to, and at Bologna in 1645. He died A. D. 929.

**Al-Biruni,** البروني, an Arabian author whose original work, entitled "Tárikh Hind", was compiled in India in about A. D. 1030-33. See Abú-Railján.

**Al-Bukhari,** البخاري, who received this name from Bu-khárá, the place of his birth or his chief residence, was a famous lawyer by name of Muhammad Ismá'il. His collection of traditions on the Muhammadan religion, commonly called Sahíl-ul-Bukhári, is of the greatest authority of all that have ever been made; he called it "Al-Sahíl," i.e. genuine, because he separated the spurious ones from those that were authentic. He says, he has selected 7,275 of the most authentic traditions out of 10,000, all of which he looked upon to be true, having rejected 200,000 as false. He died at Bukhára in the year 870 A. D., 256 A. H. *Vide* Muhammad Ismá'il Bukhári.

**Al-Dawani**, *vide* Dawáni.

**'Ali**, علی ابی طالب, son of Abú-Tálib, was the cousin and son-in-law of Muhammad. He was born 23 years before the Hijrī, i. e., in the year 599 A. D., at the very temple itself. His mother's name was Fátima, daughter of Asad the son of Hásim. After the death of Muhammad, he was opposed in his attempts to succeed the prophet by 'Usmán and 'Umar, and retired into Arabia where his mild and enlarged interpretation of the Kurán, increased the number of his proselytes. After the death of 'Usmán, the 3rd khalifa, he was acknowledged khalifa by the Egyptians and Arabians in July, 655 A. D., but in less than 5 years after, he was compelled to resign that title, and Mu'áwiya was proclaimed khalifa at Damascus. 'Ali was subsequently wounded by 'Abdur-Rahmán ibn-Muljí in a mosque at Kúfa, whilst engaged in his evening prayers, on Friday, the 22nd January, 661 A. D., 17th Ramazán, 40 A. H., and died four days after. 'Ali after the decease of his beloved Fátima, the daughter of the prophet, claimed the privilege of polygamy, and had 18 sons and 18 daughters. The most renowned of them are the two sons of Fátima, viz., Hasan and Husain, as also Muhammad Hanif, by another wife. Among the many surnames, or honorable titles bestowed upon 'Ali, are the following—Was' which signifies "legated and heir;" Murtaza, "beloved by God;" Asad-ullah-ul-Ghálib, "the victorious lion of God;" Haidar, a "lion;" Sháh Mardán, "king of men;" Sher Khudá, "the lion of God." His memory is still held in the highest veneration by the Muhammadans, who say that he was the first that embraced their religion. They say, moreover, that Muhammad, talking of him, said, "'Alí is for me and I am for him; he stands to me in the same rank as Aaron did to Moses; I am the town in which all knowledge is shut up, and he is the gate of it." However, these great eulogies did not hinder his name, and that of all his family, from being cursed, and their persons from being excommunicated through all the mosques of the empire of the khalifas of the house of Umayya, from Mu'áwiya down to the time of 'Umar ibn-'Abdul-'Azíz, who suppressed the solemn malediction. There were besides several khalifas of the house of 'A'bás, who expressed a great aversion to 'Alí and all his posterity; such as Mu'tazid and Mutawakkil. On the other hand, the Fátimito khalifas of Egypt caused his name to be added to that of Muhammad in the call to prayer, (*fazán*) which is chaunted from the turrets of the mosques. He is the first of the twelve Imáms, eleven of whom were his descendants. Their names are as follows:

1. 'Alí, the son of Abú-Tálib.
2. Imám Hasan, eldest son of 'Alí.
3. " Husain, second son of 'Alí.
4. " Zain-ul-'Abidín, son of Husain.
5. " Muhammad Bákír, son of Zain-ul-'Abidín.
6. " Ja'far Sádík, son of Muhammad Bákír.
7. " Músá Kázim, son of Ja'far Sádík.
8. " 'Alí Músá Razí, son of Músá Kázim.
9. " Muhammad Tukí, son of Músá Razí.
10. " 'Alí Nakí, son of Muhammad Tukí.
11. " Hasan 'Askari, son of 'Alí Nakí.
12. " Mahdí, son of Hasan 'Askari.

As to the place of 'Alí's burial, authors differ; but the most probable opinion is, that he was buried in that place which is now called Najaf Ashraf in Kúfa, and this is visited by the Muhammadans as his tomb.

The followers of 'Alí are called Shi'as, which signifies sectaries or adherents in general, a term first used about the fourth century of the Hijra.

'Alí is reputed the author of several works in Arabic, particularly a collection of one hundred sentences (paraphrased in Persian by Rashid-uddin Waṭwāt), and a Diwán of didactic poems, often read in Madrasahs.

In mentioning 'Alí's name, the Shi'a use the phrase

"alaihi as-salám," which is used after the names of prophets; the Sunnis say, "karrama alláhu wajhahu," may God honor his face.

**'Ali**, علی بن احمد بن ابوبکر کوفی, son of Ahmad bin-Abú-Bakr Kúfi, a resident of Uch and author of the history of Sindh in Arabic called "Tuhfat-ul-Kirám". This work was translated into Persian and called "Cháh Náma", a translation of which was made in English by Lieutenant Postana and published in the Journal of the Asiatic Society in 1838.

**'Ali**, علی بن احمد المشهور بواحدی, son of Ahmad, commonly called Wáhídí, was an Arabian author who wrote three Commentaries, viz.: "Wasit," "Zukir," and "Báisir," and also "Kitáb Nuzúl". He died in 1075 A. D., 468 A. H.

**'Ali**, علی بن حمزہ, son of Hamzá, author of the "Tárikh Isfahání".

**'Ali**, علی بن حسین واعظ, son of Husain Wáiz Káshí, the famous writer of the *Ancár-i-Sohaili*, author of the work called "Latáf-uz-Zárái", containing the anecdotes of Muhammad, of the twelve Imáms, of the ancient kings of Persia, and of various other persons. He is also the author of another work entitled "Rushhát", containing the Memoirs of the Súfi Shaikhs of the Nakshbandi order. 'Ali died in 1532 A. D., 939 A. H. He is also called 'Ali Waez. *Vide* Safi-uddin Muhammad.

**'Ali**, علی بن محمد قوشنجی, son of Muhammad Kúsanji, an astronomer, and author of the "Sharh-ul-Jadíd", the new commentary. He died A. D. 1474, 879 A. H.

**'Ali**, علی بن غنیم, son of 'Usmán Gilání, author of the "Kashf-ul-Mahjúb", containing a minuto description of the twelve orders of Súfis, &c., written in 1499 A. D., 905 A. H. He is also called Pír 'Alí Hajwíri.

**'Ali**, علی ملقب به ابو الحسن, surnamed Abul-Hasan, *vide* Abul-Hasan 'Alí.

**'Ali**, علی تخلص ملا ناصرعلی, the poetical name of Mullá Násir 'Alí, which see.

**'Ali**, علی, the poetical name of a poet who converted the Ghazals of Háfiz into Mukhammas.

**'Ali 'Adil Shah I**, علی عادل شاہ بیجاپوری, of Bijápúr, surnamed Abul-Muzaffar, succeeded to the throne of that kingdom after the death of his father Ibráhím 'Adil Sháh I, in 1558 A. D., 965 A. H. He reigned about 22 lunar years, and, as he had no son, he appointed in the year 1579 A. D. his nephew, Ibráhím, son of his brother Tah-másپ, his successor; and the following year on the night of Thursday the 10th of April, 1580, 23rd Safar, 988 A. H., he was assassinated by a young eunuch. He was buried in the city of Bijápúr, where his tomb or mausoleum is called by the people, "Rauza 'Alí."

[*Vide* Akin Translation, I, 466.]

**'Ali 'Adil Shah II**, علی عادل شاہ ثانی بیجاپوری, of

Bijápúr, succeeded his father Muhammad 'Adil Sháh in his childhood in November, 1656 A. D., Muhamram, 1067 H., and was unable to remedy the disorders which had occurred in his kingdom, by the rebellion of the celebrated Marhatta chief Sewájí, who had possessed himself of all the strongholds in the Kokan country, and erected several new forts. Under pretence of making his submissions to the Sultán, he begged an interview with the Bijápúr general, Afzal Khán, whom he treacherously stabbed in an embrace. Rustam Khán was afterwards sent against him, and defeated. 'Ali 'Adil Sháh died in

the year 1672 A. D., 1083 A. H., after a turbulent reign of 11 or 12 years. He was succeeded by his son Sikandar 'Adil Shah.

**'Ali Ahmad,** شیخ علی احمد (Shaikh) the son of Shaikh Husain Nāshī, a learned man and engraver who died suddenly on hearing a verse of the poet Khwāja Hasan of Dihlī repeated in the presence of the emperor Jahāngīr on the 13th of April, 1609 O. S., 18th Muharram, 1018 H.

**'Ali Akbar,** علی اکبر, the eldest son of Imām Husain, killed in battle together with his father on the 10th October, 680 A. D.

**'Ali Akbar,** علی اکبر, author of the work called "Majma'-ul-Auliā", containing a detailed account of all the Muhammadan saints, dedicated to the emperor Shāh Jahān who was a great admirer of saints, A. D. 1628, 1038 A. H.

**'Ali Akbar,** علی اکبر الہادی, of Allahābād, author of the "Fasūl Akbarī", and "Usūl Akbarī", and several other works.

**'Ali Asghar,** علی اصغر, proper name of Imām Zain-ul-'Abidīn, which see.

**'Ali Asghar,** علی اصغر قزویی, of Kānāj, author of a commentary on the Kurān called "Sawālikib-ut-Tanzīl". He died in the year 1727 A. D., 1140 A. H.

**'Ali Bae,** علی بے, (whose name is spelt in our English Biographical Dictionaries Ali Bey) was a native of Nafūlā, son of a Greek priest. In his 13th year he was carried away by some robbers, as he was hunting, and sold to Ibrāhīm, a lieutenant of the Janissaries, at Grand Cairo, who treated him with kindness. 'Ali distinguished himself against the Arabs, but when his patron was basely assassinated in 1758, by Ibrāhīm the Circassian, he avenged his death, and slew the murderer with his own hand. This violent measure raised him enemies, and his flight to Jerusalem and to Ptolemais or Acre with difficulty saved him from the resentment of the Ottoman Porte, that had demanded his head. Time, however, paved the way to his elevation. Those who had espoused the cause of the Circassian were sacrificed to the public safety; and 'Ali recalled by the public voice, governed the country with benevolence and equity. In a battle fought against a rebellious Mamlūk to whom he had entrusted part of his army, 'Ali saw some of his troops desert, and unwilling to survive a defeat, he defended himself with the fury of a lion, till he was cut down by a sabre and carried to the conqueror's tent, where eight days after he expired of his wounds, April 21st, 1773, in his 45th year, and left behind him a character unrivalled for excellence, for courage, and magnanimity.

**'Ali Bae,** علی بے, the titles by which he was known in the Muhammadan countries, were, al-Amīr, al-Hakīm, al-Fākih, al-Shārif, al-Hāj' Alí Bae ibn Usmān Bae al-Abbās, Khādim Baitullāh al-Harām, i. e. the prince, the learned, doctor of the law, of the blood of Muhammad, pilgrim, 'Alí Bae, son of Usmān Bae, of the race of the Abbasides, servant of the house of God. He was master of the Arabic language, and had carefully studied the mathematical and natural branches of science and knowledge. It was in 1802 that he visited England. In June 1803 he sailed from Spain to Morocco, and travelled through Tripoli, Cyprus, Egypt, Arabia, Syria, and Turkey, and wrote a history of his travels, which was translated into English and published in London in the year 1816, entitled "The Travels of 'Alí Bae." In his visit to the isle of Cyprus he surveyed some curious remains of antiquity that have been usually overlooked. Having been admitted in his character of a Muhammadan prince to sweep the interior of the Ka'ba at Mecca, the most sacred office that

a Musalmān can perform, and to visit it repeatedly, he has given, from personal inspection a more minutiæ and exact account of the temple of Mecca than other travellers could lay before the public. His notice of the venerated mountain beyond Mecca, the last and principal object of the pilgrimage to that city, and his description of the interior of the Temple of Jerusalem, which no Christian is permitted to enter, is said to contain much new information.

**'Ali Bahadur,** نواب علی بہادر, Nawāb of Banda, eldest son of Shamsher Bahādūr I, and grandson of the Marhatta chief Bājī Rāo Peshwā I. He received the investiture of Bundelkhand from Nānā Farnawīs, the Pūna minister, about the year 1790 A. D. and accompanied by his brother Ghāni Bahādūr, and supported by a powerful army, invaded Bundelkhand, but was opposed by Nānā Arjūn, the guardian of Bakhāt Singh a descendant of Rājā Chaturśāl who falling in the contest, and Rājā Bakhāt Singh being taken prisoner, Alī Bahādūr acquired the whole of that part of the rāj of Banda which belonged to Bakhāt Singh and all the rāj of Panna. He reigned about 11 or 12 years, and as at the time of his death, which happened in 1801 or 1802 A. D., his eldest son Shamsher Bahādūr II was absent at Pūna, his youngest son Zulfikār Alī was proclaimed (in violation of the title of his eldest brother) as his successor by his uncle Ghāni Bahādūr and his Dīwān Himmat Bahādūr Goshāmī. Ghāni Bahādūr, however, was soon after expelled by Shamsher Bahādūr who took possession of the rāj.

**'Ali Bahadur Khan,** علی بہادر خان, the last Nawāb of Banda and son of Zulfikār Alī Khān Bahādūr. He is the author of a dīwan and a mashāwī called "Mehrāullah." He was removed for alleged complicity in the rebellion of 1857.

**'Ali Barid I,** علی برید, succeeded his father Amīr Barid to the throne of Ahmādābād Bidar in the Dakhan in the year 1512 A. D. and was the first of this family who assumed royalty. He died after a reign of more than 20 years in 1562 A. D., 970 A. H. and was succeeded by his son Ibrāhīm Barid.

**'Ali Barid II,** succeeded his father Kasim Barid II in the government of Ahmādābād Bidar in 1572 A. D. and was deposed in 1609 by his relative Amīr Barid II, who succeeded him, and was the last of this dynasty.

**'Ali Beg,** علی بیگ a Pole, born of Christian parents. When young he was made prisoner by the Tartars and sold to the Turks, who educated him in the Muhammadan faith. He rose in the Turkish court, and was appointed interpreter to the Grand Signior, and translated the Biblio and the English Catechism into the Turkish language. His great work is on the liturgy of the Turks, their pilgrimages to Mecca, and other religious ceremonies, translated into Latin by Dr. Smith. He died 1675 A. D.

**'Ali Beg, (Mirza),** میرزا علی بیگ, a native of Badakhshān who held a high rank in the service of the emperor Akbar; and was honored with the office of 4,000 in the reign of Jahāngīr. He accompanied the emperor one day to visit the shrine of the celebrated saint, Shaikh Ma'in-uddin Chishtī at Ajmir, and happening to see the tomb of Shāhbāz Khān Kambū, he embraced it, and crying out with a loud voice, that, "he, when living, was one of his oldest and best friends," gave up the ghost. This happened on the 11th of March, 1616 O. S., 21 Rabi I, 1025 A. H.

**'Ali bin al-Husain al-Masa'udi al-Hudaili,** مسعودی علی بن الحسین, the far-famed author of the Marjūzah-Zuhāb, and who has been, with some justice, termed the Herodotus of the East, was also a writer on the Shi'a traditions. He died in 957 A. D., 346 A. H.

**'Ali Boya or Ali ibn Boya,** علی بُویا، entitled Imád-ud-daula, the first of a race of kings of Fars and Irák. The flatterers of this family, which is called Dílamí or Díálíma (from the name of their native village, Dílam) and Bóya or Bóyites (from that of one of their ancestors named Bóya), trace their descent to the ancient kings of Persia: but the first of this race that history notices, was a fisherman of Dilam whose name was Bóya. His eldest son, 'Ali Boya, was employed by a governor of his native country named Murawíj, and was in the command of the chief part of his army, with which he encountered and defeated Yákút, the governor of Isfahán, and by the immense plunder that he obtained from that victory, he became at once a leader of reputation and of power. He pursued Yákút into Fars, defeated him again, and took possession of the whole of that province as well as those of Kirmán, Khúzistán and Irák in 933 A. D., 321 A. H. This chief was afterwards tempted, by the weak and distracted state of the Khalífat or Caliphate, to a still higher enterprise: accompanied by his two brothers, Hasan and Ahmad, he marched to Baghídád. The Khalíf al-Rázi Billih fled, but was soon induced to return: and his first act was to heap honors on those who had taken possession of his capital. 'Ali Bóya, on agreeing to pay annually 600,000 dinars of gold, was appointed viceroy of Fars and Irák, with the rank of Amír-ul-Umrá, and the title of Imád-ud-daula. His younger brother Ahmad, received the title of Maizz-ud-daula, and was nominated wazír to the khalíf. Hasan, who was his second brother, received the title of Rukn-ud-daula, and acted, during the life of 'Ali Bóya, under that chief. 'Ali Bóya fixed his residence at Shiráz, and died on Sunday the 11th November, 949 A. D., 16th Jamad I, 338 H., much regretted by his soldiers and subjects. He was succeeded by his brother Rukn-ud-daula.

Sultáns of the race of Boya who reigned 108 lunar years in Persia:

Imád-ud-daula 'Ali Bóya; Maizz-ud-daula Ahmad; Rukn-ud-daula Hasan, sons of Bóya.  
Azd-ud-daula; Mouyyad-ud-daula; Fakhr-ud-daula Abúl Hasan, sons of Rukn-ud-daula.  
Majd-ud-daula, son of Fakhr-ud-daula.  
Izz-ud-daula Bakhtyár, son of Maizz-ud-daula.

**'Ali Durdazd,** مولانا علی در دزداستر ابادی, (Mouláná) of Astarábád. A poet who was contemporary with Katibí Tarshízí who died in A. D. 1435, 840 A. H. He is the author of a diwán. He was living in A. D. 1436, in which year his wife died, on which account he wrote a beautiful elegy.

**'Ali Ghulam Astarabadi,** علی غلام استرآبادی, a poet who served under the kings of Dakhin and was living in 1565 A. D., 972 A. H., in which year Rámráj the rúja of Bijánagar was defeated and slain in a battle against the Muhammadan princes of Dakhin, of which event he wrote a chronogram.

**'Ali Hamdani,** علی همدانی, *vide* Sayyid 'Ali Hamdání.

**'Ali Hamza,** علی حمزہ, author of the "Jawáhir-ul-Asrár", a commentary on the abstruse meaning of the verses of the Kurán &c., being an abridgment of the "Miftáh-ul-Asrár", written in 1436 A. D. 'Ali Hamza's poetical name is 'Azúrí, which see.

**'Ali Hazin,** علی حزین (Shaikh Muhammad) *vide* Hazín.

**'Ali ibn Isa,** علی بن عيسیٰ, general of the khalíf al-Amín, killed in battle against Táhir ibn Husain, the general of the khalíf al-Mámuín in the year 811 A. D., 195 A. H., and his head sent as a present to the khalíff.

**'Ali ibn ul-Rijal,** علی بن الرجال, author of the Arabic work on astronomy called "Albára' ahlkám Najúm."

**'Ali Ibrahim Khan,** علی ابراهیم خان, a native judge of Banaras who is the author of 28 mans and several other works and a tazkira or biography of Urdú poets which he wrote about the year 1782 A. D., 1196 H. His poetical name is Khalil.

**'Ali Jah,** علی جہاں, the eldest son of the Nizám of Haidarábád. He rebelled against his father in June 1795 A. D. was defeated and made prisoner, and died shortly after.

**'Ali Kusanji,** علی قسنجی, (Mullá) *vide* Mullá 'Alí Kúsanji.

**'Ali Kusanji,** علی قوسنجی, (Mulla) author of the "Sharah Tajríd", and Hásíha Kashsháf. He died in 1405 A. D., 808 A. H.

**'Ali Kuli Beg of Khurasan,** علی قلی بیگ, author of a tazkira or biography of poets.

**'Ali Kuli Khan,** علی قلی خان, (Nawab) *vide* Ganna Begam.

**'Ali Lala,** (Shaikh Kazí-uddín) a native of Ghazní. His father Sayyid Lála was the uncle of Shaikh Samái the poet. He was a disciple of Naím-uddín Kubrá and his title Shaikh ul-Shaiukh. He died A. D. 1244, 642 A. H., aged 76 lunar years.

**'Ali Mahaemí,** علی مہائمی, a native of Maháem in the Dakhín, was the son of Shaikh Ahmad, and is the author of the commentary on the Kurán entitled "Tafsír Rahmání." He died A. D., 1431, 835 A. H.

**'Ali Mardan Khan,** علی مردان خان, Amír-ul-Umrá, was a native of Persia and governor of Kandahár on the part of the king of Persia, but finding himself exposed to much danger from the tyranny of his sovereign Sháh Safí, he gave up the place to the emperor Sháh Jahán, and himself took refuge at Díhlí in the year 1637 A. D., 1047 A. H. He was received with great honour, was created Amír-ul-Umrá, and was at different times, made governor of Kashmír and Kábul, and employed in various wars and other duties. He excited universal admiration at the court by the skill and judgment of his public works, of which the canal which bears his name at Díhlí still affords a proof, and the taste and elegance he displayed on all occasions of show and festivity. He died on his way to Kashmír, where he was going for change of air, on the 16th of April, 1657 A. D., O. S., 12th Rajab, 1067 A. H., and was buried at Lahor in the mausoleum of his mother. He left three sons, *rīz*, Ibráhím Khán, Ismá'il Beg and Is-hák Beg, of whom the two last were slain in the battle which took place between Dárá Shikh and 'Alamgír at Dhaulpur on the 29th May, 1658, O. S., 7th Ramazan, 1068 H. He is believed to have introduced the bulbous Tartar dome into Indian architecture.

**'Ali Musí Raza,** علی موسیٰ رضا, the eighth Imám of the race of 'Alí, and the son of Músí Kázim the seventh Imám. His mother's name was Umm Sayyid; he was born in the year 764 or 769 A. D., 147 A. H. and died on Friday the 12th of August 818 A. D., 9th Safar, 203 H. His wife's name was Umm Habíb the daughter of the Khalíf al-Mámuún. His sepulchre is at Tús in Khurasán. That town is now commonly called Mash-had, that is, the place of martyrdom of the Imám. To the enclosure wherein his tomb is raised, the Persians give the name of "Kauzat Rizáví," or the garden of Razá, and esteem it the most sacred spot in all Persia. The chief ornament and support of Mash-had is this tomb, to which many thousands of pious pilgrims annually resort, and which had been once greatly enriched by the bounty of sovereigns. Nasír-ullah Mirzá the son of Nádir Sháh carried away the golden railing that surrounded the tomb, and Nádir Mirzá son of Sháh-rukh Mirzá and grandson of Nádir Sháh, took down the great golden ball which ornamented the top of the

dome over the grave, and which was said to weigh 60 maunds or 420 pounds. The carpets fringed with gold, the golden lamps, and everything valuable were plundered by these necessitous and rapacious princes. Alí Músí Rázá was poisoned by the khalíf al-Mámún, consequently is called a martyr.

**'Ali Muhammad Khan**, علی محمد خان, founder of the Rohila government. It is mentioned in Forster's Travels, that in the year 1720 A. D. Bashárat Khán and Dáúd Khán, of the tribe of Rohilas, accompanied by a small number of their adventurous countrymen came into Hindústan in quest of military service. They were first entertained by Madan Sháh, a Hindú chief of Seraulí, (a small town in the north-west quarter of Rohilkhand) who by robbery and predatory excursions maintained a large party of banditti. In the plunder of an adjacent village, Dáúd Khán captured a youth of the Ját sect, whom he adopted and brought up in the Muhammadan faith, by the name of 'Alí Muhammad, and distinguished this boy by pre-eminent marks of paternal affection. Some years after, the Rohilas quarrelling with Madan Sháh, retired from his country, and associating themselves with Chánd Khán the chief of Bareli, they jointly entered into the service of Azauat Khán, the governor of Moradábád. After the death of Dáúd Khán, who was slain by the mountaineers in one of his excursions, the Rohila party in a short space of time seized on the districts of Madan Sháh and 'Alí Muhammad Khán was declared chief of the party. From the negligence of government and the weak state of the empire of Dihlî in the reign of Muhammad Sháh, he possessed himself of the district of Katir (now called from the residence of the Rohilas, Rohilkhand) and assumed independence of the royal authority. He was besieged in March, 1745 A. D., Safar 1158 A. H., in a fortress called Bankar and 'Aoulá and taken prisoner, but was released after some time, and a jásir conferred on him. The emperor Muhammad Sháh died in April 1748, A. D. 1161 A. H. and 'Alí Muhammad Khán some time after him in the same year at 'Aoulá, which he had ornamented with numerous public and private edifices. He left four sons, viz., Sa'd-ulláh Khán, Abdulláh Khán, Faiz-ulláh Khán and Dáúd Khán. Sa'd-ulláh Khán succeeded to his father's possession being then twelve years old. *Vide* Sa'd-ulláh Khán.

**'Ali (Mulla)**, علی ملا, Muhibbís or the traditionist whose poetical name was "Tári", died in the year 1573 A. D., 981 A. H., and Mulla 'Alam wrote the chronogram of his death.

**'Ali Murad Khan**, علی مراد خان, a king of Persia of the Zand family. He succeeded to the throne after the death of Sádik Khán in March, 1781 A. D., and assumed the title of wakil. He reigned over Persia five years and was independent of the government two years prior to this period. Persia during this time, enjoyed a certain degree of peace. He continued to confine his rival 'Aká Muhammad Khán to the province of Mázindurán. He died in 1785 A. D.

**'Ali Murad**, (Mír) present chief of Khairpúr (1869).

**'Ali Naki**, امام علی نقی, (Imám) was the tenth Imám of the race of 'Ali, and the son of Imám Muhammad Ta'kí who was the ninth Imám. He was born in the year 828 A. D., 213 A. H., and died on the 17th of June, 869 A. D., 3rd Rajab, 255 A. H. His tomb is in Sarmanræ (which is also called Sámira) in Baghhdád, where his son Muhammad Askarí was also buried afterwards.

**'Ali Naki Khan**, نواب علی نقی خان, (Nawáb) the father-in-law and prime minister of Wájíd 'Alí Sháh, the last king of Lakhnau. He died at Lukhnau of cholera about the 1st December, 1871, 17th Ramzán, 1278 A. H.

**'Ali Naki**, علی نقی Díwán of Prince Murad Bakhsh, son of Shalyahí, whom he slew with his own hand.

**'Ali Nawedi**, علی نویدی, a poet and pupil of Sháh Táhir Andjáni, came to India, where he was patronized by Abúl Fath Husain Nizám Sháh I. For some time he was in disgrace with his patron and changed his Takhallus or poetical name from Nawedi to Ná-umsidi (or hopeless). He died in 1567 A. D., 975 A. H., at Ahmadnagar in the Dakhan.

**'Ali Quli Beg**, *vide* Sháh Afghán Khán.

**'Ali Shahab Tarshizi**, علی شهاب ترشیزی, a poet who was a native of Tarshish. He flourished in the reign of Sháh-rukh Mirzá, and found a patron in his son Muhammad Jogí, in whose praise he wrote several panegyrics. He was co-temporary with the poet Azurí, who died A. D. 1462, 866 A. H.

**'Alisher**, امیر علیشیر, (Amír) surnamed Nizám-uddín, was the prime minister of the Sultán Husain Mirzá ruler of Khurásán. He sprang from an illustrious family of the Jaghtái or Chaghtái tribe. His father Gajkina Bahádur, held one of the principal offices of government during the reign of Sultán Abúl Kásim Bábár Bahádur, a descendant of Amír Taimur. His grandfather, by his mother's side, was one of the principal Amírs of Sultán Báíkara Mirzá, the grandfather of Sultán Husain Mirzá. 'Alisher attached himself originally to Sultán Abúl Kásim Bábár Mirzá, who was greatly attached to him, and called him his son. After his death he retired to Mash-had and continued his studies there; which place he subsequently quitted for Samarkand, on account of the disturbances which broke out in Khurásán, and applied himself diligently to the acquirement of knowledge in the college of Khwája Fazl-ulláh. When Sultán Husain Mirzá became uncontrolled ruler of Khurásán, he requested Sultán Ahmad Mirzá, at that time ruler of the countries beyond the Oxus, to send 'Alisher to him. On his arrival, he was received with the greatest distinction, and raised to the highest posts of honor. 'Alisher's palace was open to all men of learning: and notwithstanding that the reins of government were placed in his hands, in the midst of the weightiest affairs, he neglected no opportunity of improving both himself and others in the pursuit of knowledge. He was not only honored by his own Sultán and his officers, but foreign princes also esteemed and respected him. After being employed in the capacity of díwán and primo minister for some time, love of study induced him to resign, and bidding a final adieu to public life, he passed the remainder of his days in composing Turkish and Persian works, of which Sám Mirzá recounts the names of no less than twenty-one. Daulat Sháh the biographer, Mírkhánd and his son Khúndamír, the historians, dedicated their works to him, and amongst other men of genius who were cherished by his liberality may be mentioned the celebrated poet Jání. His collection of Odes in the Chaghtái or pure Turkish dialect, which he wrote under the poetical name of Nawái, amounts to 10,000 couplets, and his parody of Nizámí's five poems, containing nearly 30,000 couplets, is universally admired by the cultivators of Turkish poetry, in which he is considered to be without a rival. In the Persian language also he wrote a collection of Odes, under the poetical name of Fáni or Fanái, consisting of 6,000 distichos. 'Alisher was born in the year 1440 A. D., 844 A. H., and died on Sunday the 6th of December, 1500 A. D., 16th Jamad I, 906 A. H., five years before his royal friend and master Sultán Husain Mirzá. Khúndamír has recorded the year of his death in an affectionate chronogram: "His highness the Amír, the asylum of divine guidance, in whom all the marks of mercy were conspicuous, has quitted the thorny brake of the world, and fled to the rose-garden of pity. Since the

'light of mercy' has descended on his soul, those words represent the year of his departure." One of his works is called "Majális-ul-Nafás."

**'Ali Tabar**, شہزادہ علی طمار, (Prince) was the son of prince 'Azim Sháh, and grandson of the emperor 'Alamgír. He died in the year 1734 A. D., 1147 A. H.

**'Ali Waez**, علی واعظ, the son of the famous Husain Wáez Káshífi of Hirát. *Vide* 'Ali son of Husain Wáez.

**'Ali Wardi Khan**, علی وردی خان, also called Alah-wardi Khán, which see.

**'Ali Yezdi**, علی یزدی, *vide* Sharafuddín 'Ali Yezdí.

**Alexander the Great**, *vide* Sikandar Zul-karnyn.

**Al-Farghani**, السفرگانی, surname of Ahmad ibn Kathír or Kasír, an Arabian astronomer of the ninth century, author of an introduction to astronomy. *Vide* Fargháni.

**Al-Faryabi**, الفارابی, *vide* Fáryábi.

**Al-Ghazzali**, الغزالی, *vide* Ghazzáli.

**'Alha** and **Udal**, آلها و اودل, princes of Mahóba. There

is a heroic ballad sung or recited by the Hindú sepoys in a kind of monotonous, but not unmusical sort of chant, accompanied by a sotto voce beat of the dhól, which rise to a constrepito in the pause between the verses. Whoever has resided in a military cantonment must have frequently observed the sepoys, when disengaged from military duty, collected in small knots, listening to one of the party reciting some poem or tale to a deeply interested audience. The subject of this lay is the prowess of 'Alha', the rájá of Mahóba, a town in Bundelkhand, of which extensive ruins remain. The hero is described as the terror of the Muhammadans; his triumphs over whom are attributed not only to his own valour, but the favor of the goddess Kálí, whom he had propitiated by the offering of his life. There are many songs, it is said, of this prince, and his brother Uddal, a warrior of equal estimation; but they are preserved only traditionally by the Powárs, and their amateur students. The verses are in Bhakha.

**Al-Hadi**, الہادی, the fourth khalif of the house of 'Abbás succeeded his father al-Mahdí on the 4th of August, 785 A. D., 23rd Muhammarram, 169 H., to the throne of Baghdád. He reigned one year and one month, and having formed a design to deprive his younger brother Hárún-al-Rashíd of his right of succession and even to assassinate him, was poisoned by his prime minister about the month of September 786 A. D., Rabi I, 170 A. H. On his death his brother the celebrated Hárún-al-Rashíd ascended the throne.

**Al-Hakm**, also called ibn Abdúl Hakm, an Arabian author who (according to the chronological arrangement of the Arab authorities by Howard Vyse and Dr. Sprenger, in the former's second volume of 'The Pyramids of Gizeh') lived about 1450 A. D., or six hundred years after the death of the khalif al-Mamún of Bagdad, but by a manuscript note recorded by a gentleman of the British Museum, (1868) it appears that al-Hakm was nearly contemporary with that prince who flourished between 813 and 842 A. D. Al-Hakm writes that the Great Pyramid in Egypt was built by a certain antediluvian king Saurid, and filled by him chiefly with celestial spheres and figures of the stars; together with the perfumes used in their worship; and that khalifa al-Mamún found the body of a man deposited, with jewels, arms, and golden writing, in the coffer, when he broke into the king's chamber of the Great Pyramid. But neither Abú Múshar Jásfur bin Muhammad Balkhi, who wrote in about 890 A. D. nor ibn Khurdalbeh, in 920 A. D. have one word about al-Mamún,

or any opening of the pyramid. But when we descend to Masaúdi, in 967 A. D. he, after an astonishing amount of romancing on what took place at the building of the pyramids 300 years before the Flood,—mentions that, not al-Mamún, but his father, khalifa Hárún-al-Rashíd, attempted to break into the Great Pyramid; and after penetrating 20 cubits, found a vessel containing 1000 coins of the finest gold, each just one ounce in weight, and making up a sum which exactly repaid the cost of his operations; at which, it is added, he greatly wondered. About the year 1170 A. D. or 340 years after al-Mamún's age, that prince is mentioned by Abú Abd-allah Muhammád bin Abdur Rahím Alkaísí, who states that he was informed that those who went into the upper parts of the Great Pyramid in the time of al-Mamún, came to a small passage, containing the image of a man in green stone, and within that a human body with golden armour &c. &c.

**Al-Hasan**, الحسن, an Arabian who wrote on optics, about the year 1100 A. D.

**Alif bin Nur Kashani**, الالف بن نور کاشنی, author of another "Matká-al-Anwár", besides the one of the same name written by Mulla Husain Wáez. This is a complete history of Muhammad, his descendants, with Memoirs of the khalífis.

**Aljaitu**, الچایتو, a Tartar king of Persia, who assumed the title of Muhammad Khudá Bandá on his accession to the throne, which see.

**Al-Kadir Billah**, القدر بالله, the twenty-fifth khalif of the Abbaside family, was the son of Is-hák the son of Muqtadir Billah. He ascended the throne of Baghdád after the dethronement of al-Taya' in 991 A. D., 381 A. H. He was a contemporary of Sultán Mahmúd of Ghazní; reigned 41 lunar years and 3 months, and died in 1031 A. D., 422 A. H. He was succeeded by al-Ká-im-bi-amr-illáh.

**Al-Kadiri or Kadiri**, الکادری, a sect of Muhammadans. These are a branch of the Mu'tazillis, and differ in their opinions from the orthodox Musalmáns, in that they deny God's decree, and assert free will; affirming that the contrary opinion makes God the author of evil.

**Al-Kaim Billah** or **Al-Kaim-bi-amr-illah**, الکایم، surnamed Abú Ja'far Abdulláh, the 26th khalif of the house of 'Abbás. He succeeded his father Kádir Billah to the throne of Baghdád in 1031 A. D., 422 A. H., reigned 44 lunar years and 8 months, and died in 1075 A. D., 467 A. H., which was soon after Sultán Maliksháh the Sufjáki had ascended the throne of Persia, and as that monarch was the real master of the empire, the nomination of a successor was deferred till he was consulted. He deputed a son of his prime minister Nizám-ul-Mulk to Baghdád with orders to raise al-Muktádí the grandson of al-Ká'im to the (nominal) rank of the commander of the faithful.

**Al-Káim**, الکایم, second khalif of the Fátimite race of Barbary; he succeeded his father Obeid-ullah al-Mahdí A. D. 924, 312 A. H. During his reign we read of nothing remarkable, except the revolt of Yezíd ibn Kondat, a man of mean extraction. Al-Káim reigned nearly 12 years and died in A. D. 945, 334 A. H. His son Ismail al-Mansúr succeeded him.

**Al-Kahir Billah**, الکاھر بالله, the nineteenth khalif of the race of the Abbasides, and the third son of al-Mo'tazid Billáh, succeeded his brother al-Muktadir to the crown of Baghdád in October, 932 A. D., Shawwál, 320 A. H. He had reigned only one year five months and twenty-one days, when his wazir ibn Ma'kla deprived him of his sight with a hot iron on Wednesday the 23rd April, 934 A. D.,

6th Jamad I, 322 A. H., and raised al-Rázi Billah the son of Muqtadir to the throne. It is said that al-Káhir, after this, as long as he lived, was obliged to beg for charity in the mosque of Baghdád, calling out to the people that assembled there, "Have pity and give charity to one, who had once been your khalifa."

'Al-Kama, *أَلْكَامَة*, son of Kys was one of the pupils of Abd-ullah bin Masaúd, and an eminent man. He died in 681 A. D., 61 A. H.

Al-Khassaf, *الخَسَافُ*, *i.e.* Abú-Bákir Ahmad bin-Umar al-Khasáf.

'Allama Dawani, *وَدَانِي*.

'Allama Hilli, *شِيكْ عَالِمَهْ حَلِي*, (Shaikh) the great Shi'a lawyer, whose full name is Shaikh al-'Alíma Jamál-uddin Hasan bin Yúsuf al-Mutakbir Hilli, was the author of the "Khulásat-ul-Akwá'í" a biography of eminent Shi'as. His chief works on the subject of traditions are the *Iktásá id-Yáthá'í*, the *Ma-álibh ad-Anwá'í* and the *Durrat-wád-Mařján*. He died in 1326 A. D., 726 A. H. *Fáth Jamál-uddin Hasan bin Yúsuf*.

'Allami, *وَالَّمِي* *أَلْفَاظَةَ*.

'Allami, *وَالَّمِي*, the poetical name of Shaikh Abú Fazl the favorite wazír and secretary of the emperor Akbar.

'Albami Shirazi, *شِيرَازِي*, or the philosopher of Shiráz, a very learned man, so generally called that his proper name is almost forgotten. He is the author of a celebrated collection of tracts on pure and mixed mathematics, entitled *Durrat-ul-Táj*.

Al-Mahdi, *الْمَهْدِي*, the third khalif of the race of Abbás, succeeded his father Abú Ja'far al-Mansúr to the throne of Baghdád, and was inaugurated on Sunday the 8th of October, 775 A. D., 6th Zil-hijja, 158 A. H. From the accession of al-Mahdi to the year 781 A. D., 161 A. H., the most remarkable event was the rebellion of al-Makna (or al-Makanna) which see. All this time war had been carried on with the Greeks, but without any remarkable success on either side. But after the suppression of the rebellion of al-Makna, the khalif ord-*ed* his son Harún-al-Rashid to penetrate into the Greek territories with an army of 95,000 men. Harún, then, having entered the dominions of the empress Irene, defeated one of her commanders that advanced against him; after which he laid waste several of the imperial provinces with fire and sword, and even threatened the city of Constantinople itself. By this the empress was so terrified, that she purchased a peace with the khalif by paying him an annual tribute of 70,000 pieces of gold, which for the present at least, delivered her from the depredations of these barbarians. After the signing of the treaty, Harún returned home laden with spoils and glory. This year (*i. e.* the 164th year of the Hijrí or 781 A. D.) according to some of the oriental historians, the sun one day a little after his rising, totally lost his light in a moment without being eclipsed, when neither any fog nor any cloud of dust appeared to obscure him. This frightful darkness continued till noon, to the great astonishment of the people settled in the countries where it happened. Al-Mahdi was poisoned, though undesignedly, by one of his concubines, named Hasana. She had designed to destroy one of her rivals whom she imagined to have too great an ascendancy over the khalif, by giving her a poisoned pear. This the latter, not suspecting anything, gave to the khalif; who had no sooner eaten it than he felt himself in exquisite torture, and soon after expired. This event took place on the eve of Thursday the 4th of August, 785 A. D., 23rd Muhammram, 169 H. in a village called Ar Rád in the dependencies of MÁsabádán. He was succeeded by his eldest son al-Hádi.

Al-Mahdi, *الْمَهْدِي*, a khalif of Barbary, *vide* Obeid-ullah al-Mahdi and Muhammad al-Mahdi.

Al-Makna, or al-Makanna, *الْمَكَنَّا*, a famous impostor of Khurásán who lived in the reign of al-Mahdi the khalifa of Baghdád. His true name was Hákam ibn Ḥásham, and had been an under secretary to Abú Muslim governor of that province. He afterwards turned soldier, and passed thence into MÁwarunnahr, where he gave himself out as a prophet. The name of al-Makna, as also that of al-Burkáf, that is, the veiled, he received from his custom of covering his face with a veil or girdle mask, to conceal his deformity; he having lost an eye in the wars, and being otherwise of a despicable appearance, and a stammerer; though his followers pretended he did this for the same reason that Moses did, *rīz*, lest the splendor of his countenance should dazzle the eyes of his beholders. In some places he made a great many proselytes, deluding the people with a number of juggling tricks which they swallowed as miracles, and particularly by causing the appearance of a moon to rise out of a well for many nights together; whence he was also called in the Persian tongue, Sízinda Máh, or the Moon-maker. This wretch, not content with being reckoned a prophet, arrogated to himself divine honors; pretending that the Deity resided in his person. He had first, he said, assumed the body of Adam, then that of Noah and subsequently of many other wise and great men. The last human form he pretended to have adopted was that of Abú Muslim a prince of Khurásán, from whom it proceeded to him. At last this impostor raised an open rebellion against the khalif, and made himself master of several fortified places in Khurásán, so that al-Mahdi was obliged to send one of his generals with an army against him about the year 780 A. D., 163 H. Upon the approach of the khalif's troops, al-Makna retired into one of his strong fortresses which he had well provided for a siege. But being closely besieged by the khalif's forces, and seeing no possibility of escaping, he gave poison in wine to his whole family and all that were with him in the castle; when they were dead, he burnt their bodies, together with all their furniture, provisions, and cattle; and lastly he threw himself into the flames. He had promised his followers, that his soul should transmigrate into the form of an old man riding on a greyish coloured beast, and that after so many years he would return and give them the earth for their possession; which ridiculous expectation kept the sect in being for several years. English readers will remember the use made of this story by the author of *Lalla Rookh*.

Al-Mamun, *الْمَامُونُ*, surnamed 'Abdulláh, was the seventh khalif of the race of the Abbasides, and the second son of Hárím-al-Rashíd. He was proclaimed khalif at Baghdád on the 6th October, 813 A. D., 6th Safar, 198 A. H., the day on which his brother al-Amín was assassinated. He conferred the government of Khurásán upon Táhir ibn Husain his general, and his descendants with almost absolute and unlimited power. This happened in the year 820 A. D., 205 A. H., from which time we may date the dismemberment of that province from the empire of the khalifs. During the reign of this khalif nothing remarkable happened; only the African Moslems invaded the island of Sicily, where they made themselves master of several places. Al-Mámún conquered part of Crete, had the best Greek writers translated into Arabic, and made a collection of the best authors. He also calculated a set of astronomical tables and founded an academy at Baghdád. In Khurásán he made Tús, at that time the capital of the kingdom, his place of residence. Under his patronage Khurásán became the resort of learned men; and the city of Tús, the great rival of Baghdád. He died of a surfeit on the 18th of August, 833 A. D., 17th Rajab 218 A. H., after a reign of 20 years and some months in Asia Minor, aged 48 years, and was buried at Tarsus a city on the frontiers

of Asia Minor. His wife named Búrón, daughter of Hasan ibn Sahl his prime minister, outlived him 50 years, and died on Tuesday the 22nd September, 884 A. D., 27th Rabí I., 271 A. H., aged 80 years. Al-Mámun was succeeded by his brother al-Motásim Billah.

**Al-Mansur**, *المُنْصُر*, 2nd khalif of Barburia of the Fatimites race, *vide* Ismáil, surnamed al-Mansúr.

**Al-Mansur**, *المُنْصُر*, whose former name was Abú Ja'far, was called al-Mansúr, the victorious, by his overcoming his enemies. He was the second khalif of the noble house of Bani Abbás or Abbasides and succeeded to the throne of Baghdád after the death of his brother Abú Abbás surnamed al-Saffáh, in 754 A. D., 136 A. H. He was opposed by his uncle, 'Abdulláh son of 'Alí, who caused himself to be proclaimed khalif at Damascus, but was defeated by al-Mansúr's general, Abú Muslim. He laid the foundation of the city of Baghdád on the banks of the Tigris in 762 A. D. and finished it four years after. He was a prince of extraordinary talent and taste, and an ardent lover of science and literature. He got the Pahlawí copy of Pilpay's Fables translated into Arabic. In the year 775 A. D., 158 A. H., the khalif set out from Baghdád in order to perform the pilgrimage to Mecca; but being taken ill on the road, he expired at Bir Maimún, whence his body was carried to Mecca; where, after 100 graves had been dug, that his sepulture might be concealed, he was interred, having lived, according to some 63, according to others 68 years, and reigned 22 lunar years. He is said to have been extremely covetous, and to have left in his treasury 600,000,000 dirhams, and 24,000,000 dinars. He is reported to have paid his cook by assigning him the heads and legs of the animals dressed in his kitchen, and to have obliged him to procure at his own expence all the fuel and vessels he had occasion for. He was succeeded by his son al-Mahdi. A Christian physician, named Bactshus, was very eminent at the court of al-Mansúr, who understanding that he had an old infirm woman for his wife, sent him three beautiful Greek girls and 3,000 dinars as a present. Bactshus sent back the girls and told the khalif that his religion prohibited his having more than one wife at a time; which pleased the khalif so much, that he loaded him with presents, and permitted him, at his earnest request, to return to his own country of Khurasán.

**Al-Motamid Billah**, *المُتَمِّدُ بِالله*, the fifteenth khalif of the house of Abbás, was the son of al-Mutwakkil Billah. He was raised to the throne of Baghdad by the Turks after the murder of al-Mahtád in 870 A. D., 256 A. H. This year the prince of the Zanjians, 'Alí or al-Habib, made incursions to the very gates of Baghdád, doing prodigious mischief wherever he passed. In the year 874 A. D., Ya'kúb ibn-Lýs having taken Khurasán from the descendants of Táhir, attacked and defeated Muhammad ibn Wásil (who had killed the khalif's governor of Fars, and afterwards made himself master of that province) seizing on his palace, where he found a sum of money amounting to 40,000,000 dirhams. In the year 879 A. D., 265 A. H., Ahmed ibn Túlán rebelled against the khalif and set up for himself in Egypt. There were now four independent powers in the Moslem dominions, besides the house of Umayya in Spain; *viz.* The African Moslems, or Aghlabites, who had for a long time acted independently; Ahmed ibn Túlán in Syria and Egypt; Ya'kúb ibn al-Lýs in Khurasán, and al-Habib in Arabia and Irák. In the year 883 A. D., 270 A. H., al-Habib was defeated and slain by al-Muwaflík the khalif's brother and coadjutor, who ordered his head to be cut off, and carried through a great part of that region which he had so long disturbed. In the year 891 A. D., 278 A. H. the Karmatians first made their appearance in the Moslem empire, and gave almost continual disturbance to the khalifs and their subjects. Al-Motamid reigned 22 lunar years 11 months

and some days, and died in the year 892 A. D., 279 A. H. He was succeeded by his nephew al-Motazid Billah the son of al-Muwaflík.

**Al-Motásim Billah**, *المُتَّسِيمُ بِالله*, was the fourth son of Harún-al-Rashíd, and the eighth khalif of the house of Abbás. He succeeded to the throne by virtue of his brother al-Mámun's express nomination of him to the exclusion of his own son al-Abbás, and his other brother al-Kásim, who had been appointed by Harún-al-Rashíd. In the beginning of his reign 833 A. D., 218 A. H., he was obliged to employ the whole forces of his empire against one Bábák, who had been for a considerable time in rebellion in Persia and Persian Irák, and had taken upon himself the title of a prophet. He was, however, defeated and slain. In the year 838 A. D., 223 A. H., the Greek emperor Theophilus invaded the khalif's territories, where he behaved with the greatest cruelty, and by destroying Sozopatra the place of al-Motásim's nativity, notwithstanding his earnest entreaties to the contrary, occasioned the terrible distinction of Amorium. He is said to have been so robust, that he once carried a burden of 1,000 pounds weight several paces. As the people of Baghdád disturbed him with frequent revolts and commotions, he took the resolution to abandon that city, and build another for his own residence. The new city he built was first called Sámíah, and afterwards Samániyah (for that which gives pleasure at first sight) and stood in the Arabian Irák. He was attached to the opinion of the Mátazilites who maintain the creation of the Kur'án; and both he and his predecessor cruelly persecuted those who believed it to be eternal. Al-Motásim died on Thursday the 5th Jumádáy, 842 A. D., 18th Rabí I., 227 H. He reigned 8 years 8 months and 8 days, was born in the 8th month (Shibán) of the year, was the 8th khalif of the house of Abbás, ascended the throne in the 218th year of the Hijra, died on the 18th of Rabí I., lived 18 years, fought 8 battles, built 8 palaces, begat 8 sons and 8 daughters, had 8,000 slaves, and had 8,000,000 dinars, and 80,000 dirhams in his treasury at his death, whence the oriental historians gave him the name of al-Mu'manán, or the Octonary. He was the first khalif that added to his name the title of *Billah*, equivalent to the *Déi Gratia* of Christian sovereigns. He was succeeded by his son al-Wáthik or Wásik Billah.

**Al-Motazid Billah**, *المُتَّازِدُ بِالله*, the son of al-Muwaflík, the son of al-Mutwakkil Billah, was the sixteenth khalif of the race of Abbás. He came to the throne of Baghdád after the death of his uncle al-Motamid Billah in 892 A. D., 279 A. H. In the first year of his reign, he demanded in marriage the daughter of Khamarawia, Sultán or khalif of Egypt, the son of Ahmad ibn Túlán; which was agreed to by him with the utmost joy, and their nuptials were solemnized with great pomp in the year 895 A. D., 282 A. H. He carried on a war with the Karmatians, but very unsuccessfully, his forces being defeated with great slaughter, and his general al-Abbás taken prisoner. The khalif some time after his marriage granted to Hárún, son of Khamarawia, the perpetual prefecture of Áwasám and Kinnísriah, which he annexed to that of Egypt and Syria, upon condition that he paid him an annual tribute of 45,000 dinars. He reigned 9 years 8 months and 25 days, and died in 902 A. D., 289 A. H. His son al-Muktafi Billah succeeded him.

**Al-Mughira**, *المُغِيرَة*, the son of Sayyid and governor of Kúfa in the time of Mu'áwiya the first khalif of the house of Umayya. He was an active man, and of very good parts; he had lost one of his eyes at the battle of Yernouk, though some say that it was with looking at an eclipse. By the followers of 'Alí he was accounted to be of the wrong party, and one of the chief of them. For thus they reckon, there are five elders on 'Alí's side; Muhammad, 'Alí, Fátima, Hasan and Husain; and to these are opposed, Abú Bakr, 'Umar, Muáwiya, Amrú and al-

Mughira. He died in the year 670 A. D., 50 A. H., at Kúfa. A great plague had been raging in the city, which made him retire from it; but returning upon its violence abating, he nevertheless caught it, and died of it.

**Al-Muhtadi**, *الْمُهَتَّدِي*, the fourteenth khalif of the Abbasids, was the son of one of al-Wáthiq's concubines named Kárib, who is supposed by some to have been a Christian. Al-Muhtadi was raised to the throne of Baghdád after the dethronement of al-Mutta'íz Billah in 869 A. D., 255 A. H. The beginning of his reign is remarkable for the eruption of the Zanjians, a people of Nubia, Ethiopia and the country of Caffres, into Arabia, where they penetrated into the neighbourhood of Basra and Kúfa. The chief of this gang of robbers was 'Ali ibn Muhammad ibn Abdál Rúmáti, also called al-Habib, who flocks gave himself out to be of the family of Ali ibn Abi Tálib. This made such an impression upon the Shiás in those parts, that they flocked to him in great numbers; which enabled him to seize upon the cities of Basra and Ra'má, and even to pass the Tigris at the head of a formidable army. In the year 870 A. D., 259 A. H., al-Muhtadi was barbarously murdered by the Turks who had raised him to the throne. He reigned only eleven months and was succeeded by al-Mo'tamid.

**Al-Mukhtar**, *المُخْتَار*, a celebrated Muhammadan chief who had beaten all the generals of the khálifs Yezid, Marwán, and Abú'l Málík, and had made himself sole master of Babylonian Frák, whereof Kúfa was the capital. He persecuted all those he could lay his hands on, who were not of Husain's party; he never pardoned any one of those who had declared themselves enemies to the family of the prophet, nor those who, as he believed, had dipped their hands in Husain's blood or that of his relations. He sent an army against Ubeid-ulláh the son of Zayíd, who was sent by the khálif Abdál Málík towards Kúfa with leave to plunder it for three days, and slew him in battle in August, 686 A. D., Muhamarram, 67 A. H. al-Mukhtar was killed at Kúfa in a battle fought with Misách the brother of Abdulkáhir the son of Zubér, governor of Basra, in the month of April, 687 A. D., Ramazan 67 A. H., in the 67th year of his age. It is said that he killed nearly 50,000 men.

**Al-Muktadi Billah**, *المُكْتَدِي بِالله*, surnamed Abú Kásim Abd-ulláh, the son of Muhammad, and grandson of al-Káim Billah, was raised to the throne of Baghdád after the death of his grandfather in 1075 A. D., 467 A. H., by orders of Sultán Maliksháh Saljúki who was then the real master of the empire. He was the 27th khálif of the race of Abbas, reigned 19 lunar years and 5 months and died in 1091 A. D., 487 A. H. His death induced Barkayfrák the Saljúki, the reigning Sultán of Persia, whose brother Mahmúd had died about the same period, to go to Baghdád, where he confirmed al-Mustazhir the son of the late khálif as his successor, and was himself hailed by the now lord of the faithful, as Sultán of the empire.

**Al-Mukta'dir Billah**, *المُكْتَدِر بِالله*, the eighteenth khálif of the house of Abbás, was the son of al-Mó'tazid Billah. He succeeded his brother al-Muktaffí to the throne of Baghdád in 908 A. D., 295 A. H. He reigned 24 lunar years 2 months and 7 days, and was murdered by a eunuch on the 29th October, 932 A. D., 25th Shawwál, 320 H. He was succeeded by his brother al-Káhir Billah.

**Al-Muktafi Billah**, *المُكْتَفِي بِالله*, was the seventeenth khálif of the house of Abbás who reigned in Baghdád. He succeeded his father al-Mó'tazid Billah in 902 A. D., 289 A. H., and proved a warlike and successful prince. He gained several advantages over the Karmatiens, but was not able to reduce them. The Turks, however, having invaded the province of Mawarunnahr, were defeated with great slaughter; after which al-Muktafi carried on a

successful war against the Greeks, from whom he took Selencia. After this he invaded Syria and Egypt, which provinces he recovered from the house of Ahmad ibn Tú-lán in 905 A. D., 292 A. H.; he then renewed the war with success against the Greeks and Karmatiens. Al-Muktafi died in 908 A. D., 295 A. H., after a reign of about six years and a half. He was the last of the khálifs who made any figure by their warlike exploits. His successors al-Muktafir, al-Káhir and al-Rázi, were so distressed by the Karmatiens and numberless usurpers who were every day starting up, that by the 325th year of the Hijrí 937 A. D., they had nothing left but the city of Baghdád.

**Al-Muktafi Bi-amr-illah**, *المُكْتَفِي بِأَمْرِ الله*, the son of al-Mustazahr was the 31st khálif of the house of Abbás. He succeeded his nephew al-Káshid in A. D. 1136, 530 A. H., reigned about 24 lunar years and died in 1160 A. D., 555 A. H., leaving his kingdom to his son al-Mas'ud.

**Al-Mustaa'li Billah**, *الْمُسْتَعْلِي بِالله*, the sixth Fatimite khálif succeeded his father al-Mustamasar Billáh in the government of Egypt and Syria. During his reign, the power of that dynasty was impaired, and its authority weakened, their political influence having ceased in most of the Syrian cities, and the provinces of that country having fallen into the possessions of the Turkomans on one hand, and the Franks on the other. This people (the Crusaders) entered Syria and encamped before Antioch in the month of October, 1097 A. D., Zil-káda 490 A. H.; they obtained possession of it on the 26th June, 1098, 16th Rajab, 491 A. H.; the following year they took Maarrat Nomán, and in the month of July, 1099, Shá'bán, 492 A. H., they became masters of Jerusadém, after a siege of more than 40 days. This city was taken on a Friday morning; during the ensuing week, a great multitude of Moslems perished, and upwards of 70,000 were slain in the Masjid al-Aksá (or mosque of Umar). — al-Mustaa'li was born at Cairo on the 21st August, 1076, 20th Muhamarram, 469 A. H., proclaimed khálif on Thursday the 28th of December, 1091, 18th Zil-hijja 487 A. H., and died in Egypt on the 10th December, 1101 A. D., 16th Safar, 495 A. H. His son Amar bi Alikám-ulláh Abú Ali Mansúr succeeded him.

**Al-Mustaa'sim Billah**, *المُسْتَعْسِم بِالله*, surnamed Abú Ahmad Abdulláh, was the thirty-seventh and last khálif of the race of Abbás. He succeeded his father al-Mustamasar to the throne of Baghdád in 1142 A. D., 640 A. H. In his time Halakú Khán Tartár, emperor of the Mughals and grandson of the great conqueror Changiz Khán, besieged Baghdád for two months, and having taken that place, seized al-Mustaa'sim and his four sons whom he put to a most cruel death with 800,000 of its inhabitants. Halakú Khán was very desirous of seizing upon Baghdád, and of adding the whole kingdom of Mesopotamia to his already vast and numerous conquests; but, partly on account of his own scruples, and partly from fear of offending the prejudices of his Sunní followers, who were all of the same faith with the khálif, he refrained for a time from entering the sacred dominion of one who was considered as the head of their holy religion, and the true representative of their beloved prophet. But the glorious days of the house of Bani Abbás had already been numbered, the effeminate Mustaa'sim had personal vices enough to lead to and excuse the final extinction of his race! Ibn al-Káma, his prime minister (who hated him more than any other of his oppressed subjects) from within, and Nasir-uddín Túsi, the preceptor of the Mughal prince (who owed him an old grudge) from without, urged the conqueror to the gates of Baghdád. Nasir-uddín had a few years before been at Baghdád, seeking shelter from persecution, when he was introduced to Mustaa'sim, the latter asked him to what country he belonged? "Tús,

please your holiness", answered Nasr-uddin. "Art thou of the asses, or of the oxen of Tús?" said the khalif (meaning the two principal branches of the Shia faith—Akhbaris and Usulis). Mortified at the illustrious refugee was at this inhospitable insult, he still submissively answered, "Of the oxen of Tús, please your highness." "Where, then, are thy horns?", said the insolent buffoon. "I have them not with me", replied Nasir-uddin, "but, if your holiness permit, I will go and fetch them." "Make haste, hence, then, thou deformed animal", said the khalif, "and never again appear in my presence in so imperfect a state!" Nasir-uddin kept his promise well, for, at the moment when Baghdad was on the point of being surrendered, and the khalif driven to the last extremity, he sent him a message to the effect that the ox of Tús was at the gate with *his horns*, and inquiring when it would please his holiness to receive him? Nasir-uddin had in the city another old offender, whom he was anxious also to chastise. This was ibn Hájib, also one of the khalif's ministers, and person of great reputation for his learning; but being an Arabian Sunni, and a very bigoted one too, he had behaved still more cruelly than his master to the distressed Persian Shias when he sought protection at Baghdad. ibn Hájib having been seized with depression of spirits, the physicians had recommended him (and the priests had granted him dispensation) to take, occasionally, a little wine. This happened when Nasir-uddin was at Baghdad. One day, ibn Hájib feeling himself particularly melancholy, and having, in consequence, taken a larger dose than usual, he became unusually merry, and requested Nasir-uddin to accompany him on the Tigris. Having reached the middle of the stream, he stopped the boat, and produced the several volumes of Nasir-uddin's works, which the learned refugee had presented to the khalif—some of them in the original manuscript, and not yet transcribed, and in the presence of their anxious author, he threw them all, one after another, into the river, with such spiteful force, that the water was splashed about in every direction; when turning himself, on each occasion, to his mortified guest, he exclaimed with a sarcastic smile of triumph, "How wonderfully it bubbles!" When the turn of Nasir-uddin came, he, too, gave full vent to his revenge. He ordered ibn Hájib to be caised up to his neck, in an ox's hide, just taken off the animal, and, having filled the skin with air, he laid it for a few hours in the sun, till it became quite dry, and sounded like a drum. Then the victor advanced close to his half exhausted enemy, gave him a kick of triumph, and, as he rolled on the ground, exclaimed, "How wonderfully it rattles!" This melancholy event took place on Sunday the 10th of February, 1258 A. D., 4th Safar, 656 A. H., from which time Baghdad was added to the other conquered provinces of this proud emperor. Al-Mustaa'sim reigned 15 lunar years and 7 months.

**Al-Musta'in Billah**, *المُسْتَعِنُ بِالله*, the son of Muhammad, the son of al-Mo'tasim Billah was the twelfth khalif of the race of Abbás. He ascended the throne of Baghdad in 862 A. D., 248 A. H., after the death of his cousin or brother al-Mustansar Billah, but was forced to abdicate the throne in 866 A. D., 252 A. H., by his brother al-Má'tiz Billah, who afterwards caused him to be privately murdered.

**Al-Mustakfi Billah**, *الْمُسْكَفُ بِالله*, was the 22nd khalif of the Abbaside family, and the son of al-Muktafi the son of al-Mó'tazid Billah. He succeeded his uncle al-Muttaqí in 945 A. D., 333 A. H., reigned in Baghdad one year and four months, and was deposed by his wazir in 946 A. D., 334 A. H. After him al-Mutá' Billah was raised to the throne.

**Al-Mustansir Billah**, *الْمُسْتَنْصَرُ بِالله*, the son of Táhir, was the fifth khalif of Egypt of the Fátimite race. He succeeded his father A. D. 1036, and with the assistance of a Turk named Basásiri, conquered Baghdad and im-

prisoned al-Káem Billah about the year 1054 A. D., and for a year and half was acknowledged the only legitimate chief of all the Musalmáns. Basásiri was defeated and killed by Tughrul Beg A. D. 1059, 487 A. H. *Vide* Basásiri. Al-Mustansir died in 1094, having reigned 60 years; and was succeeded by his son al-Mustá'li Billah Abú Kásim.

**Al-Mustansir Billah I**, *الْمُسْتَنْصَرُ بِالله*, the eleventh khalif of the race of Abbás, ascended the throne of Baghdad after the murder of his father al-Mutawakkil in December 861 A. D., Shawwal, 247 A. H., and had reigned only six months, when he was cut off by the hand of death in 862 A. D., 248 A. H. He was succeeded by his cousin al-Musta'in Billah.

**Al-Mustansir Billah II**, *الْمُسْتَنْصَرُ بِالله*, surnamed Abú Ja'far al-Mansúr, ascended the throne of Baghdad after the death of his father al-Táhir, in 1226 A. D., 623 A. H. He was the 36th khalif of the house of Abbás, reigned about 17 years, and died in 1242 A. D., 640 A. H., leaving his kingdom to his son al-Mustásim Billah the last of the khalifs.

**Al-Mustanjid Billah**, *الْمُسْتَنْجِدُ بِالله*, the thirty-second khalif of the race of Abbás, succeeded to the throne of Baghdad after the death of his father al-Muktáfi, in 1160 A. D., 555 A. H., reigned 11 lunar years and died in 1171 A. D., 566 A. H., when his son al-Mustázi succeeded him.

**Al-Mistarshid Billah**, *الْمُسْتَرْشِدُ بِالله*, the twenty-ninth khalif of the Abbaside family, succeeded his father al-Mustazid to the throne of Baghdad in 1118 A. D., 512 A. H. It is related by ibn Khallikán that when Sultán Masúd the son of Muhammad the son of Maliksháh Saljúki was encamped outside of the town of Marágha in Azurbeján, al-Mistarshid was then with him, and on Thursday the 28th of according to ibn Mustáfi, the 14th or 28th Zil'kada 529 A. H. (corresponding with the 24th August or 7th September, 1133 A. D.) a band of assassins broke into the khalif's tent and murdered him. Al-Mistarshid reigned 17 lunar years and some months, and was succeeded by his son al-Ráshid Billah.

**Al-Mustazhir Billah**, *الْمُسْتَظْهَرُ بِالله*, the son of al-Muktádi, was the twenty-eighth khalif of the dynasty of Abbás. He was placed on the throne of Baghdad after the death of his father in 1094 A. D., 487 A. H., by Bar-kyarák Saljúki, the Sultán of Persia. He reigned 25 lunar years and some months, and at his death which happened in the year 1118 A. D., 512 A. H., he was succeeded by his son al-Mistarashid.

**Al-Mustázi Bi-amr-illah**, *الْمُسْتَخْصِي بِأَمْرِ الله*, the thirty-third khalif of the Abbaside family, succeeded his father al-Mustanjad to the throne of Baghdad in 1171 A. D., 566 A. H. He reigned about seven years and died in 1179 A. D., 575 A. H., when his son al-Násir Billah succeeded him.

**Al-Mutaa'zz Billah**, *الْمُتَعَزُّ بِالله*, the son of al-Mutwakkil, was the thirteenth khalif of the race of Abbás. He deposed his brother al-Mustáin in 866 A. D., 252 A. H., and having caused him to be murdered privately, ascended the throne of Baghdad. He did not, however, long enjoy the dignity of which he had so iniquitously possessed himself, being deposed by the Turkish Militia (who now began to set up and depose khalifs as they pleased) in the year 869 A. D., 255 A. H. After his deposition, he was sent under an escort from Sarra Manraa to Baghdad, where he died of thirst and hunger, after a reign of three years and about seven months. The fate of this khalif was peculiarly hard: the Turkish towns had mutinied for their pay; and al-Mutaa'zz not having money to satisfy their demands, applied to his mother named Kabifa for 50,000 dinars. This she refused, telling him that she had

no money at all, although it afterwards appeared that she was possessed of immense treasure. After his deposition, however, she was obliged to discover them, and even deposit them in the hands of the new khalif al-Mutbtadi. They consisted of 1,000,000 dinars, a bushel of emeralds, and another of pearls, and three pounds and three quarters of rubies of the colour of fire.

**Al-Mutia' Billah,** المطعِّن بالله, the twenty-third khalif of the race of Abbás was the son of al-Muktadir Billah. He ascended the throne of Baghdad after al-Mustakfi in 916 A. D., 334 A. H., reigned 29 lunar years and 4 months and died in 974 A. D., 363 A. H. His son al-Taya' succeeded him.

**Al-Muttaki Billah,** المتنقى بالله, the son of al-Muktadir was the twenty-first khalif of the dynasty of Abbás. He succeeded his brother al-Rázi Billah to the throne of Baghdad in 941 A. D., 329 A. H., reigned 3 years 11 months and 15 days and died in 945 A. D., 333 A. H. He was succeeded by his nephew, al-Mustakfi the son of al-Muktaki.

**Al-Mutwakkil, 'Al-allah,** المُوكِل عَلَى اللَّهِ. This was the name and title assumed by Abú Fazl Ja'far on his accession to the throne of Baghdad. He was the tenth khalif of the house of Abbás, and the son of al-Mó'tasim Billah. He succeeded his brother al-Wáthik or Wasik in the year 847 A. D., 232 A. H., and began his reign with an act of the greatest cruelty. The late khalif's wazir having treated al-Mutwakkil ill in his brother's life-time, and opposed his election to the khalifat, was on that account now sent to prison, and afterwards thrown into an iron furnace lined with spikes or nails heated red hot, where he was miserably burnt to death. During this reign nothing remarkable happened, except wars with the Greeks, which were carried on with various success. He was very intolerant, especially of the Jews and Christians, on whom he heaped many indignities. He did not stop there. In his imbecility and ferocity he forbade the pilgrimage to Karbala, and caused the sacred repository of the ashes of Husain and the other martyrs interred there to be razed. He reigned 14 years 9 months and 9 days, and was assassinated and cut into seven pieces on the 24th December, 861 A. D., 17th Shawwal, 247 A. H., at the instance of his son al-Mustanásar who succeeded him.

**Al-Muwaffik Billah,** الموقِّي بالله, the son of al-Mutwakkil Billah, the khalif of Baghdad and brother and coadjutor of the khalif al-Má'tamid, to whom he was of much service in his battles against his enemies. He died of the elephantiasis or leprosy in the year 891 A. D., 278 A. H., and while in his last illness, could not help observing, that of 100,000 men whom he commanded, there was not one so miserable as himself. His son Mó'tazid, after the death of his brother in 892 A. D., succeeded to the throne of Baghdad.

**Al-Muwyyid (Isma'il),** المُؤْمِد اسْمَاعِيل, whose name is spelt in Lemprière's Universal Biographical Dictionary, "Alombundad", and in Watkin's Biographical Dictionary "Almuvadad", was an Arabian historian, who gave a chronological account of the Saracens affairs in Sicily from 842 to 904 A. D. This MS. is in the library of the Escorial, in Spain, and a Latin version of it is inserted in Muratori's *Rerum Italicarum Scriptores*.

**Al-Muzani,** المُزَانِي, *vide* Abú Ibráhím Isma'il.

**Al-Nasir Billah,** النَّاصِر بِالله, or al-Nasir-uddin allah, the son of al-Mustází succeeded his father to the throne of Baghdad in 1179 A. D. He professed the Shí'a faith, and after a long reign of 46 lunar years and 11 months, died in the year 1225 A. D. He was the 34th khalif of the house of Abbás, and was succeeded by his son al-Táhir Billah.

**Alp Arsalan,** الپ ارسلان, (which means in the Turkish language "the valiant lion") was a king of Persia of the Saljúkian dynasty, and the son of Dáud Beg Saljúkí. He succeeded his uncle Tughral Beg in 1063 A. D., 455 A. H., married the sister of the khalif Káem Billah, and his name, after that of the khalif, was pronounced in the public prayers of the Muhammadans. He was a warlike prince; and, having spoiled the Church of St. Basil in Caesarea, defeated Romanus Diogenes, emperor of the Greeks in 1068 A. D., 460 A. H., who was seized and carried to the conqueror. Alp Arsalan demanded of his captive, at the first conference, what he would have done if fortune had reversed their lot. "I would have given thee many a stripe", was the imprudent and virulent answer. The Sultán only smiled and asked Romanus what he expected would be done to him. "If thou art cruel", said the emperor, "put me to death. If vain-glorious load me with chains, and drag me in triumph to thy capital. If generous, grant me my liberty." Alp Arsalan was neither cruel nor vain-glorious, he nobly released his prisoner, and gave all his officers who were captives dresses of honor, and sent them away. Alp Arsalan after a reign of more than nine years was stabbed about the 15th of December, 1072 A. D., 30th Rabí I, 465 A. H., by a desperate Khwárizmian, whom he had taken prisoner and sentenced to death. He was buried at Marv in Khurásán, and the following is the translation of the inscription engraved on his tomb: "All ye who have seen the glory of Alp Arsalan exulted to the heavens, come to Marv, and you will behold it buried in the dust." He was succeeded by his son Maliksháh.

**Alp Arsalan,** who is by some called Apal Arsalan, was the son of Atsiz, a Sultán of Khwárizm, whom he succeeded in A. D. 1166, 551–557 A. H. and died in 1162 A. D.

**Alptakin or Alptagin,** الپتکین, *vide* Alaptakín.

**Al-Rashid or Harun al-Rashid,** الْرَّاشِدُ هارون الرشيد, the celebrated hero of the Arabian Nights, was the fifth khalif of the race of Abbás and son of al-Máhdí, he succeeded his eldest brother al-Hádí to the throne of Baghdad in 786 A. D., 170 A. H. This was one of the best and wisest princes that ever sat on the throne of Baghdad. He was also extremely fortunate in all his undertakings, though he did not much extend his dominions by conquest. In his time the Moslem empire may be said to have been in its most flourishing state, though, by the independency of the Moslems in Spain, who had formerly set up a khalif of the house of Umyya, his territories were not quite so extensive as those of some of his predecessors. He possessed the provinces of Syria, Palestine, Arabia, Persia, Armenia, Natolia, Media or Azurbeján, Babylonia, Assyria, Sind, Sijistan, Khurásán, Tabristán, Jurján, Zábulistán, Mawarunnahr, or great Bukhária, Egypt, Libya, Mauritania &c., so that his empire was by far the most powerful of any in the world, and extended farther than the Roman empire ever had done.

In the beginning of the year 802 A. D., 186 A. H., he divided the government of his extensive dominions among his three sons in the following manner: To al-Amin the eldest, he assigned the provinces of Syria, Irák, the three Arabias, Mesopotamia, Assýria, Media, Palestine, Egypt, and all the part of Africa extending from the confines of Egypt and Ethiopia to the Straits of Gibraltar, with the dignity of khalif; to al-Mámún the second, he assigned Persia, Kirmán, the Indies, Khurásán, Tabristán, Kábulistán and Zábulistán, together with the vast province of Mawarunnahr, and to his third son al-Kásim, he gave Armenia, Natolia, Jurján, Georgia, Circassia, and all the Moslem territories bordering upon the Euxine sea. As to the order of succession, al-Amin was to ascend the throne immediately after his father's decease; after him, al-Mámún; and then al-Kásim, whom he had surnamed al-Mó'tasim.

The most considerable exploits performed by this khalif were against the Greeks, who by their perfidy pro-

voked him to make war upon them, and whom he always overcame. In the year 803 A. D., 187 A. H., the khalif received a letter from the Greek emperor Nicephorus, commanding him to return all the money he had extorted from the Empress Irene, or expect soon to see an imperial army in the heart of his territories. This insolent letter so exasperated Hárún, that he immediately assembled his forces and advanced to Heraclea, laying the country, through which he passed, waste with fire and sword. For some time also he kept that city straitly besieged; which so terrified the Greek emperor that he submitted to pay an annual tribute.

In the year 804 A. D., 188 A. H., war was renewed with the Greeks, and Nicephorus with a great army attacked the khalif's forces with the utmost fury. He was, however, defeated with the loss of 40,000 men, and received three wounds in the action; after which the Moslems committed terrible ravages in his territories, and returned home laden with spoils. The next year Hárún invaded Phrygia; defeated an imperial army sent to oppose him, and having ravaged the country, returned without any considerable loss. In the year 806, 190 A. H., the khalif marched into the imperial territories with an army of 135,000 men, besides a great number of volunteers and others who were not enrolled among his troops. He first took the city of Heraclea, from which he is said to have carried 16,000 prisoners; after which he made himself master of several other places, and, in the conclusion of the expedition, he made a descent on the island of Cyprus, which he plundered in a terrible manner. This success so intimidated Nicephorus, that he immediately sent the tribute due to Hárún, the withholding of which had been the cause of the war; and concluded peace upon the khalif's own terms. Charlemagne respected his character, and Hárún in token of his friendship presented to the European prince a clock, the mechanism and construction of which were regarded among the prodigies of the age. Hárún reigned 23 years and died in Khurásán on the eve of Saturday the 24th March, 809 A. D., 3rd Jamad II, 193 A. H., and was buried at Tis which is now called Mashhad. He was succeeded by his eldest son al-Amín.

**Al-Rashid Billah**, أَلْرَشِيد بَلَّهُ, the thirtieth khalif of the Abbásides succeeded his father al-Mustarashad in August or September, 1135 A. D., Zil'kad, 529 A. H., and died in the year 1136 A. D., 530 A. H. He was succeeded by al-Muktaffí the son of al-Mustazahir.

**Al-Razi**, see Rázi.

**Al-Razi Billah**, الرَّازِي بَلَّهُ, the son of al-Muktaffí and the twentieth khalif of the house of Abbás, was the last who deserved the title of the Commander of the Faithful. He was raised to the throne of Baghhdád, after the de-thronement of his uncle al-Káhir Billah by the wazir ibn Ma'kála in April 934 A. D., Ja'mad I, 322 A. H. In the year 936, the khalif finding himself distressed on all sides by usurpers, and having a wazir of no capacity, instituted a new office superior to that of wazir, which he entitled Amír-ul-Umra. This great officer, Imád-ud-daula Álí Bóya, was trusted with the management of the finances in a much more absolute and unlimited manner than any of the khalif's wazirs ever had been. Nay he officiated for the khalif in the great mosque at Baghhdád, and had his name mentioned in the public prayers throughout the kingdom. In short the khalif was so much under the power of this officer, that he could not apply a single dinar to his own use without the leave of the Amír-ul-Umra. In the year 937 A. D. the Moslem empire so great and powerful, was shared among the following usurpers:

The cities of Wasat, Basra, Kúfa with the rest of the Arabian Irák, were considered as the property of the Amír-ul-Umra, though they had been in the beginning of the year seized upon by a rebel called al-Baridi, who could not be driven out of them.

The country of Fars, Faristan, or Persia properly so called, was possessed by Imad-ud-daula Álí ibn Bóya, who resided in the city of Shiráz.

Part of the tract denominated al-Jabal, together with Persian Irák, which is the mountainous part of Persia, and the country of the ancient Partáians, obeyed Rukn-ud-daula, the brother of Imad-ud-daula, who resided at Isfahán. The other part of the country was possessed by Washmákin the Dílamite.

Dayár Rabia, Dayár Bikr, Dayár Modar, and the city of Mousal, acknowledged for their sovereign a race of princes called Hamdánites.

Egypt and Syria no longer obeyed the khalifs, but Muhammad ibn Táj who had formerly been appointed governor of those provinces.

Africa and Spain had long been independent.

Cicily and Crete were governed by princes of their own.

The provinces of Khurásán and Málvarunnahr were under the dominions of al-Nasr ibn Ahmad, of the dynasty of the Samániás.

The provinces of Tabristán, Jurjan or Georgia, and Mázindarán, had kings of the first dynasty of the Dílamites.

The province of Kirmán was occupied by Abú Álí Muhammad ibn Eylia al-Sámáni, who had made himself master of it a short time before. And

Lastly, the provinces of Yemana and Bahrym, including the district of Hajr, were in the possession of Abú Táhir the Karmatian.

Thus the khalifs were deprived of all their dominions, and reduced to the rank of sovereign pontiffs; in which light, though they continued for some time to be regarded by the neighbouring princes, yet their power never arrived to any height. In this low state the khalifs continued till the extinction of the Khiláfat by Halákú Khán the Tartar in the year 1258 A. D., 656 A. H.

Al-Rázi Billah reigned 7 years 2 months and 11 days and died in 941 A. D., 329 A. H. He was succeeded by his brother al-Muttaki.

**Al-Saharawi**, الصَّاهْرَوِيُّ, *vide* Abú Kásim.

**Al-Saffah**, السَّفَّاح, surname of Abú Abbás, the son of Muhammad, the son of Álí, the son of 'Abdulláh, the son of Abbás the uncle of the prophet. He was proclaimed khalifa by the inhabitants of Kúfa on Friday the 29th of November, 749 A. D., 13th Itabi II, 132 A. H., upon which a battle took place between him and Marwán II the last khalifa of the house of Umyya or Omnaides, in which the latter was slain, 5th of August, 750 A. D., 26th Zil-hijja, 132 A. H. Al-Saffah after this victory investing himself with sovereign power, laid the foundation of the dynasty of the Abbásides, which continued to be transmitted to his family from father to son for 524 lunar years, during a succession of 37 khalifs, till they were dispossessed by Halákú Khán the Tartar king of Persia in 1258 A. D., 656 A. H. By the elevation of the house of Abbás to the dignity of khiláfat, began that glorious period during which Arabic and Persian literature reached its highest perfection. With some few exceptions these khalifs were the noblest race of kings that ever adorned the throne of sovereignty. Abú Abbás died, after a reign of more than four years, of the small-pox, on Sunday the 9th of June, 754 A. D., 13th Zil-hijja 136 A. H., and was succeeded by his brother Abú Ja'far Almansúr.

*List of the khalifs of the race of Abbás who reigned at Baghddád.*

1. Al-Saffah or Abú 'Abbás al-Saffah.
  2. Al-Mansúr.
  3. Al-Mahdí son of al-Mansúr.
  4. Al-Hádí, son of Mahdí.
  5. Al-Rashíd or Hárún al-Rashíd son of Mahdí.
  6. Al-Amín, son of Hárún.
  7. Al-Mamún, son of Hárún.
- Ibrahim son of Mahdí, competitor.

8. Al-Mo'tasim Billah, son of Hárún.
9. Al-Wáthik or Wásik, son of Mo'tasim.
10. Al-Mutwakkil.
11. Al-Mustámasir Billah.
12. Al-Mustáñ Billah.
13. Al-Mó'íd Billah.
14. Al-Mukhtád Billah.
15. Al-Mó'tmid.
16. Al-Motázid Billah.
17. Al-Muktaffí Billah.
18. Al-Muktaffid Billah.
19. Al-Káhir Billah.
20. Al-Rázi Billah.
21. Al-Muttaqí Billah.
22. Al-Mustakfi Billah.
23. Al-Mutfa Billah.
24. Al-Táyá Billah.
25. Al-Kádir Billah.
26. Al-Káem bi-amr-ulláh.
27. Al-Muktaffid Billah.
28. Al-Mustazáhir Billah.
29. Al-Mustárahib Billah.
30. Al-Ráhhid Billah.
31. Al-Muktáfi bi-amr-ulláh.
32. Al-Mustanjíd Billah.
33. Al-Mustázi bi-amr-ulláh.
34. Al-Násir Billah.
35. Al-Táhir bi-amr-ulláh.
36. Al-Mustámasir Billah II.
37. Al-Mo'tasim Billah, the last khalif.

**Al-Táhir bi-amr-illah Muhammad**, **الظاهر بالله محمد**, succeeded his father al-Násir Billah to the throne of Baghdád in 1225 A. D., 622 A. H. He was the thirty-fifth khalif of the house of Abbás, reigned 9 months and 11 days and died in 1226 A. D., 623 A. H. His son al-Mustámasir II succeeded him.

**Al-Taya'** (or **al-Tayi'**) **Billah**, **الظابع بالله**, the son of al-Mutín' Billah was the twenty-fourth khalif of Baghdád. He succeeded his father in 974 A. D. reigned 17 years and 4 months, and was deposed by Bahá-ud-daula in 991 A. D., when Kádir Billah the son of Is-hák the son of Muqtádir was raised to the throne.

**Altimsh**, **التمش**, *vide* Shams-uddín Altimsh.

**Al-Wálid**, **الوليد**, *vide* Walid.

**Al-Wáthik** or **al-Wásik** **Billah**, **الواقي**, the ninth khalif of the family of the Abbásides succeeded his father al-Mo'tasim Billah on the 5th January, 842 A. D., 18th Rabi I, 227 A. H., to the throne of Baghdád. The following year, he invaded and conquered Sicily. Nothing remarkable happened during the rest of his reign. He reigned 5 lunar years 7 months and 3 days, and died in 847 A. D., 232 A. H. He was succeeded by his brother al-Mutwakkil.

**'Alwi**, **علوي**, poetical name of Shaikh Wají uddín, which see.

**'Alwi**, **علوي**, poetical name of Mír Táhir 'Alwi who died at Kashmír previous to the year 1723 A. D., 1136 A. H. He is the author of a diwan and a Masnawí, the latter contains the story of the blacksmith and the cotton cleanser, called Kissae Haddád wa Helláj.

**'Alwi Khan (Hakím)**, **علوي خان**, a physician, who was invited from Persia by the emperor Muhammad Sháh and died at Dehlí in 1748 A. D., 1161 A. H. His title was Mo'tmid-ul-Málük Sayyid 'Alwi Khán Hakím. He is the author of a medical work called "Jáma'-ul-Jawá'ma".

**'Amad**, **اماد**, 'Amád Sháh, 'Amád-uddín &c. *vide* Imád, Imád Sháh &c.

**'Ama'ak** or **Uma'ak** **Bukhari**, **عماک**, *vide* Abú Na-jib-al-Bukhári.

**Amanat**, **امانت**, poetical name of Sayyid Ághá Husain son of Ághá Basír, author of a Diwán.

**Amanat 'Ali**, **امانت علی**, (Mau'líf) author of a small work entitled "Báhár Ajam", containing 121 letters written by him to different persons, in pure Persian.

**Amanat Khan Mirak**, **امانت خان میرک**, title of Mír Ma'n-uddín Ahmad Khán Khwáffí, a native of Khwáff in Khurásán. He was a nobleman of high rank in the time of the emperor 'Alamgír, and died in the year 1684 A. D., 1095 A. H., at Aurangábád. He is the author of the work called "Shariát ul-Islám."

**Amanat Khan**, **امانت خان**, title of Mír Husain, son of Amánat Khan Khwáffí. He was honored with the title of his father about the year 1688 A. D., 1100 A. H., by the emperor 'Alamgír, and raised to the rank of a nobleman. He held different offices under that emperor and died at Surat A. D. 1699, 1111 A. H.

**Amanat Khan**, **امانت خان**, a celebrated Nastálík writer, who in the eleventh year of the reign of the emperor Sháh Jahán wrote the inscriptions on the Táj at Agra.

**Amani**, **امانی**, (Mír) of Kábul died in 981 A. H. or 1573 A. D.

**Amani**, **امانی**, poetical name of Mirzá Amán-ulláh the eldest son of Mahabat Khán. He flourished in the time of the emperor Sháh Jahán, and died in the year 1637 A. D., 1047 A. H. He is the author of a diwan. *Vide* Khán Zamán Bahádúr and Mahábat Khán.

**Aman-ullah**, **حافظ ام ان الله**, (Háfiẓ) of Benares was an author and Kází of Lakhnau in the time of the emperor 'Alamgír. He died in 1721 A. D., 1133 A. H.

**Aman-ullah Husaini**, **امان الله حسینی**, author of an Insha which goes by his name, "Insháe Amán-ulláh Husainí."

**Ahmad Shah Abdali**, **احمد شاہ عبدالی**, on his seventh invasion of Hindustan arrived at the Satlaj in 1764, A. D. Amar Singh waited on him, but was ordered to shave his head and beard before entering the royal presence. By a nazarana or present of a lac of Rupees, he purchased permission to appear bearded and unshorn, and received investiture with the title of Maha Raja Rájugán Mahindar Bákásh, which title is now borne by the head of the Patiala family.

**Amar Singh**, **امار سینگ**, rājá of Patiala, was the son of Sardal Singh who survived his father Rájá Ala Singh two or three years. Ahmad Amar Singh *vide* Rána Amar Singh.

**Amar Singh Rána**, son of Ráma Pallal Singh of Chittore, died in 1028 A. H.

**Amar Singh**, **امار سینگ**, son of Gaj Singh, a rajpút chief of the tribe of Ráthor. He killed Salábat Khán Mír Baksháfi in the 17th year of Sháh Jahán in the presence of the emperor, on Thursday evening the 25th of July, 1644 O. S., 80th Jamadi I, 1064 H., and was by the order of the emperor pursued and cut to pieces after a gallant defence near one of the gates of the fort of Agra, which is to this day called Amar Singh Darwáza or Amar Singh Gate. An account of this prince's early history will be found in Tod's Rájasthán.

**Amar Singh,** امر سنگ، of Benares whose poetical name was Khushgō, hold a government appointment in the Koel district. He compiled a short history of Akbar's palace and of the Tāj of Agra and put the Bahár Dániš into verse and called it Tarjuma Bahár Dániš. This book is to be distinguished from the Izhár Dániš, an Urdu Translation of Bahár Dániš by Mullazáda at Palnar.

**Amar Singh,** (Rana) son of Rana Purtab Singh *vide* Rana Sankar.

**Ambaji Ingolia,** a rāja of Gwalior who was living in 1803.

**Amin,** امین, the sixth khalif of the house of Abbás. *Vide* al-Amin.

**Amin,** امین, poetical name of Sháh Amín-uddín of Azim-ábád who flourished about the year 1715 A. D., 1127 H., and left a diwán of Ghazals &c.

**Amina Begum,** امینہ بیگم, *vide* Ghasítí Begum.

**Amin Ahmad or Amin Muhammad Razi,** امین احمد رازی the author of the Biographical Dictionary called

"Haft Aklim." (The seven climates.) This book, which he finished in the time of the emperor Akbar in 1594 A. D., 1002 A. H., contains a short description of the seven climates of the Temperate Zone, and the Topography of their principal cities; with memoirs of the illustrious persons and eminent poets which each has produced.

**Amin-uddin Khan,** Nawab of Lohari, one of the eldest and most worthy of the chiefs of Dehlí. He died on the 31st of December, 1869 A. D., aged 70 years. His eldest son Mirzá 'Alá-uddín Khán succeeded to his estates at Saherú, on the 11th of January 1870.

**Amini,** امینی, poetical name of Amír Sultán Ibrahím, a contemporary of Khwája 'Asáfi who died in 1520 A. D. 926 A. H. Amini wrote a chronogram on that occasion.

**Amin-uddin, میر امین الدین**, (Mír) a poet and a great jester, was contemporary with the poets Moulana Alí Káhi and Khwája Alí Shaháb.

**Amin-uddin,** امیر یمین الدین (Amír) *vide* Yemín-uddín (Amír) and Tughrái.

**Amin-ud-daula Abul Jin,** امین الدوّلہ ابو الجن, surnamed the Samaritan, was a physician and had been wazír to Málík Sáh Ismá'il. He was strangled at Cairo in 1250 A. D., 648 A. H., and there were found in his house, amongst other precious articles, about 10,000 volumes of valuable works, copied by the most celebrated calligraphers.

**Amin-ud-daula Khan,** امین الدوّلہ خان, a rebel, was blown from the mouth of a gun on the 3rd August, 1857, at Agra.

**Amir bi Ahkam Allah,** امر بِ حکم الله, surnamed Abú Ali Mansúr seventh khalif of the Fatimite dynasty of Egypt, succeeded his father al-Mustaa'í Billáh in December 1101. From this time to the reign of 'Azid li-dín Allah, during which period five khalifs ascended the throne of Egypt, the history of that country affords little else than an account of the intestine broils and contests between the wazirs or prime ministers, who were now become so powerful, that they had in a great measure stripped the khalifs of their civil power, and left them nothing but a shadow of spiritual dignity. These contests at last gave occasion to a revolution, by which the race of Fatimite khalifs were totally extinguished. *Vide* 'Azid li-dín Allah.

**Amir,** امیر, poetical name of Amír-ud-daulá Nasír Jang commonly called Mirza Mendhú, son of Nawab Shuja-ud-daulá and brother to Nawab Asaf-ud-daulá.

**Amiran Shah,** امیر سنگ, *vide* Mázán Shah.

**Amira Singh Tappa,** امیرہ سنگ تپا, a chief of Nipál.

He was the highest in rank and character of all the military chiefs of Nipál. In 1814 during his campaign against Sir David Ochterlony in the Kamáon hills, he evinced equal valour and patriotism.

**Amir Barid, I,** امیر برید, the son of Kásim Barid whom he succeeded in the government of Ahmadábád Bidar in 1504 A. D., 910 A. H. During his rule the king Sultán Mahmúd Sháh Bahmaní died in 1517, A. D. 923 A. H., when Amir Barid placed Sultán 'Alá-uddín III, on the throne, and after his death Sultán Kalím Ullah, who being treated with great rigour by the Amir, fled from Bidar to Ahmadnagar, where he died shortly after. With Kalím Ullah ended the dynasty of the Bahmani kings of Dakhan. Amir Barid reigned over the territories of Ahmadábád Bidar with full power more than 25 years, and died at Daulatábád in 1542 A. D., 949 A. H. He was buried at Ahmadábád Bidar, and succeeded by his son Ali Barid.

**Amir Barid, II,** امیر برید ثانی, succeeded to the government of Ahmadábád Biwar after deposing his relative Ali Barid Sháh II in 1609 A. D., and was the last of the Barid Sháhí dynasty.

**Amiri,** امیری, the poetical name of Maulána Sultán Muhammád, a distinguished man who lived in the time of Sháh Tahmasp Safví I. He praised this sovereign in his poems, and is the translator of Amír Ali Sher's Tazkira, called "Majális-ul-Náfá'ís", from Turki into Persian. He is also the author of the "Bostán ul-Khayál."

**Amir Khan,** امیرخان, title of Mír Abúl Wa'fá, the eldest son of Mír Kúsím Khán Namkín, was a nobleman in the time of the emperors Jahangír and Sháh Jahán. At the time of his death he was governor of Thatta, where he died A. D. 1647, 1057 A. H., aged more than 100 years. His former name was Mír Khán, but having made a present of one lac of rupees to Sháh Jabán, he was honored with the title of Amir Khán.

**Amir Khan,** امیرخان میر میران, surnamed Mír Mirán, the son of Khalíl-ulláh Khán Yezdí, was a nobleman of high rank in the time of the emperors Sháh Jahán and 'Alamgír, and a great favorite of the latter. He died at Kabúl on the 28th April, 1698 A. D., 27th Shawwúl 1109 H., and the emperor conferred the title of Amir Khán on his son.

**Amir Khan,** نواب امیرخان, (Nawáb) entitled U'mdat-ul-Mulk, was the son of the principal favorite of the emperor 'Alamgír, of the same name, and a descendant of the celebrated Sháh Na'mat-ulláh Walí. He was himself a favorite of the emperor Muhammad Sháh; was appointed governor of Allahabad in 1739 A. D., 1152 A. H., and recalled to court in 1743 A. D., 1156 A. H. He was naturally free of speech, and the emperor, fond of his repartee, had allowed him more license in conversation than was consistent with respect to his own dignity, when he was on business with the emperor, which by degrees disgusted Muhammad Sháh and made him wish his removal from office. He was consequently, with the consent of the emperor, stabbed with a dagger by a person who had been discharged from his service, and fell down dead on the spot. This circumstance took place on Friday the 26th December, 1746, 23rd Zil-hijja, 1159 H. He was buried after four days in the sepulchre of Khalíl-ulláh Khán his grandfather, which is close to the Sarfá of Rúh-ulláh Khán at Dehlí. His poetical name was Anjám. He composed chiefly logographs, and has left Persian and Rekhta Poems.

**Amir Khan**, امیر خان, the famous chief of the Pindaris and ancestor to the present Nawab of Tonk. He was originally in the service of Jaswant Rāo Holkar, who becoming insane in 1806 and incapable of the administration of his own affairs, this Muhammadan chief endeavoured to establish an ascendancy at his court, but soon left it with the army he commanded to pursue the separate object of his own ambition, and became the chief of the Pindaris. Treaty was ratified with him by the British Government on the 19th December, 1817. He had on various pretexts avoided the ratification of the engagements which his agent had concluded with the resident of Dēhlī, but the movement of troops to his vicinity, and their occupation of positions which left him only the option between engaging in an unequal conflict and signing this treaty, induced him to adopt the safer course. He was confined in the possession of all the territories he held from the Holkar family, but compelled to surrender his large trains of artillery to the English Government, and to disband that great body of plunderers which had been for more than two years the scourge of Mālwa and Rājputāna. Amir Khan died A. D. 1834, 1250 A. H.

**Amir Khan**, امیر خان, whose proper name was Mīr Khān, but was changed by the emperor 'Alamgīr by adding an alif to it into Amir Khān. On a spot of seven bighas of ground, he had built his house close to the place called Guzar Tijara including the madalla of Chhipitola. In the first year of the emperor 'Alamgīr he was appointed governor of the fort of Shāhjahanabad, and in the 11th year of the reign of the emperor he was appointed Sūbadār of Kābul.

**Amir Khan Sindhi**, امیر خان سندھی, title of Mīr Abdul Karīm, son of Amir Khān the son of Mīr Abul Kāsim Namkin. He was employed in various offices during the reign of 'Alamgīr, Bahādur Shāh and Farrukh-siyār, and died some time before the accession of Muhammed Shāh to the throne of Dēhlī.

**Amir Khoand**, امیر خواند, *vide* Mīr Khūnd or Khawind Shāh.

**Amir Khusro**, امیر خسرو, *vide* Khusro (Amir).

**Amir Mahmud**, امیر محمود, a native of Fāreemud, surnamed Fakhr-uddīn and commonly called Ibn-Yemīn, was the son of Amīr Yemīn-uddīn entitled Mālik-ul-Fuzlā, i. e., the prince of the learned. Amir Mahmud was an excellent poet and died on Saturday the 29th of January, 1368 A. D., Jumādā II, 769 A. H., in Persia. He is mentioned in Dr. Sprenger's Catalogue, p. 67, to have died in 749 Hījrah corresponding with 1348 A. D., and in the Tazkira Daulat Shahī it is mentioned, that he died in 745 A. H., 1344 A. D. He has left a Diwān.

**Amir Mirza**, نواب امیر میرزا, (Nawāb) was the son of George Hopkins Walters, a pensioned European Officer, who with his family, consisting of a wife, two daughters and one son, had established himself in Lakhnau as a merchant, many years ago. After his death his family through the intrigues of one Bakhsh Alī Khān, embraced the Muhammadan religion, and the younger daughter not long after was consigned to the Seraglio of king Nasir-uddīn Hydar and became one of the queens of that monarch, under the title of Wilayeti Mahal, or the King's European consort. The elder daughter also received the name and title of Ashraf-un-nisa Begam. She remained unmarried all her life. The brother Joseph Walters received the name of Amir Mirzā. He was brought up as a Musalmān of the Shi'a sect, and always took a pride in showing himself as an orthodox follower of the Crescent. After Wilayeti Mahal's death, her elder sister Ashraf-un-nisa Begam succeeded to her estate, consisting of Government Securities valued at 1,14,00,000 rupees besides

jewellery, moveable and immoveable property of considerable value. In 1832 Ashraf-un-nisa died, and was succeeded by Amir Mirzā her brother, who, squandered almost the whole property by his reckless prodigality. Amir Mirzā died on the 10th of January, 1870, in his 66th year.

**Amir Mo'izzi**, امیر معزی, a celebrated poet of Samarkand who served under Sultān Malik Shāh and Sultān Sanjar Saljuqī, and was honored with the title of Mālik-us-Shū'rā, or the Royal Poet. He was accidentally killed by an arrow shot by the latter prince. His Diwān contains 15,000 verses. His death happened in the year 1147 A. D., 542 A. H. His proper name was Amir Ali.

**Amir Shahi**, امیر شاهی سبزداری, of Sabzwār, a poet who flourished in the time of Shāhrukh Mirzā about the year 1436 A. D. *Vide* Shāhī (Amir).

**Amir Taimur**, امیر تیمور صاحبقران, styled Sāhib Kirān, because he reigned more than 30 years. He is also called Timarlāng (Tamerlane) from some defect in his feet; was born at Kusht in ancient Sogdania on Tuesday the 9th April, 1336 A. D. 27th Sha'lān, 736 A. H. Some say he was the son of a shepherd, and others, that he was descended in a right line from Kājūlī Bahādur, son of Tūmāna Khān, of the same lineage with Chāngāz Khān the celebrated conqueror of Persia. His father's name was Amīr Turāghā and mother's Takīna Khātāp; however, his obscurity was soon forgotten in the glory of his exploits. Distinguished by his courage and unbounded ambition, he gained a number of faithful adherents, and seized the city of Balkh, the capital of Khurasān, and having put to death Amīr Husain the ruler of that place, whose sister he had married, he ascended the throne on Wednesday the 10th of April, 1370 A. D., 12th Rūmzān, 771 A. H. He then subdued Kandahār, Persia, and Baghdād, and seconded by an enthusiastic army, he penetrated to India, took Dēhlī on Tuesday the 17th December, 1398 A. D., 7th Rabi' II, 801 A. H., with its immense treasures, and returned to punish Baghdād that shook off his yoke. The offending city was given up to pillage, and 80,000 of her inhabitants put to the sword. Now master of the fairer part of Asia, he interfered, at the request of the Greek emperor, in the affairs of Bāiāzid (Bajazet) emperor of the Turks, and commanded him to abandon the siege of Constantinople. The message roused the indignation of Bāiāzid; he marched against the new enemy, and was defeated by him in Phrygia, after a battle of 3 days, on Friday the 21st of July, 1402 A. D., 19th Zil-hijja, 804 A. H. Bāiāzid fell into the hands of the emperor, and was carried about in mockery in an iron cage. To these conquests Taimūr added Egypt and the treasures of Cairo, and then fixed the seat of his empire at Samarkand, where he received the homage of Manuel Paleologus emperor of Constantinople, and of Henry III, King of Castile, by their ambassadors. Taimūr was preparing fresh victories by the invasion of China, when death stopped his career on Wednesday the 18th of February, 1405 A. D., 17th Shū'bān, 807 A. H., in the 36th year of his reign, aged 71 years, and was buried at Samarkand. He was the first who founded the dynasty of the Mughul emperors of Dēhlī. After his death he received the title of "Firdaus Makānī," i. e., "May paradise be his place of residence." He had four sons, *e.g.*, Jahāngīr Mirzā, Umar Shaikh Mirzā, Mīrān Shāh and Shāhrukh Mirzā. Tamerlane on his death-bed named his grandson Pir Muhammed son of Jahāngīr Mirzā, the universal heir of all his dominions; but the contempt with which his will was treated after his death, was equal to the veneration which had been paid to his authority during his life. The Sultān Khālfī, another of his grandsons, immediately took possession of the capital of Samarkand, and proclaimed himself emperor. Pir Muhammed did not live long enough to assert his rights, but was assassinated six months after the death of

his grandfather. After his death, Sháhrúkh Mírzá the youngest of the two surviving sons of Tamerlane, succeeded to the inheritance assigned for Pír Muhammád.

*List of the kings of Samaránd of the race of Amír Taimír.*

Khalíl Sultán, the son of Míráñ Sháh.

Sháhrúkh Mírzá, son of Amír Taimír.

Ala-ud-daula Mírzá.

Ulugh Beg Mírzá, son of Sháhrúkh.

Mírzá Babar who subsequently conquered Dehlí and became the first emperor of the Mughuls in India.

Mírzá Abdúl-Latíf.

Mírzá Sháh Muhammád.

Mírzá Ibrahím.

Sultán Abú Sayyid.

Mírzá Yádgár Muhammád.

**Amír Yemin-uddín**, امیر یمن الدین, entitled Málík-ul-Fuzlá, i. e., the prince of the learned, was a Turk and an excellent poet. He flourished in the time of Sultán Muhammád Khudá Banda, and died in 1324 A. D., 724 A. H., *vide* Tughardí.

**Amili**, املي, a poet who is the author of a Díwán. This person appears to be the same with Shaikh Baha-uddín 'Amili.

**Amina**, امینہ, the wife of 'Abdullah, and mother of Muhammád the prophet of the Musalmáns. She was the daughter of Wáhab the son of 'Abdul Manáf. She is represented as the most beautiful, prudent and virtuous lady of her tribe, and consequently the most worthy of such an extraordinary person as 'Abdullah. She died six years after the birth of her son Muhammád, about the year 577 A. D.

**Amjad 'Ali Shah**, امجد علی شاہ, was the son of Muhammád Ali Shah whom he succeeded on the throne of Lakhnau as king of Oudh with the title of Suriá Jáh, on the 17th of May, 1842, 6th Rabi' II, 1258 A. H., and died on the 16th March, 1847 A. D., 26th Safar, 1263 A. H. He was succeeded by his son Wájíd Ali Sháh, in whose time Oudh was annexed to the British Government on the 7th of February, 1856 A. D.

**Ammar ibn Hissan**, اعمار ابن حسان, was Ali's general of the horse, and was killed in battle fought by Ali against Mu'ávia the first khalif of the house of Umain, in the month of July, 657 A. D., Safar, 37 A. H. He was then about 90 years of age, and had been in three several engagements with Muhammád himself. He was one of the murderers of Usmán the 3rd khalif after Muhammád.

**Amra-al Kais**, امراء القيس, the son of Hajar, one of the most illustrious poets the Arabians had before Muhammádamism. He is one of the seven poets whose poems have, for their excellency, been hung in the temple of Mecca. These poems were called "Muallakát," (suspended), and as they were written in letters of gold, they were also called "Muzahhibát." The names of these seven celebrated poets, are Amra-al-Kais, Tarafa, Zuhír, Labíd, Autár, Amrú and Hárath.

Amra-al-Kais is the same person who is commonly called Majnún, the lover of Laila, and Labíd was his friend and master. *Vide* Lover of Majnun and Laila translated into English.

**Amrit Ráo**, امرت راؤ, a Mahrattá chief who had been placed on the masnad of Púná by Holkar in 1803 A. D., but deposed by the British and a pension of 700,000 rupees was assigned for his support annually. He was the son of Raghuñáth Ráo commonly called Baghoba. For some time he resided at Banaras and then in Bundelkhand; and died at the former station in 1824, A. D.

**Amru bin Mu'awia**, امرؤ بن معاویہ, an ancient Arabian poet whose collection of poems are to be found in the Royal Library at Paris, No. 1120.

**'Amru ibn Al-'As**, امرؤ بن عاصی, a celebrated Muhammádan, at first the enemy and afterwards the friend of Muhammád, of whom, it is reported by tradition, that Muhammád said, "There is no truer Musalman, nor one more steadfast in the faith than 'Amru." He served in the wars of Syria, where he behaved with singular courage and resolution. Afterwards Umar the khalif sent him into Egypt, which he reduced in 641 A. D., 20 A. H., and became lieutenant of the conquered country. Usmán continued him in that post four years, and then removed him; whereupon he retired to Palestine, where he lived privately till Usmán's death. Upon this event, he went over to Mu'ávia upon his invitation; and took a great part in the dispute between 'Alí and Mu'ávia. The latter restored him to the lieutenancy of Egypt, and continued him in it till his death, which happened in 663 A. D., 43 A. H. Before he turned Muhammádan, he was one of the three poets who were famous for writing lampoons upon Muhammád, in which style of composition 'Amrú particularly excelled. There are some fine proverbs of his remaining, and also some good verses. He was the son of a courtesan of Mecca, who seems to have numbered some of the noblest of the land among her lovers. When she gave birth to this child, the infant was declared to have most resemblance to 'As, the oldest of her admirers, whence, in addition to his name of Amrú, he received the designation of Ibn-al-'As.

**'Amru**, امرؤ بن سعید, the son of Sa'íd was a cousin of the khalif 'Abdul-Malik. In the year 688 A. D., 69 A. H., the khalif left Damascus to go against Misra'b the son of Zuber, and appointed Amrú to take care of Damascus, who seized upon it for himself, which obliged 'Abdul-Malik to return. After three or four days the khalif sent for him and killed him with his own hand.

**'Amru bin Lais**, امرؤ بن لایس, brother of Ya'kúb ibn Lais, whom he succeeded in the government of Khurasán, &c., in 878 A. D., 265 A. H., and ruled over those countries for 23 years. He was at last seized by Amír Isma'il Sámnáni in 900 A. D., 288 A. H., and sent to Baghdád where he was confined for some time; his execution was the last act of the Khalif Al-Mo'tazid, who gave orders for it a few months before his own death in 901 A. D., 289 A. H. He was blind of one eye. With Amrú fell the fortunes of his family. His grandson Táhir, struggled for power in his native province: but after a reign of six years, during which he conquered Fárs, his authority was subverted by one of his own officers, by whom he was seized and sent prisoner to Baghdád. The only other prince of the family of Baní Lais that attained any eminence, was a chief of the name of Khaláf, who established himself in Sistán and maintained his power over that province till the time of Sultán Mahmúd of Ghazní, by whom he was defeated and made prisoner.

**Amurath**, names of several emperors of Turkey written so by English writers, being a corruption of Murád, which see.

**Anandpal**, انندپال, son of Jaipál I, rájá of Láhor whom he succeeded about the year 1001 A. D., and became tributary to Sultán Mahmúd of Ghazní. He died about the year 1013, and was succeeded in the government by his son Jaipál II.

**Anarkali**, انرکلی, a famous lady, who lived in the time of the emperor Jahángír. Her mausoleum is at a place called Anárkali in Láhor, which is now used as a church. Different stories are told concerning the name Anárkali by which the mausoleum as well as the bázár in its vicinity is known. According to some, it was the name of a

princess in Jahángir's time, while others say, that Anár-kí was a beautiful handmaid with whom Jahángir fell in love, and who, on Shah Jahán becoming aware of it, was buried alive. Those stories may or may not be true, but this much is at least certain, that the woman, after whose name the building is called, lived in the time of the emperor Jahángir or Shah Jahán, that Jahángir or some other prince was madly in love with her, and that her death took place under such mournful circumstances, as broke the heart of the fond lover, and led him in the height of his passion and love for the princess who was no more, to compose the following couplet, and have it engraved on her tombstone: "Oh could I see again the face of my angel, for ever would I repeat thanks to the Almighty."

**Anand Rao, Gaikwar**, اند راو گیکوار, a Marhattá chief of Baroda, with whom the English Government, had in 1812 concluded a subsidiary alliance. Before the treaty he was a nominal dependant of the Pē hwa.

**Anas, آنس**, a poet of Arabia.

**'Andalib, عندلیب**, *vide Khwája Násir.*

**Anis, اس**, poetical name of Mohan Jál, which see.

**Anisi Shamlu, انس شاملو**, a poet named Yúl Kúlí Beg.

He was an intimate friend and constant companion of prince Ibrahim Mírzá, a grandson of Sháh Isma'il Safví, consequently took the takhalles of Anísí. When 'Abdullah Khán Uzbak took Hirát he made a proclamation in his army, that the life of Anísí be spared, and treated him with great respect. He came to India and received a salary of 50,000 rupies, and a jagir. He died at Burhanpur in 1605 A. D., 1014 A. H. and has left a Diwán and a Masnawi called Mahmúd Áiáz.

**Ang or Ungh Khan**, a king of the Trit Tartars who resided at Karakoram, and to whom the celebrated Jangzé Khán was at one time a tributary. He is also called Prester John by the Syrian Missionaries. Jangzé Khán having thrown off his allegiance, a war ensued, which ended in the death of Ang Khán in 1202 A. D.

**Anjam, انجام**, the poetical name of Nawáb Umdat-ul-Mulk Amír Khán, *vide Amír Khán.*

**Anup Bai, انوب بائی**, the wife of the emperor Jahándár Sháh, and mother of Akúngír II, king of Dehlí.

**Anushtakin, انوش تکین**, the cup-bearer of Sultán Sanjar, and father of Sultán Kutb-uddín Muhammad of Khwárizm.

**Ans bin Malik, انس بن مالک**, *vide Abu Hamza bin Nasr al-Ansári.*

**'Ansuri, عنصري**, a poet of the court of Sultán Mahmúd *Vide Unsári.*

**Antar, انتار**, one of the seven Arabian poets, whose poems were hung up in the temple of Mecca in golden letters and from that circumstance were called Mu'allakát (suspended), or Muzahibát (golden). The first volume of the history of Antár, called "the Life and Adventures of Antár," was translated into English and published in December 1818, in England. *Vide Amra-al-Kais.*

**Anwari, اوری**, a famous Persian poet surnamed Ashad-uddín. He formerly took for his poetical name, "Kháf-wári," but he changed it afterwards to "Anwári." From the superiority of his poetical talents, he was called the king of the poets of Khurásán. He was a native of Abíward in Khurásán, was the favorite of Sultán Sanjar Saljúkí, and the rival of the poet Rashídí surnamed Watwát, who espoused the cause of Atsiz the Sultán of Khwárizm. Whilst the two princes were engaged in war, the two poets assailed one another by rhymes sent

on the point of arrows. He is also said to have been the greatest astronomer of his age. It so happened in the year 581 or 582 A. H., September, 1186 A. D., that there was a conjunction of all the planets in the sign of Libra; Anwári predicted a storm which would annihilate trees and destroy every building. When the ~~predicted~~ day arrived, it was perfectly calm, and there was ~~the~~ whole year so little wind, that the people were unable to winnow their corn. He was therefore accused for his predictions as an astrologer, and was obliged to fly to Balkh where he died in the reign of Sultán Aládín Takash in 1200 A. D., 592 A. H. His death is mentioned in the Khulásat-ul-Ashá'ír to have taken place in 587 A. H. and others have written 592 A. H. Anwári, when very young, was sitting at the gate of his college called Mansúria in Tús, when a man richly dressed rode by him on a fine horse, with a numerous train of attendants; upon his asking who it was, he was told, that it was a poet belonging to the court. When Anwári reflected on the honor conferred on poetry, for which art he had a very early bent, he applied himself to it more ardently than ever, and having finished a poem, presented it to the Sultán, who approved the work and invited him to his palace, and raised him even to the first honors of the State. He found many other poets at court, among whom were Salmán, Zahfr and Kashídí, all men of wit and genius. Anwári has left us a collection of highly esteemed poems, on various subjects called Diwán Anwári. Verses from his poems are quoted by Sa'dí in his Gulistán.

**Anwári Khan, اوری خان**, a corruption of Abú Raiháń, which see.

**Anwar-uddín Khan, انور الدین خان**, nawáb of the Karnatic, a soldier of fortune, who had attained power by treacherous connivance to the murder of the legitimate heir, a child whose guardian he had been appointed by Nizám-ul-Mulk. He at first served under one of the emperors of Dehlí, and was appointed governor of Korá Jahánábád. Ill success, or perhaps ill conduct, preventing him from being able to pay the usual revenues of his government to the throne, he quitted it privately, and went to Ahmadábád, where Ghází-uddín Khán the father of Nizám-ul-Mulk, gave him a post of considerable trust and profit in the city of Súrat. After the death of Ghází-uddín, his son who had succeeded in the Súbadarí of the southern provinces, appointed him Nawáb of Yalore or Vellore and Rajamandrum, countries which he governed from 1725 to 1741 A. D., and in 1744 he was appointed governor of the Karnatic. He was killed in battle fought against Muazzafí Jang the grandson of Nizám-ul-Mulk, on the 23rd of July 1749 O. S., 1162 A. H., who took possession of the Karnatic. Anwar-uddín was then 107 years old. His eldest son was made prisoner and his second son Muhammad Ali fled to Trichinopoly. A heroic poem called "Anwar Náma," in praise of this Nawáb was written by Abdí, in which the exploits of Major Lawrence, and the first contests between the English and French in India, are recorded with tolerable accuracy. (*Vide Sa'ádat-ullah Khán.*) His son Muhammad Ali was confirmed by Nawáb Nasir Jang in the government of the Karnatic in 1750, A. D.

**Aohad Sabzwári, اوهد سبزاري**, (Khwája) poetical name of Khwája Fakhr-uddín, a physician, astronomer and poet of Sabzwár. He died A. D. 1463, 868 A. H., aged 81 lunar years, and left a Diwán in Persian containing Ghasals, Kasidas, &c.

**Aohadi, اوهدی**, the poetical name of Shaikh Aohad-uddín of Isfahán or Maraghá, a celebrated Persian poet who put into verse the "Jám-i-Jam," a book full of Muhammadan spirituality, which he wrote in imitation of the Hadíka of Sanáfi; he also wrote a Diwán containing verses. He was liberally rewarded by Arghún Khán, the king of the

Tartars. He was a pupil of Aohad-uddin Kirmáni; died in 1337 A. D., 738 A. H., and was buried at Marigha in Tabriz.

**Aohad-uddin Isfahani**, اوحد الدین اصفهانی, (Shaikh) a Persian poet, *vide* Aohadi.

**Aohad-uddin Kirmani**, اوحد الدین کرمانی, (Shaikh) author of the "Misbah-ul-Arwáh." He flourished in the reign of Al-Mustanásar Billáh, khalif of Baghdád, and died in the year 1298 A. D., 697 A. H. His poetical name is Hámíd. He was a cotemporary of Shaikh Sa'dí of Shíráz.

**Aohad-uddin**, اوحد الدین, the surname of the celebrated Anwárí, which see.

**Aoji**, اوچی, a poet who died in 1640 A. D., 1050 A. H.

**Aurang**, اورنگ, name of a lover whose mistress was Gul-chehra.

**Aurangabadi Begam**, اورنگابادی بیگم, one of the wives of the emperor Aurangzob 'Alamgír.

**Aurangzob**, اورنگزب, the son of Sháh Jahán emperor of Dehlí. On his accession to the throne, he took the title of 'Alamgír, agreeably to the custom of the Eastern princes, who always assume a new one on that occasion. *Vide* 'Alamgír.

**Apá Sahib**, اپا صاحب, a nephew of Rághójí Bhonsla II, and cousin to Parsarám Bhonsla, commonly called Bálá Sáhib, raja of Nágpur or Borápá. The latter succeeded his father in March 1810, but being an idiot and unfit to rule, 'Apá Sáhib assumed the chief authority under the title of Regent, and had the sole conduct of the public affairs. Although he was in a great degree indebted for his elevation to the English Government, he early evinced a disposition as inconsistent with the gratitude which he owed to that State, as with the obligations of good faith. It was also discovered that he had secretly murdered his predecessor Bálá Sahib (Parsarám) in order to obtain that elevation which he had so disgraced. He was consequently seized in the beginning of the year 1818, and brought to the Residency, where he continued in confinement till directed to be sent under a strong escort to the Company's territories. When arrived at Raichora, a village within one march from Jabulpúr, he contrived by bribing some of his guards, to make his escape. It is believed that, after having for a short period found a refuge in Asírgurh, he fled to the Panjáb where he remained a miserable dependant on the charity of Rája Ranjit Singh. After the dethronement of 'Apá Sáhib, the grandson of Rághójí Bhonsla was raised to the masuad of Nágpur. *Vide* Partáp Singh Naráyan.

**Apá Sahib**, اپا صاحب, also called Shalyi, third brother of Partáp Singh Naráyan, raja of Satára. After the dethronement of his brother in 1839, he was placed on the masuad of Satára by the British Government, and died on the 5th April, 1848. Before his death he expressed a wish that he might adopt a son, a boy by name Balwant Ráo Bhonsla, it was, however, determined to annex Satára.

**'Arabshah**, عرب شاہ, author of a history of Amír Taimúr (Tamerlane) called "Ajáeb-ul-Makdúr," and of a treatise on the unity of God. He was a native of Damascus, where he died in 1450 A. D., 854 A. H. He is also called Ibn 'Arabsháh, and Ahmud Ibn Arabsháh.

**Aram Bano Begam**, آرام بانو بیگم, a daughter of the emperor Akbar, who died in the 40th year of her age in 1624 A. D., 1033 A. H., during the reign of Jahángír her brother, and is buried in the mausoleum of Akbar at

Sikandra in Agra. Her tomb is of white marble. Her mother's name was Bibí Daulat Shad, and her sister's name Shakr-un-nisa Begam.

**Aram Shah**, آرام شاہ, (Sultán) king of Dehlí, succeeded his father Sultán Kuth-uddín Aibak in 1210 A. D., 607 A. H., and had scarcely reigned one year when he was deposed by Altimsh, (the adopted son and son-in-law of Kuth-uddín) who assumed the title of Shams-uddín Altimsh.

**Araru**, آرارو, a zamindár of Korá in the province of Allahábád, was of the tribe of Khíchar, who taking advantage of the weakness of the empire, slew Nawáb Ján Nísár Khán (brother to the wazír's wife), chakladár of that district in 1731 A. D., 1144 A. H., upon which 'Azím-ulláh Khán the son of the deceased was sent with an army to chastise him, but the zamindár took refuge in his woods, and for a long while eluded his pursuer, who, tired out, returned to Dehlí, leaving his army under the command of Khwárizm Beg Khán. Apáru, unboldened by the Nawáb's retreat, attacked and slew the deputy; upon which the wazír Kamar-uddín Khán applied for assistance to Burhán-ul-Mulk Sa'ídát Khán Súbadár of Oudh, for the reduction of the rebel. Sa'ídát Khán marched against Arírú in 1736 A. D., 1148 A. H., killed him in a battle and sent his head to the emperor Muhammad Sháh. The skin of his body was flayed off, and sent stuffed with straw to the wazír.

**Ardai Viraf**, اردی وراف, a priest of the Magian religion, who lived in the time of Ardisher Bábagán king of Persia, and is the author of the "Ardai Viráf Náma" which he wrote in the Zend, or the original Persian language. See Nousherwán Kirmáni.

**Ardisher Babakan**, اردشیر بابکان, or Bábagán, the son of Bábak, was, we are told a descendant of Sásán the son of Bahman and grandson of Isfandiár. He was the first king of the Sásánian dynasty. His father Bábak, who was an inferior officer in the public service, after putting to death the governor appointed by Ardawán (Artabanes) made himself master of the province Fars. The old man survived but a short time. His son Ardisher, after settling the affairs of Fars, not only made himself master of Isfáhán, but of almost all Irák before Ardawán, who was the reigning prince, took the field against him, about the year 223 A. D. The armies met in the plains of Hurmuz, where a desperate battle ensued, in which Ardawán lost his crown and his life; and the son of Bábak was hailed in the field with the proud title of Sháhan Sháh, or King of kings. He was contemporary with Alexander Severus the Roman emperor. Ardisher (whom the Roman historians call Artaxerxes) having reigned 14 years as absolute sovereign of Persia, resigned the government into the hands of his son, Sháhpúr, called by the Romans, Sapor or Sappores, in the year 238 A. D.

The following is a list of the kings of Persia of the Sásánian race.

- |                   |                           |
|-------------------|---------------------------|
| 1. Ardisher.      | 16. Hurmuz or Hormuz III. |
| 2. Sháhpúr I.     | 17. Firáz.                |
| 3. Hurmuz I.      | 18. Balas or Palash.      |
| 4. Bahram I.      | 19. Kubád.                |
| 5. Bahram II.     | 20. Jámásp.               |
| 6. Bahram III.    | 21. Naushorwán (Kasra).   |
| 7. Narsi.         | 22. Hormuzd.              |
| 8. Hurmuz II.     | 23. Khosro Parwez.        |
| 9. Sháhpúr II.    | 24. Sheroya.              |
| 10. Ardisher II.  | 25. Ardisher III.         |
| 11. Sháhpúr III.  | 26. Shahriár.             |
| 12. Bahram IV.    | 27. Turán or Púrán Dukht. |
| 13. Yezdijard I.  | 28. Azarmi Dukht.         |
| 14. Bahram Gór.   | 29. Farrukház Bakhtiár.   |
| 15. Yezdijard II. | 30. Yezdijard III.        |

**Ardishir.** اردشیر. Ardasher II succeeded his father Shapur II in the year 389 A. D., and sat on the throne for more than ten years, during which period nearly all the provinces were recovered. He was deposed in 391 A. D., by his brother Shapur III, who succeeded him.

**Ardišor.** اردشیر, (or Artaxerxes, III, a king of Persia of the Sasanian race, who reigned about the year 629 A. D., at Sheroyá.)

**Ardisher Darazdast.** اردشیر درازدست, an ancient king of Persia, the Artaxerxes Longimanus of the Greeks, surnamed Bahman, was the son of Isfandiar. He succeeded his grandfather, Gashtasp, as king of Persia in 464 B. C. He is celebrated for the wisdom he displayed in the internal regulation of his empire. In the commencement of the reign of this monarch, the celebrated Rustam was slain by the treachery of his brother. This prince is named Ahasmerus in Scripture, and is the same who married Esther, and during the whole of his reign showed the greatest kindness to the Jewish nation. The long reign of this monarch includes that of two or more of his immediate successors, who are not noticed by Persian writers. According to them, he ruled Persia 112 years, and was succeeded by his daughter Queen Humáí.

**Arghun Khan.** ارغون خان, the son of Abáká Khán and grandson of Halákú Khán, was raised to the throne of Persia after the murder of his uncle Ahmad Khán, surnamed Nekódár, in August, 1284 A. D., Jamad I, 683 A. H. His reign was marked by few events of consequence. He recalled the celebrated Shams-ud-din Muhammad Sáhib Diwán his father's wazír, who, disgusted with court, had retired to Isfahán: but this able minister was hardly re-established in his office, before his enemies persuaded the prince that he had actually poisoned his father; and the aged wazír was in the same year made over to the public executioner. Amír Búká, the rival of Shams-ud-dín, rose, upon his fall, to such power that he was tempted to make a grasp at the crown: but he was unsuccessful, and lost his life in the attempt. Arghún Khán died on Saturday the 10th of March, 1291 A. D., 5th Rabí' I, 690 A. H., after a reign of 6 years and 9 months, and was succeeded by his brother Kaijaptú or Kaikhátú.

**Argoun Shah Jani Kurbani,** ارغون شاہ جانی قربانی, Amir, (Amír) who reigned in Naishapúr and Tús about the year 1337 A. D., and was defeated by the Sarbadals of Sabzwár.

**Arif,** عارف, the poetical name of the son of Ghulám Husain Khán. He was an excellent Urdú poet of Dehlí, and died in 1852 A. D., 1268 A. H.

**Arifi,** عارفی (Mauláná) a Persian poet who flourished in the time of the wazír khwája Muhammad bin Is-hák, and wrote a work in his name called "Dah Náma." He lived in the 9th century of the Hijrí era.

**Arifi,** عارفی, (Mauláná) son of Mubárik Maskhara, was a learned Musalmán, and was living in 1580 A. D., 988 A. H., when he wrote a chronogram on the death of Kásim Káhí who died in that year, during the reign of the emperor Akbar.

**Arjumand Bano Begam,** ارجمند بانو بیگم, entitled Mumtáz Mahál (now corrupted into Táj Mahál, and Táj Bibí) was the favorite wife of the emperor Sháh Jahán, and daughter of 'Asaf Khán, wazír, the brother of the celebrated Núr Jahán Begam. She was born in the year 1592 A. D., 1000 A. H., and married to the prince Mirzá Khurram (afterwards Sháh Jahán) in 1612 A. D., 1021 A. H., by whom she had several children. She died in

child-bed a few hours after the birth of her last daughter, named Dáhar Ará, on the 7th of July, 1631 O. S., 17th Zil-hijja 1040 A. H., at Burhánpúr in the Dákhán, and was at first buried there in a garden called Zainábád, and afterwards her remains were removed to Agra, where a most splendid mausoleum was built over her tomb, all of white marble decorated with mosaics, which for the richness of the material, the chasteness of the design, and the effect at once brilliant and solemn, is not surpassed by any other edifice either in Europe or Asia. It was completed in 1645 A. D., 1055 A. H., and is now called the "Táj," or "Táj Mahál," which is said to have cost the enormous sum of £750,000. The chronogram of her death contains in the word "Gham," or Grief. She was also called Kudsia Begam.

**Arjun Singh,** ارجون سنگ, was one of the three sons of Rája Mánsingh. *Vide* Ain Translation, I, 485.

**Arpa Khan,** اپر خان, one of the princes of the Tartar family, was crowned king of Persia after the death of Abú Saíd Khán Bahádúr, in November, 1335 A. D., 736 A. H. He reigned five months and was killed in battle against Múrá Khán in 1336 A. D., who succeeded him. *Vide* Abú Saíd Khán Bahádúr.

**Arsalan Khan,** ارسلان خان, title of Arsálan Kuli, the son of Alahwardí Khán I, was a nobleman in the service of the emperor Alamgír, and was living about the year 1696 A. D., 1108 A. H.

**Arsalan Shah,** ارسلان شاہ, the son of Sultán Masa'íd III of Ghazní. He murdered his brother Sherzáf in 1115 A. D., 509 A. H., and having ascended the throne, he imprisoned all his other brothers excepting Bahrám Sháh, who fled to Khurásán and sought assistance of Sultán Sanjar his uncle. Sanjar in the year 1118 A. D., 512 A. H., marched to Ghazní and in a battle defeated Arsálan Sháh, who made his escape to Láhor but was soon after taken prisoner and put to death, when Bahrám Sháh ascended the throne.

**Arsalan Shah,** ارسلان شاہ, a king of Khwarizm and son of Atsiz. *Vide* Alp Arsálan.

**Arsalan Shah Saljuki,** ارسلان شاہ سلجوقی, the son of Tughral II, and grandson of Sultán Muhammad, brother to Sultán Sanjar. Arsálan Sháh died in January, 1176 A. D., 571 A. H. His son Tughral III who succeeded him, was the last Sultán of the family of the Saljúkides who reigned in Persia.

**'Arsh-Ashaiani,** عرش آشیانی the title given to the emperor Akbar I, after his death.

**Arshi,** عرضی, whose proper name was Mír Muhammad Momin, was a brother of Mír Sálah Kashífi the son of Mír Abdulláh Muhsín Kalám Husainí, who was a celebrated calligrapher under Jahángír. Arshi is the author of a poem called "Sháhid-Arshi," composed in the year 1659 A. D., 1070 A. H., also of another work entitled "Mehr wa Wafá," and of a Diwán.

**Artaxerxes,** *vide* Ardisher.

**Arzami Dukht,** ارزامی دخت, a queen of the Persians, whose general named Mehrán being killed in a battle against the Saracens, she was deposed by the people, who placed Yezdijard III upon the throne in her stead, a young man of the royal family. But this did not much mend the matter, the government of the new king of theirs, being even more inauspicious than that of the queen; for in her reign the confines of the empire were only invaded, but in his, all was entirely lost, and the whole kingdom and country of the Persians fell into the hands of the Musalnáns. The accession of Yezdijard is

placed by Sir John Malcolm in 632 A. D., 11 A. H., but Major Price fixes it in 635 A. D., 14 A. H. *Vide* Tárádu-dukht.

**Arzani Begam**, ارزانی بگم, was the daughter of Shahruq who was married, in the 16th year of Jahángir's reign, to Mihr-un-nisá the daughter of Nur Jahán. *Vide* Áin Translation, I, 331.

**Arzu**, ارزو, the poetical name of Siráj-ud-dín AM Khán, which see.

**Asa Ahir**, اسہا اہیر, a shepherd chief, who built the fortress of Asírgarh in the Dakhan in the 14th century; he had some 2000 retainers. The hill had long before been encircled by a wall to protect the cattle, and it was to employ the poor that Asá constructed instead of the fortifications which still remain beyond all comparison, the strongest native built fortress in India. Asá was put to death by Malik Nasír, the Muhammadan chief of Khandais, who possessed himself of the stronghold by treachery, and completed the fortifications. Two centuries later Asírgarh and all Nímar were conquered by Akbar and incorporated with the Mughal empires. It was taken by the British in 1817.

**Asad**, اسد, the poetical name of Mirzá Asad-ulláh Khan usually called Mirzá Nousháh. His ancestors were of Samarkand, but he was born at Agra; but was brought up and lived at Dehlí where he rose to great fame as a poet and writer of the Persian language, whilst his compositions in Urdu were not less admired. He won the favour of Bahádur Sháh, the last king of Delhi, who conferred upon him the title of Nawab and appointed him royal preceptor in the art of poetry. He is the author of a Persian Inshá, a Masnawi in praise of 'Alí, and a Díván in Persian and another in Urdu. Both have been printed. He was in 1832 A. D., sixty years of age, living at Dehlí, and was engaged in compiling a history of the Mughal emperors of India. His poetical name is Ghálíb, which see. He died in the year 1869, 1285 A. H.

**Asadi Tusi**, اسد طوسی, a native of Túsín the province of Khurásán, and one of the most celebrated Persian poets at the court of Sultán Mahmúd of Ghazní, whom the Sultán often intrusted to undertake the Sháh Náma, but he excused himself on account of his age. His best work is supposed to be lost. He was the master of Firdausí, who afterwards composed the Sháh Náma. It is said that Firdausí on his departure from Ghazní requested him to finish the Sháh Náma which was yet incomplete, and that Asádi composed that part of the poem between the Arabian conquest of eastern Persia under the khalif 'Umar, to the end, consisting of 4,000 couplets. The year of Asádi's death is unknown, but it appears from the above circumstance, that he was living in 1010 A. D., 401 A. H., in which year Firdausí departed from Ghazní. The most celebrated of the other works of Asádi now extant, is his dispute between Day and Night, a translation of which in English verse is to be found in the "Rose Garden of Persia," by Louisa Stuart Costello, published, London, 1845.

**Asad Khan**, نواب اسد خان, (Nawab) entitled Asáf-ud-daula and Jumlat-ul-Mulk, was descended from an illustrious family of Turkmans. His father who fled from the oppressions of Sháh Abbas of Persia into Hindústán, was raised to high rank by the emperor Jahángir with the title of Zulfiqár Khán, and married to the daughter of a new relation to his empress Núr Jahán. His son Asad Khán (whose former name was Ibrahim) was very early noticed by Sháh Jahán, who married him to a daughter of his wazír 'Asaf Khán, and promoted him to the office of second Bakhsí, which he held till the 15th year of 'Alamgír (1671 A. D.) when he was

raised to the rank of 4,000, and a few years after ascended to the office of wazír and highest order of nobility - over thousand. In the reign of Bahádur Sháh he was appointed Wakil Mutlak (an office superior to wazír), and his son Isma'il made Mir Bakhsí or chief paymaster with the title of Amir-ul-Umra Zulfiqár Khán; but on the accession of Farrukhsíar, he was disgraced, his estate seized, and his son put to death. Since that period, he lived upon a scanty pension in a sort of confinement, but much respected by all ranks. He died in the year 1717 A. D., 1159 A. H., aged 90 lunar years, and was buried with great funeral pomp at the expense of the emperor, in a mausoleum, erected by his father for the family.

**Asad-ullah al-Ghalib**, اسد اللہ الغالب, the conquering lion of God, an epithet of Ali the son-in-law of Muhammad.

**Asad-ullah Asad Yar Khan**, اسد الہ اسد یار خان, (Nawáb), he lived in the time of the emperor Muhammad Sháh, and died in 1745 A. D., 1188 A. H. His poetical name was Insán, which see.

**Asad-ullah Khan**, میرزا اسد الہ خان, (Mirzá) *vide* Asad, and Ghálíb.

**Asaf**, اصف, a native of Kumm in Persia, who came to India in the reign of the emperor Sháh Jahán, and is the author of a Diwan.

**Asafi**, خواجه اصغری, (Khwája) son of Khwája Na'mat-ulláh, was an elegant poet. Asafi is his poetical name, which he took on account of his father having served in the capacity of wazír to Sultán Abú Sa'íd Mirzá; for, they say, that Asaf or Asaph of the Scriptures, was wazír to king Solomon. He was one of the contemporaries and companions of Jámí, and took instructions from him in the art of poetry. He died about the month of August, 1520 A. D., 16th Shaban 926 A. H., aged more than 70, and was buried at Hirát; but according to the work called Khulasat-ul-Ashá'ár, he died in 920 A. H. He is the author of a Diwan or book of Odes called Diwan Asafi, and a Masnawi in the measure of "Makhzan-ul-Asrár."

**Asaf Jah**, اصف جاہ, the title of the celebrated Nizám-ul-Mulk of Haidarábád.

**Asaf Khan I**, اصف خان, surnamed Abdul Majid, was a nobleman in the time of the emperor Akbar, who in 1565 A. D., 973 A. H., distinguished himself by the conquest of Garrákotá, a principality on the Narbádá, bordering on Bundellchand. It was governed by a queen or Ráni named Durgíwati, who opposed the Muhammadan general in an unsuccessful action, and when seeing her army routed and herself severely wounded, she avoided falling into the hands of the enemy by stabbing herself with a dagger. Her treasures, which were of great value, fell into the hands of Asaf Khán; he secreted a great part, and the detection of this embezzlement was the immediate cause of his revolt. He was, however, subsequently pardoned, and after the conquest of Chittour, that country was given to 'Asaf Khán in jágrí.

**Asaf Khan II**, اصف خان, title of Khraj-Ghayas-ud-dín Alí Qaiwání, the son of Aqá Mullád uncle to 'Asaf Khán Jáfár Beg. He held the Bakhshígarí in the time of the emperor Akbar, and after the conquest of Gujurat in 1573 A. D., 981 A. H. in which he distinguished himself, the title of Abbás Khán was conferred on him. He died at Gujurat in 1581 A. D., 989 A. H., and after his death his nephew Mirzá Jáfár Beg was buried with the title of 'Asaf Khán.

مُحَمَّدْ جَاهِنْ دَخْنَوْرَهْ, commonly called  
Ja'far Beg, was the son of Mirzá Hadíz-Zúnán,  
brother of Aksá Mu'allá Kawwání. He was born at  
Kashmír, and came to India in his youth 1577 A. D., 985  
H. At the recommendation of his uncle Mirzá Ghansá-  
tíq, who was a nobleman at the court of the emperor  
Akbar, and bore then the title of Asaf Khán, was received  
with honor, and after the death of his uncle the office of  
Bundahíghír was conferred on him with the title of Asaf  
Khán, 1581 A. D., 989 A. H. He was an excellent poet,  
and was one of the many that were employed by the  
emperor in compiling the "Tárikh Alfí," and after the  
assassination of Mu'allá Ahmad in 1588 A. D., 996 A. H.  
the remainder of the work was written by him up to the  
year 997 A. H. He is also called Asuf Khán Mirzá  
Ja'far Bakhshi Beg, and is the author of a poem called  
"Shirín wa Khusro." The office of chief Diwán was  
conferred on him by the emperor in 1598 A. D., 1007  
A. H., and in the reign of Jahángír, he was raised to the  
high post of wazírat. He died in the year 1612 A. D.,  
1021 A. H. In his poetical compositions he used the  
name of Ja'far. One of his sons who also bore the name  
of Ja'far became an excellent poet and died in the time of  
'Alamgír, A. D. 1682, 1094 A. H.

**Asaf Khan IV**, اُصف خان, the title of 'Abúl Hasan, who had several other titles conferred on him at different times, such as Ya'tkád Khán, Yemín-nd-daula, &c., was the son of the celebrated wazír Ya'tnád-ud-daula, and brother to Núr Jahán Begam. After his father's death in 1621 A. D., 1030 A. H., he was appointed wazír by the emperor Jahángír. His daughter Arjumand Bánó Begam also called Muntáz Mahál, was married to the prince Sháh Jahán. 'Asaf Khán died at Láhór in the 15th year of Sháh Jahán on the 10th November, 1641 O. S., 17th Sha'bán, 1051 A. H., aged 72 lunar years, and was buried there on the banks of the Ráwi opposite to the city of Láhór. Besides Muntáz Mahál, he had four sons: *viz.*, Sháista Khán; Mirzá Musih who was drowned in a drunken frolic in the river Behat in Kasmír; Mirzá Husain, of moderate abilities, and little note; and Sháhnawáz Khán who rose to much reputation and distinction.

**Asaf-ud-daula**, آصف الدوّلہ, a title of Asad Khán, which see.

**Asaf-ud-daula**, **نواب اصف الدوّله** (Nawáb) the elder son of Nawáb Shujá'a-ud-daula of Audh, after whose death in January 1775, A. D., Zil-káda 1188 A. H., he succeeded to his dominions, and made Lakhnau the seat of his government, which formerly was at Faizábád. He died, after a reign of 23 lunar years and seven months, on Friday the 21st of September, 1797 A. D., 28th Rabí I, 1212 A. H., and was buried in the Imám Bárí at Lakhnau of which he was the founder. His eldest adopted son, Wazir Áli Khán, agreeably to his request, was placed on the masnad, but was after four months deposed by Sir John Shore, then Governor of Calcutta, and Sa'ádat Áli Khán, the brother of the deceased, raised to the masnad. Asaf-ud-daula is the author of a Diwán in Urdú and Porsian.

**Asalat Khan**, اصلات خان, title of Mír Abdul Hádí son of Mír Mirán Yezdí, was a nobleman in the service of the emperor Sháh Jahán. He died in the year A. D. 1647, 1057 A. H.

**Asalat Khan**, اصلت خان, title of Mirzá Muhammad son of Mirzá Budíá' of Mashhad. He came to India in the 19th year of Sháh Jánah 1645, A. D., 1055 A. H., and was raised to the rank of 5,000 by the emperor 'Alamgír, in whose time he died 1666, A. D., 1076 A. H.

**Asam** or **Atham**, **اٹام**, poetical name of Hafiz-ullah, which see.

**Asar**, *أَسَرٌ*, poetical name of Akhund Sháfi'í or Shafí'í of Shiráz who died at Láris in the year 1701 A. D., 1113 A. H., and left a Diwán containing 10,000 verses.

**Asar**, اسر, poetical name of Nawâb Husain Alí Khán, son of Amir-ul-daula Haidar Beg Khán. He is the author of a Diwán.

**'Asi, عاصی**, the poetical name of Ghulám Sarwar, author of the Káf Náma, which consists of Ghazals, all the verses of which end in Káf, hence the name; another peculiarity is that the first letter of every verse of the first Ghazal is Alif, of the second Be, of the third Te, &c., a ghazal for every letter of the alphabet.

**Asir**, <sup>اسیر</sup>, poetical name of Sayyid Gúlzar Ali, the son of Nazír, a poet of Agra. He is the author of an Urdú Díwán, and is still living in Agra. (1878).

**Asir**, ~~Asir~~, commonly called **Mirzâ Jalâl** Asir, a celebrated poet of Persia and a relation of Shah Abbâs the great. He flourished about the year 1600 A. D., never came to India, and is the author of a Dîwân in Persian. He died in 1630 A. D., 1040 A. H.

**Asir-ud-din Akhsikati**, اسیر الدین اخسیکاتی a native of Akhsikat a city in the province of Farghána, was an excellent poet and contemporary with Khákání. He died in A. D., 1211, 608 A. H. He spent the greatest part of his life at the courts of the Atábaks, and stood in high favor with Arsalán Sháh, the son of Tughral, Eldiguz and Kizil Arsalán.

**Asir-ud-din Aomani** اوامنی، اسیر الدین، a poet of Handán, who was a pupil of Nasír-ud-dín Túsi. He is the author of a Díwán in Persian and Arabic.

**Asir-ud-din ibn-Umar al-Abhari**, ابن عمر الابهري, author of the "Kashf," "Zubda," and "Hidáya," which is also called Hidáyet-ul-Hikmat, the Guide to Philosophy. He died in 1344 A. D. 746 A. H.

Asghar, اصغر حسین خان, Husain Khán (Nawáb) of Furrukhabád in 1874 went to Bombay intending to proceed to Mecca on a pilgrimage.

Ashrati, عشرتی, *vide* Ishratí.

Asha'ri, اشعي, the surname of one of the most celebrated doctors among the Musalmáns, named Abúl Hasan Alí bin-Isma'il. He died in 936 or 941 A. D., 324 or 329 A. H.

**Ashik**, عاشق, poetical name of Mahdi Alí Khán, grandson of Nawáb Alí Mardán Khán. He is the author of 3 Díwáns in Urdú, two in Persian, a book called *Hamla Haidari* and several works.

**Ashik**, عاشق, poetical name of Shaikh Núr-ud-dín Muham-mad, the author of the *Masnawí* called "Aish wa Tarab," Enjoyment and Merriment, composed in 1668 A. D., 1079 A. H.

**Ashik Pasha**, عاشق پاشا, a Turkish poet, who was born at Hirshari, in the reign of Sultán Orkhan the successor of Othman, and died at no very advanced age, in the reign of Murád I. He was, says Von Hormuz, one of the richest Shaikhs of his time, but lived nevertheless the life of a simple darvesh, from conscientious motives. His Diwán or great work, in imitation of Jalal-ud-dín Rúmí's is a collection of mystical poetry exceeding ten thousand distichs, and divided into ten books, each book into ten parts.

**'Ashik**, عاشق, poetical name of Mauláná Abúl Khair of Khwárizm, which see.

**Ashk** اشک, poetical name of Muhammad Khalil-ullah Khán, which see.

**Ashna**, آشنا, poetical name of Mirzá Muhammad Táhir who had the title of Ináit Khán. He was a son of Nawáb Zafar Khán Ihsán, and died in 1666 A. D., 1077 A. H. His complete work is called "Kulliat 'Ashná," in which Kasidas are to be found in praise of Sháh Jahán and Dárá Shikoh.

**Ashna**, آشنا, the poetical name of Ghaiás-ud-dín who died in A. D. 1662, 1073 A. H.

**Ashob**, شوب, the poetical name of Muhammad Bakhsh, a poet who flourished in Audh during the reign of Asaf-ud-daulá and his father Shujá'ud-daulá. He is the author of a Díwán.

**Ashraf**, اشرف, or Darwesh Ashraf. He flourished under Báisanghar's son, and has left a Díwán.

**Ashraf Ali Khan Koka**, اشرف علی خان کوکا, (Imám) *vide* Fighán.

**Ashraf**, اشرف, poetical name of Mirzá Muhammad Sa'íd of Mázandarán, son of Mullá Muhammad Kána'. He came to India and was appointed to instruct Zebun Niśá Begam, the daughter of the emperor 'Alamgír. He died at Mágúir. He is the author of a Díwán and several Masnavís.

**Ashraf**, اشرف, the poetical name of Muhammad Hasan, son of Sháh Muhammad Zamán of Allahábád. He was probably alive in 1852 A. D., and is the author of a Masnaví called "Ma'dan Faiz."

**Ashraf Khan**, اشرف خان, title of Mirzá Muhammad Ashraf the son of Islám Khán Mashhadí. In the reign of Sháh Jahán, he held the rank of 1500, and the title of Ya'tmád Khán. In the time of 'Alamgír he was raised to the rank of 3000 with the title of Ashraf Khán, and died five days after the conquest of Bijápúr on the 17th September, 1686 A. D., 9th Zil-káda, 1097 A. H.

**Ashraf Khan**, اشرف خان, whose proper name was Muhammad Asghar, was a Sayyad of Mashhad, and held the office of Mu'munshi in the time of the emperor Akbar. He wrote a beautiful hand, and was an excellent poet. He composed a chronogram on the death of Muhammad Yúsuf in 1562 A. D., 970 A. H., another on the completion of the mosque of Shaikh Salím Chishti at Fathapúr Sikrí in 1571 A. D., 979 A. H., and one on the conquest of Súrat by Akbar on the 1st of January, 1573, A. D., 25th Sha'ban, 980 A. H. He accompanied Munaim Khán Khánán to Bengal and died at Lakhnáti in the year 1575 A. D., 983 A. H. At the time of his death he held the rank of 2,000.

**Ashraf**, اشرف, a chief of the Afgháns of the tribe of Ghilzai, who was elected on the 22nd of April 1725 O. S., by the Afgháns as successor of his cousin or uncle Mahmúd, another chief of the same tribe, who had usurped the throne of Persia in the time of sSultán Husain Safví whom he kept in confinement. A hraf on his accession murdered the latter, and sent his corpse to be interred in Kumm. He was defeated by Nádir Kuli (afterwards Nádir Sháh) in 1729 A. D., 1142 A. H., who placed Sháh Tahmásp II, son of Sultán Husain on the throne. Ashraf was afterwards seized and murdered by a Billoch chieftain between Kirmán and Kandahár in January, 1730 A. D., 1143 A. H., and his head sent to Sháh Tahmásp.

**'Ashrat**, عشرت, *vide* Ishrat.

**'Ashratí**, عشرتی, name of a poet, *vide* Ishratí.

**'Asif Khan**, *vide* Asaf Khán.

**'Atími**, عاصمی, an Arabian poet who lived in the time of Khwája Nizám-ul-Mulk, and wrote beautiful panegyrics in his praise.

**'Asjudi**, عسجدی, a powerful poet at the court of Sultán Mabdúl of Ghazní, was a native of Marv, and one of the scholars of 'Unsari. He evinced in his works much genius; but they are scarce, and the greatest part of them are lost.

**Askaran**, راجه اسکران, (Rájá) brother of Rájá Bihári Mal Kachhwáha. He served under the emperor Akbar for several years, and died some time after the year 1588 A. D., 996 A. H. After his death, his son Ráj Singh was raised to high rank and honors.

**'Askari**, امام عسکری, (Imám) *vide* Hasan Askari.

**'Askari**, میرزا عسکری, (Mirzá) third son of the emperor Bábár Sháh. On the accession of his eldest brother Humáyún to the throne of Dihlí, the district of Sarkár Samblal was conferred on him as jágir. He was subsequently kept in confinement for some time on account of his rebellious conduct by Humáyún on his return from Persia. He afterwards obtained permission to go on a pilgrimage to Mecca, but died on his way across the deserts of Arabia in the year 1554 A. D., 961 A. H. He left one daughter who was married to Yúsuf Khán, an inhabitant of Mashhad.

**Asmai**, اسمعیل, surname of Abú Sa'íd Abdul Malik bin Kureb, which see.

**'Asmat**, عصمت, or Ismat, poetical name of Khwája Asmat-ullah of Bukhára. He was descended from a noble family of Bukhára tracing his ancestry to Ja'far, the son of Abú Tálib the father of Ali. He was successful in all kinds of poetical composition; and flourished in the time of prince Mirzá Khálí, the grandson of Amír Táimúr, whom he instructed in the art of poetry. He died in the year 1426 A. D., 829 A. H., and has left a Díwán consisting of 20,000 verses.

**'Asmat-ullah**, عصمت الاله, *vide* Asmat.

**'Asmat-ullah**, علی عصمت الاله, (Mullá) of Saháranpúr, was the author of the work called "Shurah Khulásat ul-Hisáb." He died in 1626 A. D., 1035 A. H.

**Asoka**, اسوکہ, the son of Bindusára, and grandson of Chandragupta rājá of Pataliputra in Magadha. He reigned for about 40 years, until the year 223 B. C. His reign is most important. Numerous inscriptions made by his order have been discovered in various parts of India.

**'Assar**, عصار, (oil-presser) the poetical name of Shams-ud-dín Muhammad. He was a native of Tabrez, and author of a romantic poem called "Mehr wa Muṣhtari," the Sun and Jupiter, which he completed on the 20th February, 1377 A. D., 10th Shawwál, 778 A. H., and died in the year 1382 A. D., 783 A. H.

**Aswad**, اوسمد, or Al-Aswad, *vide* Musailima.

**'Ata**, آتا, the poetical name of Shaikh Atá-ulláh a pupil of Mirzá Bedil. He died at Dihlí in 1723 A. D., 1135 A. H.

**Atabak**, اتابک, or Atabig. This is a Turkish title, formed from the word Atá, father or tutor, and Beg, lord; and

signifies a governor or tutor of a lord or prince. From the time of the decline of the dynasty of Saljúk to the conquest of Persia by Halákú Khán (which occupies a period of more than a century,) that country was disengaged by the contests of a number of petty princes, or governors, called Atábaks; who taking advantage of the weakness of the last monarchs of the race of Saljúk, established their authority over some of the finest provinces of the empire. One of the most distinguished of these Atábaks, was Eldiguz, a Turkish slave, whose descendants reigned over 'Azurbeján. The Atábaks of Fars were descended from Salghur, a Turkish general. *Vide* Eldiguz and Salghur, also 'Imad-ud-dín Zangi. There were four dynasties of these Atábaks.

**Atabak Abu Bakr**, اتابک ابو بکر, the son of Atábak Muhammad, the son of Eldiguz, succeeded his uncle Kízál Arsalán as prime minister to Tuglát III Saljúki in 1191 A. D., 587 A. H. He appears to have contented himself with the principality of Azurbeján, and fixed his residence at Tabrez. His long reign was only disturbed by one war with his brother Kutlik, in which he was victorious. Kutlik fled into Khwárizm and encouraged Ali-ud-dín Takash to advance against Tuglát III whom he defeated and slew in 1191 A. D., 590 A. H. Abu Bakr died in 1210 A. D., 607 A. H., and was succeeded by his brother Atabak Muzaffar.

**Atabak Abu Bakr bin-Sa'd bin-Zangi**, اتابک ابو بکر بن سعد, *vide* Sunkar.

**Atabak 'Ala-ud-daula**, اتابک علاء الدوّلہ, the son of Atábak Sám, one of the Atábaks of Istahan of the race of the Dilanites. He died in 1227 A. D., 624 A. H., aged 81 years.

**Atabak Eldiguz**, اتابک بلدگز, *vide* Eldiguz.

**Atabak Muhammad**, اتابک محمد, was the eldest son of Eldiguz, whom he succeeded as prime minister in 1172 A. D., 568 A. H. When Tuglát III a prince of the Saljúkian dynasty (who was a child of seven years of age) was placed on the throne in 1176 A. D., Muhammad, who was his uncle, became the actual ruler of Persia. This chief after enjoying power 13 years died in March, 1186 A. D., Zil-hijja 581 A. H., in which year the conjunction of all the planets took place. He was succeeded by his brother, Kízál Arsalán.

**Atabak Muzaffar**, اتابک مظفر, the son of Atábak Muhammad. He succeeded his brother Abú Bakr in 1210 A. D., 607 A. H., and not only inherited Azurbeján, but a considerable part of 'Irak. He enjoyed this power 15 years; after which 'Azurbeján was invaded and conquered by Sultán Jalál-ud-dín the monarch of Khwárizm A. D. 1225, 622 A. H.. Muzaffar shut himself up in the fort of Alanjak, where he died; and with him perished the power of the family of Eldiguz.

**Atabak Muzaffar-ud-din Zangi**, اتابک مظفر زنجی, a prince of Shiraz, and brother of Sunkar, which see.

**Atabak Sa'd bin-Zangi**, *vide* Sunkar.

**'Ata Husain Khan**, حسین خان, whose poetical name was Taháin, is the author of the "Nautarz Murassa," an Urdú translation of the "Chahár Darwesh." He flourished in the time of Nawáb 'Asaf-ud-daula of Lakhnau, about the year 1776 A. D., 1189 A. H. As a specimen of the Urdú language the Nautarz Murassa' was rendered objectionable for students, by his retaining too much of the phraseology and idiom of the Persian and Arabic. On this account a simple version was executed by Mír Amman of Dihlí in 1802 A. D., 1217 A. H., which is styled the "Bágh-o-Bahár," *vide* Taháin.

**Atal**, اتل, a name assumed by Mír Abdul Jálí of Dehlí in his poetical compositions, who gave out that he was by inspiration the pupil of Ju'far Záttali, and wrote poetry in Persian and Arabic.

**'Ata Malik**, اتا ملک, *vide* Atá-ud-dín surnamed 'Atá Malik.

**Atash**, آتش, poetical name of Khwája Haidar Ali of Lakhnau, who is the author of two Díwáns or books of Odes consisting of Persian and Urdú verses. He died in 1847 A. D., 1263 A. H.

**'Ata-ullah**, اتا اللہ, surname of several Musalmán authors, but particularly of Táj-ud-dín Muhammad bin. Ahmad bin-Atá-ullah, who is the author of a book entitled "Hukum-ul-Atá" which treats on Musalmán law, and is to be found in the Royal Library at Paris, No. 672. There is one Atá-ullah who is the author of a dictionary called "Firdaus-ul-Lughát."

**'Ata-ullah**, اتا اللہ, bin-Muhammad-al-Husainí Naishápurí, author of the "Rauzat-ul-Ahbáb," containing the history of Muhammad, of his companions, and of the twelve Imáms. This book was written at Hirat and dedicated to Amír 'Alíshér in 1494 A. D., 899 A. H. He is also called Amír Jamál-ud-dín Atá-ullah. He also wrote another work on the art of writing poetry, entitled "Kitáb Takmíl-us-Sana'a" dedicated to the same Amír in which he calls himself 'Atá-ullah bin-Muhammad-al-Husainí Naishápurí. He was wazír to Sultán Husain Muzád of Hirat, and died in the beginning of the year 917 A. H.

**At-har or Athar Khan**, اطراف خان, the son of Amír Nizám-ud-dín Razví; he was a native of Bukhára, and came to India in the time of the emperor 'Alamgír, where he collected his poems into a Díwán.

**'Ashir-ud-din**, اشیر الدین, pronounced by the Indians Asír-ud-dín, which see.

**Atma**, اتما, poet whose proper name is Abú Is-hák Halláj, which see.

**Atsiz**, اتسیز, one of the Sultáns of Khwárizm called Atsiz ibn-Auk by Ibn Khallikán. Tutush or Turtush son of Alp Arsalán, who was lord of the countries to the east of Syria, caused him to be arrested, and having put him to death on the 21st of October 1078, A. D., 11th Rabi II, 471 A. H., took possession of his kingdom.

**Atsiz**, اتسیز, a Sultán of Khwárizm called by ibn-Khali-kán, Atsiz the son of Kútib-ud-dín Muhammad the son of Anushtakin. He was cotemporary with Sultán Sanjar Saljúki, with whom he had several battles. He died in 1166 A. D., 6th Jamad II, 551 A. H., and was succeeded to the throne by his son Alp Arsalán who is also called Aþa Arsalán. He died in 1162 A. D., 19th Rajab, 557 A. H.

**Atsiz**, اتسیز, son of Ala-ud-dín Hasan Jahán Sóz, king of Ghór. He reigned after Bahá-ud-dín Sám, and was killed in a battle against Táj-ud-dín Eldúz prince of Ghází some time about the year 1211 A. D., 608 A. H. He was the last of the kings of Ghór of this branch.

**'Attar**, اتر, poetical name of Faríd-ud-dín Attár, which see.

**Aurangzeb**, اورنگزیب, a name of the emperor 'Alamgír, which see.

**Avank Khan**, اوونک خان, or Ung Khán, a prince of the tribe of Karit or Kirit, a tribe of Mughals or Oriental Tartars, who made profession of the Christian religion.

He was surnamed Málík Yúhanná or king John. From the name of this prince we have made John the Priest, who was stripped of his dominions by Changéz Khán in 1202 A. D., 599 A. H. They have since applied the name of John the Priest or Prestre John, to the king of Ethiopia, because he was a Christian. Avank Khán is by some authors called Avant Khán. He was a very powerful sovereign, and the greatest part of Tartary was tributary to him; but he was defeated and put to death by Changiz Khán.

**Aven Rosch**, *vide* Ibn Rashíd.

**Avenzur**, *vide* Abdul Malik bin-Zohr.

**Averroes**, *vide* Ibn Rashid.

**Avicenna**, *vide* Abú Sina.

**Aweis Karani**, اویس قرآنی (Khwája) an upright Musalmán of the Súfi sect, who had given up the world, used to say to those that sought him, "Do you seek God? If you do, why do you come to me? And if you do not seek God, what business can I have with you?" He was an inhabitant of Yemen and of the tribe of Káran. He was slain in a battle fought by Ali against Mu'áwiya I. in 657 A. D., 17th Shawwal, 37 A. H. This man had never seen Muhammad, and yet the Musalmáns say, that when he heard that Muhammad had lost a tooth in battle, and not knowing which, he broke all his teeth.

**Aweis Jalayer**, سلطان اویس جلایر, (Sultán) succeeded his father Amír Hásan Buzurg as king of Baghdád in July 1356 A. D., Rajab 757 A. H., and after a reign of nearly nineteen lunar years died on Tuesday the 10th October, 1374 A. D., 2nd Jumad I, 776 A. H. He was succeeded by his son Sultán Husain Jaláyer.

**Aweis Mirza**, اویس مرزا, a prince nearly related to Bai-kara Bahádur, was nephew to Abúl Gházi Sultán Husain Bahádur. He was murdered by Sultán Abú Sáíd Mirzá between the years 1451 and 1457 A. D.

**Ayani**, عینی, whose proper name was Abú Is-hák Ibráhím, probably flourished previous to the 8th century of the Hijrat. He is the author of a Masnawí called "Anbiá Náma," a history of the prophets who preceded Muhammad.

**Ayaz**, ایاز, a slave of Sultán Mahmúd of Ghazní, who being a great favourite of his master, was envied by the courtiers; they therefore informed the Sultán that they frequently observed Ayáz go privately into the Jewel office; whence they presumed he had purloined many valuable effects. The next time when the slave had entered the treasury, the Sultán followed by a private door, and unobserved, saw Ayáz draw from a large chest a suit of old dirty garments with which having clothed himself, he prostrated himself on the ground and returned thanks to the Almighty for all the benefits conferred on him. The Sultán, being astonished, went to him, and demanded an explanation of his conduct. He replied, "Most gracious Sire, when I first became your Majesty's servant, this was my dress, and till that period, humble had been my lot. Now that, by the grace of God and your majesty's favor, I am elevated above all the nobles of the land, and am intrusted with the treasures of the world, I am fearful that my heart should be puffed up with vanity; I therefore daily practice this humiliation to remind me of my former insignificance." The Sultán being much pleased, added to his rank, and severely reprimanded his slanderers.

**Ayaz (Kazi)**, عینی، قاضی عینی، son of Músá, and author of the "Sharah Sahih Muslim," Mashárik-ul-Anwár, and several other works. He died in 1149 A. D., 544 A. H.

**'Ayesha**, عائشہ, daughter of Abú Bakr, and one of the most beloved wives of Muhammad, though she bore him no child. She was his third wife, and the only one that was a maid, being then only of seven years of age. On which account (some say) her father, whose original name was Abd-ulláh, was named Abú Bakr, that is to say, the father of the virgin. An Arabian author, cited by Maracci, says, that Abú Bakr was very averse to the giving him his daughter so young, but that Muhammad pretended a divine command for it; whereupon he sent her to him with a basket of dates, and when the girl was alone with him, he stretched out his hand, and rudely took hold of her clothes; upon which she looked fiercely at him, and said, "People call you the faithful man, but your behaviour to me shews you are a perfidious one." But this story is most probably one of those calumnies against Muhammad, which were invented and found favour during the Middle Ages. After the death of her husband, she opposed the succession of Ali, and had several bloody battles with him; although violent, her character was respected, and when taken prisoner by Ali, she was dismissed without injury. She was called prophetess and mother of the faithful. She died aged 67 in the year 678 A. D., 58 A. H. Her brother Abdur Rahmán, one of the four who stood out against Yezid's inauguration, died the same year. There is a tradition that 'Ayesha was murdered by the direction of Mu'áwiya I, and the following particulars are recorded. 'Ayesha having resolutely and insultingly refused to engage her allegiance to Yezid, Mu'áwiya invited her to an entertainment, where he had prepared a very deep well or pit in that part of the chamber reserved for her reception, and had the mouth of it deceptively covered over with leaves and straw. A chair was then placed upon the fatal spot, and 'Ayesha, on being conducted to her seat, instantly sank into eternal night, and the mouth of the pit was immediately covered with stones and mortar. There is, however, no trustworthy authority in support of this story.

**'Ayn-uddin (Shaikh)**, شیخ عین الدین, of Bijápúr,

author of the "Mulhikát," and Kitáb-ul-Anwár containing a history of all the Muhammedan saints of India. He flourished in the time of Sultán Ala-uddin Hasan Bahmání.

**'Ayn-ul-Mulk (Hakim)**, حکیم عین الملک, a native of Shíráz, and a well educated and learned Musalmán, was an officer of rank in the time of the emperor Akbar. He was an elegant poet, and his poetical name was Wáfiá. He died in the 40th year of the emperor in 1594 A. D., 1003 A. H.

**'Ayn-ul-Mulk (Khwaja)**, خواجہ عین الملک, a distinguished nobleman in the court of Sultán Muhammad Shah Tughlaq and his successor Sultán Fíroz Sháh Bárak, kings of Dehlí. He is the author of several works, one of which is called "Tarsíl 'Ayn-ul-Mulk." He also appears to be the author of another work called "Fathá Náma," containing an account of the conquests of Sultán 'Alá-uddin Sikandar Sání, who reigned from 1296 to 1316 A. D.

**Aysh**, عیش, poetical name of Muhammad 'Askari who lived in the reign of the emperor Sháh 'Alam.

**Ayshi**, عیشی, a poet who is the author of a Masnawí called "Haft Akhtar," or the seven planets, which he wrote in 1675 A. D., 1086 A. H.

**Azad**, ازاد, the poetical name of Mír Ghulám Alí of Bil-garám. His father Sayyad Núh who died in 1752 A. D., 1165 A. H., was the son of the celebrated Mír Abdúl Jalil Bilgáramí. He was an excellent poet and is the author of several works in Persian, among which are

"Kashed 'Uzzá", "Sab-bat-ul-Mirján," "Khazána 'Amira," and "Tazkira Sarv 'Azúd." He died in the year 1786 A. D., 1200 A. H.

**Azad**, ازاد, the poetical name of Captain Alexander Hiderley, in the service of the Rájá of Alwar. He was a good poet and has left a small Diwán in Urdu. His father's name is Mr. James Hiderley and his brother Thomas Hiderley. He died on the 7th of July 1861, Zilhij 1277 A. H., at Alwar, aged 32 years.

**Azad Khan**, ازاد خان, governor of Kashmír of the Afghán tribe, succeeded his father Hájí Kárim Dád, a domestic officer of Ahmad Sháh Abdálí, and who was at the death of that prince advanced to the government of Kashmír by Taímír Sháh, as a reward for quelling the rebellion of Auñ Khán the former governor. Azad Khan was only 18 years of age (in 1783) when he was governor of Kashmír, but his acts of ferocity exceeded common belief.

'Azacri, عصاڑی, *vide* Uzári.

**Azel**, ازل, poetical name of Mirzá Muhammad Amín who died in 1728 A. D., 1141 A. H.

**Azd-uddin (Kazi)**, قاضی عاصد الدین, of Shiráz, author of several works, one of which is called the "Muwáki' 'Azdi," a celebrated work in Arabic on Jurisprudence. He flourished in the time of Sháh Abú Is-hák governor of Shiráz, to whom he dedicated the above work. He died A. D. 1355, 756 A. H.

**Azd-ud-daula**, عاصد الدولہ, a Sultán of the Boyites, succeeded his father Rukn-ud-daula in September, 976 A. D., Muhamarram, 366 A. H., to the government of Fars and Irák, as well as in the office of wazír or Amir-ul-Umrá to the khalif Al-Táya Billah of Baghdád, in the room of his cousin Izz-ud-daula the son of Maizz-ud-daula, whom he killed in battle in 978 A. D., 367 A. H. He built the mausoleum of 'Alí at Najaf Ashraf, embellished Baghdád and other places by magnificent public buildings, and died on Monday the 27th of March, 983 A. D., 8th Shawwal, 372 A. H., aged 47 lunar years. At his death the reigning khalif read the prayers at the funeral of this good and great man. His name is still fondly cherished in a country, over which he endeavoured during the reign of his father and his own, being a space of 34 years, to diffuse prosperity and joy. His power and possessions became from the moment of his death, a subject of contest between his brothers and nephews.

**Azim**, عظیم, the son of Mullá Káidi, and a nephew of Mullá Nazírí, was a Persian poet of Naishápúr. He flourished about the year 1663 A. D., 1074 A. H., and is the author of a Diwán, and a Masnavi called "Fauz Azim," *vide* Azim Naishápúrī.

**Azim Jah (Nawab)**, نواب عظیم جاہ, Siráj-ul-Umrá the son of Azim-ud-daula, Nawáb of the Karnatic, was installed by the British Government as Nawáb on the 3rd February, 1820. He died on the 12th November, 1825, aged 34 years.

**Azim Jah**, عظیم جاہ, Nawáb of Arkat, died 14th January, 1874, aged 74. He was the second son of Azim Ján, one of the Nawábs of the Karnatic, and the uncle of the late Nawáb Ghulám Muhammad Gháus Khán. He received a pension of 2500 rupees from the Government.

**Azim-ud-daula (Nawab)**, نواب عظیم الدولہ, of the Karnatic, was the son of Nawáb Amír-ul-Umrá, the brother of Umdat-ul-Umrá. On the death of Umdat-ul-Umrá, the English resolved to take the functions of government into their own hands, 'Alí Husain the next heir refused

to comply, consequently Ayím-nd-dáula the nephew of the deceased was placed on the masnad by the British Government on the 31st of August, 1801. He died on the 2nd August, 1819, A. D. His son 'Asím Ján was installed as Nawáb of the Karnatic on the 3rd February, 1820, A. D. In 1698, he allowed the Company to purchase the zamindarship of Sutánuti, Calcutta and Govind-pur.

**Azim-ul-Umra**, عظیم الامرا, minister of the Nizám of Hydarábád. He succeeded Rukn-ud-daula about the year 1794 A. D.

**Azim-ullah Khan**, عظیم اللہ خاں, says Mr. Sheppard in his Narrative of the Mutiny, was a charity boy, having been picked up, together with his mother, during the famine of 1837-38, when they were both in a dying state from starvation. The mother being a staunch heathen, she would not consent to her son being christened. He was adopted in the Kanpur Free School under Mr. Patan, School Master. After 10 years, he was raised to be a teacher. After some years he attached himself to the Nawáb, who sent him to England for the purpose of making a last appeal. Failing in his endeavours, he returned to India breathing revenge in his heart.

**Azimush Shan**, عظیم اشان, second son of the emperor Bahádúr Sháh of Dchlí. He was appointed by his grandfather, the emperor 'Alamgír, governor of Bengal; he made Patna the seat of his government and named it Azimábád. On the news of his grandfather's death, leaving his own son Farrukhsiar (afterwards emperor) to superintend the affairs of that country, he came to Agra, and was present in the battle which took place between his father and his uncle 'Azim Sháh in June 1707, A. D., 1119 A. H. He was slain in the battle which ensued after his father's death between Jahándár Sháh and his other brothers in the month of February 1712, O. S., Muhamarram 1124, A. H. His second son Muhammad Karim was taken prisoner after the battle, and murdered by order of Jahándár Sháh who ascended the throne.

**Aziz**, عزیز, whose proper name was Abdúl Azíz Khán, was a native of Dakhan. He is the author of a Diwán, also of a prose composition called "Gulshán Rang."

**Aziz Koka (Mirza)**, مورزا عزیز کوکہ, the foster-brother of the emperor Akbar, *vide* 'Azim Khán, the son of Khán 'Azim commonly called Anka Khán.

**Aziz-ullah Zahidi**, عزیز اللہ زادہ, author of a Masnavi which he composed in the year 1407 A. D., 810 A. H. He is commonly called Aziz.

**Azid le din-allah-bin-Yusaf-bin-Hafiz**, بن حافظ دین الدین بن یوسف, the eleventh and last khalif of Egypt of the Fatimite dynasty, succeeded his father Fáze-bi-nusr-alláh Is'á bin-Záfír in the year 1158 A. D., 553 A. H. But the state of affairs in Egypt was now tottering to its fall. The descendants of 'Alí from the death of Al-Musta'ali Billah A. D. 1101, had become puppets in the hands of their wazír or Amír-ul-Jayúsh (generalissimo), who wielded all the regal authority of the state: two Amírs, Dargam and Sháwar, had contested in arms this high dignity; and the latter, defeated and expelled from Egypt, sought refuge and aid from Núr-uddin styled Málík-ul-'Adil Núr-uddin Mahmúd, the celebrated ruler of Syria. The sovereign of Damascus eagerly embraced the opportunity of obtaining a footing in Egypt, and in 1163 A. D., 558 A. H., despatched a force under Asad-ud-dín Shirakoh (the brother of Aiyúb) and his nephew Sálah-uddín to reinstate Sháwar; whose rival called in the Christians of Palestine to his support: but ore Amauri (the brother and successor of Baldwin III) could

enter Egypt, Dargam had been overpowered and slain by Shirakoh, who replaced Sháwar in his former power. But Sháwar, faithless alike to friend and foe, now entered into arrangements with the Franks in order to elude the fulfilment of his engagements with Núr-uddín; and Shirakoh, after maintaining himself for some time in Belbeš against the joint forces of Jerusalem and Egypt, was compelled to enter into a convention with Amauri and evacuate the country. But he was soon recalled by Sháwar to deliver him from the vengeance of his new allies to whom he had proved as perfidious as to those of his own faith; Cairo was closely besieged by the Franks, and the Fatimito khalif 'Azid le-din-allah sent the hair of his women, the extreme symbol of Oriental distress, to implore the succour of Núr-uddín (1168 A. D.). Shirakoh again entered Egypt with an army, forced Amauri to retreat, and after beheading the double traitor Sháwar, installed himself in the twofold office of wazír to the Fátimite khalif, and lieutenant of Egypt in the name of Núr-uddín; but dying the same year, was succeeded in his dignities by his famous nephew Sáláh-uddín, who after the death of Núr-uddín in May, 1173 A. D., Shawwal, 569 A. H., became the sole master of Egypt and Syria. The khalif 'Azid died in 1171 A. D., 567 A. H., and the name of the Abbaside khalif Mu'tazí was substituted in the public prayers till the death of Núr-uddín.

**'Azim, اعظم**, poetical name of Siráj-ud-daula Muhammad Ghauš Khán, Nawáb of the Karnatic.

**'Azim, اعظم**, poetical name of Sayyad 'Azim 'Alí of Allahá-bád, author of a Diwán in Urdú, composed in 1855 A. D.

**'Azim Ali (Mir), میر اعظم علی**, of Agra, author of a Sikandar Náma in Urdú verse, translated from the one in Persian, in 1844 A. D.

**'Azim Humayun, اعظم همایون**, *vide* Adil Khán Fárúkí II.

**'Azim Humayun Shirwani, اعظم همایون شروانی**, a nobleman of the court of Sultán Sikandar Sháh Lódi. He was imprisoned by Sultán Ibráhím and died in prison.

**'Azim Khan, اعظم خان**, or Khán 'Azim, an officer of state in the time of Humáyún and Akbar, emperor of Délhi. He was commonly called Anka Khán, surnamed Shams-uddín Muhammad, was the father of Mirzá Aziz Kóka who also afterwards held the title of 'Azim Khán. He was a native of Ghazní, and formerly served under Prince Kámrán Mirzá. It is said that he saved the life of Humáyún, or had been of some service to him after his defeat by Sher Sháh at Kanauj; for which service he was handsomely rewarded by that emperor after his having recovered the kingdom. He accompanied the emperor to Persia, and as his wife Jíji Begam became the wet-nurse of Akbar, the emperor's son, he was consequently called Anka Khán. He was the first person that was honored with the rank of "Haft Hazári," or Seven Thousand, by Akbar. The office of Wakil Mutlák, which was taken away from Máham Anka, was also conferred on him; on which account, Adham Khán Kokaltásh, the son of Máham Anka, took offence, and assassinated Khán 'Azim on Monday the 18th of May, 1562 A. D., 12th Ramzan, 969 A. H., in a room adjoining to that occupied by the emperor. Adham Khán was immediately bound hand and foot, by order of the emperor, and thrown down headlong from a window of the court at Agra, where this circumstance had taken place, and crushed to death. The remains of Khán 'Azim were sent to Délhi, and buried in the vicinity of the Dargah of Nizám-uddín Auliá, where a mausoleum was erected over his grave by his son Mirzá Aziz Kóka which is still to be seen at Délhi. Máham Anka died with grief one month after the death of his son Adham Khán. The tomb of Adham Khán, who is also buried at Délhi, is called Bhúl Bhulián.

**'Azim Khan, اعظم خان**, the inhabitants of the town of Asingarh, which is near Jaumpur, say that the fortress and town of Asingarh was founded by a person who belonged to the family of the Rájs of that place, and who was forced by the emperor Jahángir to become a Muhammadan and received the title of Azim Khán.

**'Azim Khan, اعظم خان**, commonly called Mirzá Aziz Kóka or Kokaltásh, was the son of 'Azim Khán or Khán 'Azim. He was called Kóka or Kokaltásh on account of his being foster-brother and playmate of Akbar; for his mother whose name was Jíji Begam, was Akbar's wet-nurse. He was one of the best generals of the emperor, who, in the 16th year of his reign conferred on him the title of 'Azim Khán. He held the government of Gujurat for several years together, and being absent from the presence from a long period, was summoned to court by Akbar in 1592 A. D., 1001 A. H., but as that chief had always entertained the wish to proceed on a pilgrimage to Mecca, and his friends representing to him that the king was displeased with him, and merely sought an opportunity to imprison him, he placed his family and treasure on board a vessel, and on the 13th of March, 1594 O. S., 1st Rajab, 1002 A. H., set sail for Hjáz without leave or notice. In a short time, however, he found his situation irksome in that country, and returned to India, where he made his submission, and was restored at once to his former place in the emperor's favor and confidence. He died at Alumádábád Gujurat in the 19th year of the reign of Jahángir 1621 A. D., 1033 A. H. His remains were transported to Délhi and buried close to his father's mausoleum, where a splendid monument was erected over his tomb all of marble. It consists of 64 pillars, and is called by the people "Chaus-ti Khambh."

**'Azim Khan, اعظم خان**, title of Mír Muhammád Bákír, the brother of 'Asaf Khán Jáfár Beg. In the second year of the reign of the emperor Jahángir 1606 A. D., 1015 A. H., he was honored with the mansab of 1000 and title of Irádat Khán. In the first year of Sháh Jahán 1628 A. D., 1037 A. H., the rank of 2000 was conferred on him with the office of Wázírat Kull; in the third year of his reign he received the title of 'Azim Khán. He was appointed at different times governor of Bengal, Allahá-bád, Gujurat and latterly of Jaumpur, where he died in 1649 A. D., 1059 A. H., aged 76 lunar years, and was buried there. After his death the title of 'Azim Khán was conferred on his eldest son, who was slain in the battle which took place between Dárá Shikoh and his brother Alamgír in 1658 A. D., 1068 A. H., at Agra. His second son Mír Khalíl was honored with the title of Khán Zamán. During the government of this viceroy in Bonga 1631 A. D., the English obtained permission to trade with their ships in Bengal by the emperor Sháh Jahán, but were restricted to the port of Pípley where they established their factory.

**'Azim Khan Kóka, اعظم خان کوکا**, the title of Muzaffar Husain commonly known by the appellation of Fidái Khán, a title conferred on him by the emperor Sháh Juhán. His elder brother held the title of Khán Jahán Bahádúr Kokaltásh, and were both foster-brothers to the emperor Alamgír. Fidái Khán was honored with the title of 'Azim Khán by Alamgír about the year 1676 A. D., 1086 A. H., and appointed governor of Bengal in 1676 A. D., 1087 A. H., which situation he held for a whole year and died on his way to Behar on the 21st April, 1678 O. S., 9th Rabi I, 1089 A. H.

**'Azim Khan, اعظم خان**, ex-amír and a brother of Sher Ali Khán, Amír of Kabul, died at Sháh Rúd on the 6th of October, 1869.

**'Azim Naishapuri, اعظم نیشاپوری**, author of a Diwán found in the Library of Tipú Sultán.

**'Azam Shah.**, اعظم شاہ, the third son of the emperor Ahmed Shah, was born on the 11th July, 1653 O. S., 25th Shaban, 1063 A. H. After his father's death (his eldest brother Bahadur Shah being then at Kâbul) he was imprisoned in the garden of Shahzâdeh of Ahmadâbâd in the Dehkan on the 4th March, 1707 O. S., 10th Zil-hijâ 1118 A. H., but was soon after set free, together with his two sons Bedîr Bakht and Wâlijâh, in a battle fought against his eldest brother at Jajowar between Agra and Dholpur. This circumstance took place on Sunday the 8th of June, 1707 O. S., 18th Râbi' I, 1119 A. H., three lunar months and eighteen days after his father's death. His mother's name was Bâno Begum, the daughter of Shahzâdeh Khân II. He was buried in the mausoleum of Humâyûn at Dâhli. His two youngest sons who survived him were 'Ali Tabar and Isâdar Dil.

**'Azmat-ullah.**, عظمت‌الله, (or Uzmat-ullah) Shâh, author of the 'Mâhar ul-Astar,' being a long dissertation on the nature of the divinity, the soul, and other abstruse subjects in Sufism.

**'Azra.**, ازرا, name of the celebrated mistress of Wânik

**Azraki.**, حکیم ارژکی, commonly called Hâkim Arzaki, or Azraki, was a physician and poet. He was a native of Merv and flourished in the reign of Tughlîkâdîn Shâh, king of Persia in whose name he wrote several books. Azraki died in 1181 A. D., 560 A. H. His Diwan contains nearly 2,000 verses. He is also said to be the author of a work called 'Kitâb Siâllâd.' His proper name is Alâl Mâlik Alâl Bîki Zim-ud-din, son of Imâdul Wârik. He introduced himself into the society and confidence of the Shâh, and Tughlîkâdîn Shah I, the first of whose government was Nushapur, by the composition of a manuscript book which he called 'Alfi Shâfi' illustrated with pictures. This book appears to have been one of the Kok Shâfiyat. He is called Azraki in the Journal of the Asiatic Society of Bengal for 1813, Vol. XIII. Part II. p. 520 and stated to be the author of a history of Merv of which ancient work several MSS. are in Europe, especially one at Cambridge which has been left there by Dr. Birchardt who in the preface to his travels in Asia, professes to have largely made use of it.

**Azur.**, ازر, the poetical name of Suif 'Ali Beg, author of the Tazkîra called "Atashikada Azur." He was engaged in the compilation of this work in 1765 A. D., 1179 A. H., and was alive in 1782 A. D., 1196 A. H. He never came to India.

**Azuri Razi.**, رازی اوزری, a native of Roi in Persia, was a celebrated poet who lived at the court of Sultan Mahmud of Ghizîm. On one occasion he received a present of 14,000 dinhams from the Sultan for a short poem.

**Azuri (Shaikh).**, شیخ اوزری, Isfaraoni, whose original name was Jalâl-uddin Hamza, was a pious Musalmân and an excellent poet. He came to Dâhli from Persia in the reign of Sultan Ahmad Shah Wali Bihmanî, 1432 A. D., 835 A. H., and returned again to Khurasân, his native country, where he died in the year 1462 A. D., 866 A. H., aged 82 lunar years. He is the author of several works, among which are "Jawâhîr-ul-Astâr," "Tughlîqâdîn Humâyûn," and "Sanârat Frûta," which consists of four books, viz. "Almakri Tâma," "Ajâeb-ud-dunâ," "Ajâeb-ul-'Alâ," and "Sa'i-us-Sâfa." He also left a Diwan of 30,000 verses. He adopted the poetical name of 'Azuri, because he was born in the Persian month of Azur. His tomb is at Isfaraen, and was at the time of Daulat Shâh so sacred, that convicts found an asylum there from the hands of justice. He is also the author of another poetical work called "Bâhman Nâma." Vede Ali Hamza.

**'Az-uddin Abdul Aziz.**, اعظم الدین عبدالعزیز, vnde  
'Az-uddin.

## B.

**Baba.**, بابا, a Turkish impostor, who announced himself in 1260 A. D., as the messenger of God, and collected a number of adherents, at whose head he laid waste Anatolia. He was at last overpowered and his sect dispersed; vnde Babak.

**Baba Afzal Kashi.**, ابا افضل کاشی, an author

**Baba Fighani.**, بابا فیغانی, a poet of Persia who served under Sultan Yâkub the son of Uzzan Hasan, and died in the year 1119 A. D., 925 A. H., at Khurasân. He has left a Diwan containing 6,000 verses.

**Baba Kaighusiz.**, بابا گایوسیز (Father without Anxiety) a Jewish who flourished in the reign of Murâd III, and was author of the 'Abdullah Nâma.'

**Baba Lal Guru.**, بابا لال گور, a Hindú of the tribe of khattris, who was a Hindi poet and flourished in the time of Jâhangir. He was an inhabitant of Mâlwa.

**Baba 'Isa.**, بابا عیسیٰ or 'Ist Langoteshband. His tomb is in Lutîm in Sindh. The inscription gives the year 1514 A. D., 920 A. H.

**Babak.**, بابک, the father of Ardsher Bâbâkân, which see.

**Babak.**, بابک, an impostor, who first appeared in 816 A. D., 201 A. H., when he began to take upon him the title of a prophet. What his particular doctrine was, is now unknown but his religion is said to have differed from all others then known in Asia. He gained a great number of proselytes in Azerbaijan and Persian Irâk, where he soon grew powerful enough to wage war with the khalif Al-Atâmân whose troops he often beat, so that he was become extremely formidable in the beginning of the khalifâ Al-Mu'tâsin's reign. The general sent by the khalif to reduce him, was Hâdîl-ibn Kâüs, surnamed Afshin, a Turk by birth. By him Bâbak was defeated with prodigious slaughter, no fewer than 60,000 men being killed in the first engagement. The next year 833 A. D., 220 A. H., he received a still greater overthrow losing 100,000 men either killed or taken prisoners. By this defeat he was obliged to retire into the Gordian mountains, where he fortified himself in such a manner, that Afshin found it impossible to reduce him till the year 837 A. D., 222 A. H., when he was forced to surrender to Afshin upon that general's promising him pardon. But Afshin no sooner had him in his power, than he first caused his hands and feet, and afterwards his head to be cut off. Bâbak had supported himself against the power of the khalif for upwards of 20 years, during which time he had cruelly massacred 20,000 people, it being his custom to spare neither man, woman, nor child of the Muhammedans or their allies.

**Baba Ratan.**, ابو رضاء باترانت, surnamed Abû Razâ, a pious Musalmân, who is said, by Daulat Shâh, to be one of the disciples of Jesus Christ, and that he lived to an advanced age of 1400 years, and died about the beginning of the 13th century of the Christian era.

**Babar Shah.**, ظہیر الدین محمد بن نور شاہ, surnamed Zahîr-ud-dîn Muhammad, the ancestor of the Mughal emperors of Dâhli, was the sixth in descent from Amir Timur (Tameïl). His father 'Umai Shaikh Mirzâ, was the son of Abû Sa'id Mirzâ, the son of Muhammad Mirzâ, the son of Mirânsâh, the son of Amir Timur. His mother's name was Kutâgh Nigâr, Khânâm, daugh-

ter of Yúmás Khán, king of Mughálístán and sister to Mahmúd Khán, a descendant of the famous Changers or Jenghiz Khán. He was born on the 15th February 1483, 6th Muhamarram, 888 A. H., and succeeded his father in the government of Farghána, the capital of which is Andján, in June 1494, Ramażán, 899 A. H. During eleven years he fought several battles with the Tartar and Uzbak princes, but was at last obliged to leave his country and fly towards Kábul, which place he conquered, without opposition, together with Kandahár and Badakhshán. He reigned for 22 years over those countries before his conquest of India. He then proceeded to Hindústán, slew Ibrahim Husain Lodí, the Pathán king of Dehlí, in a battle at Pánipat on Friday the 20th of April 1526, A. D., 7th Rajab, 932 A. H., and became the founder of the Mughal dynasty of India which ended in 1857. Babar wrote his own life in the Turkish language, called "Tázak Bábarí" with such elegance and truth, that the performance is universally admired. It was translated in the reign of his grandson Akbar, by Abdúl Rahím Khán, Khánkhánán into Persian, and recently into English from the Jaghatai Turk, by J. Leyden, Esq., and Wm. Erskine, Esq. This monarch ascended the throne in his 12th year and reigned 38 years, viz.: at Andján 11 years, at Kábul 22, and nearly 5 years in India, and died in Agra on Monday the 26th of December, 1530 A. D., 6th Jamád I, 937 A. H. He was at first buried in a garden on the left bank of the Jamna, then called the Núr Afshán, and now Rámágh, from which place his remains were transported after six months to Kábul, where a splendid mausoleum was built on his tomb by his great-great-grandson, the emperor Sháh Jahán in 1646 A. D. His tomb on a hill near the city, surrounded by large beds of flowers, commands a noble prospect. The chronogram of the year of his death was found to consist in the words "Bahisht-rozibád," or "May heaven be his lot." After his death, he received the title of "Firdaus-Mákán." He was succeeded on the throne of Dehlí by his eldest son, the emperor Humayún. His other three sons were Mirzá Kámrán, Mirzá 'Askari, and Mirzá Handál. Firishtá says, that Ilábar, who was much addicted to women and wine, on occasions when he was inclined to make merry, used to fill a reservoir in a garden in the neighbourhood of Kábul, with some wine, over which was inscribed a verse to this purpose—

Give me but wine and blooming maids,  
All other joys I freely spurn :  
Enjoy them, Bábar, while you may—  
For youth once past, will no'rt return.

**Babar (Sultan)**, سلطان بابر, surnamed Abúl Kásim, was the son of Mirzá Baisanghar and grandson of Sháhrukh Mirzá. After the death of Mirzá Ulagh Beg and his son 'Abdúl Latif, he succeeded in January 1452, A. D., Zil-hija 855 A. H., in murdering his own brother Sultán Muhammad and establishing himself in the government of Khurásán and the neighbouring countries. A few months before his death, the comet of 1456 A. D., 860 A. H., made its appearance and alarmed the inhabitants of Khurásán. He died at Mashhad on Tuesday the 22nd of March 1457, 25th Rabí II, 861 A. H. After his death Khurásán was taken possession of by Mirzá Abu Sa'íd, the grandfather of the emperor Bábar Sháh of Dehlí.

**Baba Soudai**, *vide* Soudái (Bábá).

**Babawia**, بابویہ, or Bin Bábawia, father of Ibn Bábawia, *vide* Abú'l Hasan Alí Bin-al-Husain at Kumari.

**Badakhshi**, بدکشی, a Persian poet who was a native of the province of Badakhshán. He flourished in the reign of the Khalif Al-Muktaffí, about the year 905 A. D., 294 A. H. His Díwán or collection of poems is written upon the fortunes of the great men of the court; and he says

that the varied scene in human affairs ought not to create surprise as we see that life is measured by an hour, and that an hour is always above and the other below in alternate succession.

**Badakhshi (Maulana)**, مولانا بدکشی سمرقندی, of Samarkand, flourished in the reign of Ulagh Beg Mirzá, the son of Sháhrukh Mirzá, and is the author of a Díwán.

**Badan Singh Jat**, بدان سنگ جات, the son of Cháráman Ját, a rājá of Bharatpur and the founder of the fort at Dig. He was living at the time of Nádir Sháh's invasion of India in 1739 A. D., 1152 A. H. After his death his son Súrmal Ját succeeded him, *vide* Cháráman Ját.

**Badaoni**, بداؤنی, *vide* Abdúl Kadír of Badaon.

**Badi-uddin**, بادی عدین, *vide* Sháh Madár.

**Badi-uddin (Shaikh)**, شیخ بادی عدین, of Saháranpúr, was a disciple of Shaikh Ahmad Sarhindí. He died in the year 1632 A. D., 1042 A. H., and lies buried in the yard of the masjid erected by him at Saháranpúr.

**Badi'-uzzaman Mirza**, میرزا بدیع الزمان, was the eldest son of Sultán Husain Mirzá, after whose death in 1606 A. D., 912 A. H., he reigned conjointly with his younger brother, Muzaffar Husain Mirzá, over Khurásán. He was subsequently compelled by the victorious Uzbaks, and the usurpation of his brother, to take refuge in 'Irák ; and in the year 1514 A. D., 920 A. H., went to the court of the Ottoman Sultán Salím I, where, after a few months' residence, he died of the plague. He was the last of the race of Taimúr who reigned in Persia. In a work called "Ship of the Time," a Persian Anthology, there are to be found some verses of the royal poet's composition. The following is a translation of a few lines :

Since not for me thy cheek of roses shines,  
My bosom like the fading tulip pines ;  
Who in his burning heart conceals its flame,  
And mine, in absence, perishes the same.  
Pour wine—and let me as I drink suppose.  
I see the colours of that blushing rose ;  
Pour wine—and let it borrow every hue  
Born in the tulip's petals wet with dew ;  
Till I believe thou may'st e'en yet be mine—  
And let me never wake, nor that sweet dream resign.

**Badr**, بدر, poetical title of Gangá Parshád, a Hindú.

**Badr Chachi**, بدر چاچی, surnamed Fakhr-uz-zamán, a celebrated poet of Chách (the ancient name of Táshkand) who flourished in the reign of Sultán Muhammad Tughlák Sháh, king of Dehlí, and died some time after the year 1344 A. D., 745 A. H.

**Badr Muhammad**, بدر محمد دھلوی, of Dehlí, author of the Persian Dictionary called "Adáb-ul-Fuzalá," dedicated to Kadr Khán bin Diláwar Khán, written in 1419 A. D., 822 A. H.

**Badr Shirwani (Maulana)**, بدر شیروانی, a Musalmán scholar and poet who was contemporary with Káfi who died in 1435 A. D.

**Badr (Pir)**, *vide* Pir Badar.

**Badr-uddin Aintabi**, بدر الدین اینتابی, an historian who relates that the Káfi Ibn-al-Maghíl who died in 1231 A. D., 628 A. H., bequeathed a part of his vast collection of books to the library of the college founded in Cairo by Málík 'Ashraf Borsabai.

**Badr-uddin (Balbaki)**, بدر الدین بعلبکی, a Syriac physician, who wrote a book called "Musarráh-al-Nafá." He lived in the 7th century of the Hijrah.

**Badr-uddin, Isma'il-al-Tabrizi,** اسماعيل التبرزى, بدرالدين, an Arabian author, surnamed Básil.

**Badr-uddin Jajurmi,** بدرالدين جاجورمى, an author who died in 1237 A. D., 686 A. H., in which year also died Majd-uddin Hamkar. He was a cotemporary of Shams-uddin Muhammad Shihab-Udwah, and of Sa'di.

**Badr-uddin Lughat**, بدرالدين لغات, ruler of Mawali who was living in the reign of Khâzâ'î Khân the Tartar in 1258 A. D., and died in his 90th year.

**Badr-uddin Mahmud,** بدرالدين محمود, known by the name of Ibn-al-Kâfi Simâwana, is the author of the Jâma'-al-Fuslîn, "a collection of decisions on mercantile matters." He died 1420 A. D., 823 A. H.

**Badr-uddin Mahmud Bin Ahmad-al-'Aini,** بدرالدين محمود بن احمد الائنى, author of a commentary on the "Kanz-ul-Dakâ'ek," called "Râms-ul-Hâkâ'ek." He died in 1451 A. D., 855 A. H. He is also the author of a collection of decisions entitled the "Masâ'il-al-Badrâ."

**Badr-uddin Muhammad Bin Abdur Rahman-al-Dairi,** بدرالدين محمد بن عبد الرحمن الدبرى, author of a commentary on the "Kanz-ul-Dakâ'ek," entitled "Matlah-ul-Fâ'ek," which is much esteemed in India.

**Badr-uddin Shashi Shirwani,** بدرالدين شاشي شيروانى, died in 751 or 854 A. H.

**Badr-uddin Sufi,** بدرالدين صوفي, author of the "Bahr-ul-Hayât," "the sea of life," containing many good rules for moral conduct.

**Badr-uddin, بدر الدين**, of Sarhind, author of a Persian work called Ilâzâ'il-ul-Kuds containing the miracles performed by Ahmad Sarhundi.

**Badshah Bano Begam,** بادشاہ بانو بیگم, one of the wives of the emperor Jahângîr. She died in 1620 A. D., 1029 A. H.

**Baghdad Khatun,** بنداد خاتون, a daughter of Amir Chobân or Joyan who governed the empire of the Tartars in the reign of Sultân Abû Sa'id, the son of Aljâitû. Her father refusing to give her in marriage to that prince, because she had been betrothed to Shaika Hasan Jalâ'îr, was the occasion of the Amir's disgrace and death. Hasan who had married her, afterwards repudiated her, and gave her into the hands of Abû Sa'id. The prince publicly married her, and for some time was entirely governed by her; but being at last disturbed, and dying a short time after in 1335 A. D., 736 A. H., she was suspected to have poisoned him, and Bâidû Khân, the successor of Abû Sa'id, put her to death.

**Badr-un-nisa Begam,** بدر النساء بیگم, the daughter of 'Alamgir died in March 1670 A. D., Zi-ka'da 1080 A. H.

**Badshah Begam,** بادشاہ بیگم, wife of the emperor Jahângîr, died in the year 1029 A. H.

**Baghuri,** بفوي, or Baghshú'i, surname of Muhammad bin Is-hâk, an Arabian author who wrote on moral subjects, died in the year 1280 A. D., 679 A. H.

**Baghwi,** بفرى, vid Abû Muhammad Farâ'i-ibn-Masa'ûd al-Baghwi.

**Bahadur Ali Hussaini (Mir),** میربادار علی حسینی, chief Munshi of the college of Fort William, author of the Akhlâk Hindî, or Indian Ethics, translated from a

Persian version, also of the "Nasir Benasîr," a prose translation of the enchanting Fairy Tale entitled "Sehrul-Bayân" commonly called "Mîr Hasan's Masnawi." This latter work was written by the request of Dr. Gilchrist in 1802 A. D., 1217 A. H., and published at Calcutta in 1803.

**Bahadur Khan Faruki,** بادار خان فاروقى, succeeded his father Râzî Ali Khân in the government of Chindash in 1595 A. D., 1004 A. H. When the emperor Akbar a few years afterwards arrived at Mândî, with his avowed intention of invading the Dakhan, Bahâdur Khân instead of adopting the policy of his father in relying on the honor of Akbar, and going with an army to co-operate with him, shut himself up in the fort of Asir, and commenced preparations to withstand a siege. When Akbar heard of these proceedings, he sent orders to the Khânkâhnâ 'Abdur Rahîm Khân, and the prince Dâniâl Mirâz to continue the siege of Ahmadnagar, while he himself marched to the south and occupied Burhânpûr, leaving one of his generals to besiege Asir. The blockade of this fortress continued for a length of time, till it surrendered, and Bahâdur Khân, the last of the Kâfirî dynasty humbled himself before the throne of Akbar in the year 1599 A. D., 1008 A. H., while the impregnable fortress of Asir with ten years' provisions and countless treasures fell into the hands of the conqueror.

**Bahadur Khan Rohila,** بهادرخان روہیلہ, son of Dariâ Khân, was an amir of high rank in the reign of the emperor Shah Jahân. He accompanied prince Aurangzib to Kandahâr, and died there during the siege, on the 19th of July 1649 A. D., 1059 A. H.

**Bahadur Nizam Shah,** بهادر نظام شاہ, the last of the Nizâm Shâhî kings of Ahmadnagar in the Dakhan. On the death of his father Ibrâhîm, Nizâm Shah, which took place in August 1595 A. D., Zil-hijja 1003 A. H., several factions arose in Ahmadnagar, each setting up a nominal sovereign. Mián Manjú, who possessed the city, and acknowledged the title of Bahâdur Nizâm Shah, then an infant, being besieged by his competitors, invited Sultân Murâd, son of the emperor Akbar, then governor of Gujrât, to his assistance, for which he offered to become tributary to the Mughal power. Sultân Murâd embraced the proposal, and arrived before Ahmadnagar with a considerable army. Mián Manjú by this time, having overcome his rivals, repented of his offers, and prepared to oppose the prince. Having committed the city to the charge of Nasîr Khân his deputy, and the care of Chând Bibî, great aunt to Sultân Bahâdur, he departed to raise levies, and implore the assistance of Kutb Shâh of Gôlkanda and 'Adil Shâh of Bijâpûr. Sultân Murâd besieged Ahmadnagar, on the 16th of December 1595 O. S., 23rd Rabi II, 1004 A. H., which was gallantly defended. Breaches were made, but were immediately repaired by the heroic conduct of Chând Bibî, who covering herself with a veil, headed the troops. At length in the month of March 1596, Itâjab, 1004 A. H., supplies growing scarce in the camp, and the allies of Bijâpûr and Gôlkanda approaching, Sultân Murâd thought proper to accept of some offers of tribute from Chând Bibî, and raise the siege. Some money was paid, and the districts in Borar belonging to the Nizâm Shâhî government were ceded to the Mughals. In the year 1600 A. D., beginning of 1009 A. H., Ahmadnagar was taken by the Mughals, and Bahâdur Shâh with all the children of both sexes of the royal family were taken prisoners and sent to perpetual confinement in the fortress of Gwâliar.

**Bahadur Singh Kuchwaha,** بهادر سنگھ کچووا, brother to Sakat Singh, died of hard-drinking in the year 1621 A. D., 1030 A. H.

**Bahadur Shah,** بهادر شاہ افغان, an Afghân, succeeded his father Mahmûd Khân as governor of Bengal in the

time of Salim Sháh, and became independent and reigned five years. He was deposed in 1649 A. D., 966 A. H. and succeeded by another of the nobles of Salim Sháh named Sulaimán Kirání.

### Bahadur Shah, بهادر شاہ بن مظفر شاہ گجراتی

second son of Musaffar Sháh II, of Gujrát. At the time of his father's death, he was absent at Jaunpur, but when Mahmúd Sháh his younger brother ascended the throne of Gujrát, after the murder of his eldest brother Sikandar Sháh, Bahádúr returned from thence, and having deprived Mahmúd of his kingdom, ascended the throne on the 20th of August 1526, A. D., 915 Zí-Ka'da 922 A. H. He conquered Málwá on the 26th February 1531, 9th Shabán, 937 A. H., and the king of that place, Sultán Mahmúd II, who was taken prisoner and sent to Champanár, was put to death on the road. In the year 1536 A. D., 912 A. H. Málwá was taken by the emperor Humayún, and Bahádúr being defeated was obliged to fly towards Cambay, where, on his arrival, he heard that a fleet, in which there were between 4 or 5,000 Europeans, had arrived off the island of Diu. He immediately repaired thither with a reinforcement of troops, and on his arrival there, he ordered his barge and went to visit the admiral, with the intention of killing him; but perceiving that he was betrayed, he arose, and was attacked on all sides by the Portuguese, when a soldier struck him over the head with a sword and threw him into the water, where he was drowned. This event took place on the 14th of February 1537, 3rd Ramazán, 943 A. H., and has been commemorated in two Persian chronograms, comprising the numerals which form the date of the year when it occurred. Their meaning is this: "The Europeans were the slayers of Bahádúr," and "The king of the land became a martyr at Sea." Bahádúr Sháh was 20 years of age when he ascended the throne, reigned 11 lunar years, and was slain at the age of 31. After his death his nephew Mirán Muhammad Sháh was raised to the throne of Gujrát.

### Cabdul-din Shah, عالم بهادر شاہ، قطب الدین شاہ

Bahadur Shah I, surnamed Kuthá-uddín Sháh 'Alum, formerly called prince Mu'a'zim, was the second son of the emperor 'Alamgír I, born at Burhánpur in the Dakhan on the 4th of October 1643 O. S., 30th Rajab, 1053 A. H. At the time of his father's death, which took place at Ahmadábád, on the 21st February 1707 O. S., 28th Zí-Ka'da 1118 A. H., he being then at Kábul, his younger brother, prince 'Azím, was proclaimed sovereign of all India in perfect disregard of the late emperor's will. Prince Mu'a'zim, with better reason, assumed the crown at Kábul with the title of Bahádúr Sháh; and both brothers prepared to assert their pretensions by force of arms. They assembled very large armies, and met at length at Dhaulpur not far to the south of Agra. A bloody battle ensued on Sunday the 8th June 1707, O. S., 18th Rabi' I, 1119 A. H., in which prince 'Azím and his two grown-up sons Bedár Bakht and Wálajáh, were killed. Bahádúr Sháh reigned nearly five lunar years and died at Láhor on Monday the 18th of February 1712, O. S., 21st Muharram, 1124 A. H., in the 71st lunar year of his age. He was buried in the environs of Dehlí, near the tomb of Khwája Kutb-uddín, where he had built during his life a mosque entirely of white marble named Motí Masjid. His tomb is also built of the same stone. He received the title of "Khuld Manzil," i. e., "May his mansion be in paradise," after his death. He left four sons, viz., Ma'iz-uddín Jahándár Sháh, Azím-ush-Shán, Rafí-ush-Shán, and Jahán Sháh, among whom a battle ensued, wherein the three latter brothers were killed, and Jahándár Sháh ascended the throne.

Bahadur Shah II, ابو مظفر سراج الدین محمد بهادر شاہ، the present and last king of Dehlí whose title in full is Abú'l Muzaffar Siráj-uddín Muhammad Bahádúr Sháh, a lineal descendant from Amir Taimur; is the son of Akbar Sháh II, on whose death he succeeded him on the

28th September 1837, 28th Jumádá II, 1255 A. H. He was born on Tuesday the 24th of October 1774, 28th Shabán, 1189 A. H.; and Abú'l Muzaffar is the chronogram of his birth. His mother's name was Lat Bé. A stipend or pension of one lakh of rupees monthly was allowed him by the British Government. He is an excellent Persian scholar and an elegant Urdu poet, and Zafar is his poetical name. His Diwán or Book of Odes was printed some years ago at Dehlí. He is supposed to be the principal instigator of the mutiny of the native troops throughout India in 1857, and is now deposed and tried, but his life has been guaranteed. In October 1868 he was sent down to Calcutta, from which place he embarked on board H. M. Ship "Megara" on Saturday the 4th December 1868, for Rangoon, accompanied by two of his wives, a son and a grandson, and thus ended the royal race of Thínáw in India. His sons Mirzá Mughal and Mirzá Khwaja Sultán, and a grandson named Mirzá 'Abú Bakr, who were known to have taken prominent part in the atrocities attending the insurrection, were captured on the 22nd September 1857 at the tomb of Hunayún, and shot on the spot. During the mutiny in 1857, Bahádúr Shah had struck a new coin with the following inscription:—

بزرگ سکه نصرت طرازی،  
سراج الدین بهادر شاه غازی.

Bahadur Singh (Rao), ride Ráo Bahádúr Singh.

Bahai, بهائی, *vide* Bahá-uddín 'Amili.

Bahar, بهار, poetical name of Tek Chand, which see.

Baha-uddín, بهاء الدین, a learned Arabian, known as a favorite of Sultán Sáláh-uddín (Saladdin) and the historian of that prince's life. He flourished about the year 1190 A. D., 586 A. H. An edition of his work appeared at Leyden in 1755.

Bahar Bano, بهار بانو, Daulat-un-Nisa, and Begam Sultán, daughters of the emperor Jahángír. All of them died in their childhood.

Bahar Bano, بهار بانو, daughter of the emperor Jahángír, married to Prince Tahmuras, the son of Prince Dániil in their childhood.

Bahar Bano Begam, بهار بانو بیگم, another daughter of Jahángír, was married to Tahmúr a son of prince Dániil.

Baha-uddín, بهاء الدین بن شمس الدین, the son of Sham-uddín, the son of Fakhr-uddín. His father was the first king of the second branch of the Sultáns of Ghór. Bahá-uddín was the second king, and is said to have reigned 14 years. Imám Fakhr-uddín Rázi who flourished in his time and died in 1210 A. D., 606 A. H., dedicated the work called "Risála Haiyat," or book of geometry to him. After the death of Baha-uddín, his son Jalál-uddín succeeded him. He was slain by Sultán Muhammad of Khvárizm, and appears to have been the last of this branch.

Bahadur Singh, بهادر سنگھ, the only surviving son of Rájá Mán Singh Kachwaha.

Baha-uddín, بهاء الدین حاکم اصفهان, governor of Isfahán, and author of the "Muntakhab-ul-Akhbár," an abridged history of the patriarchs and prophets, also of Muhammad and his descendants, with a good description of the cities of Mecca and Madina. He flourished about the year 1271 A. D., 670 A. H.

Baha-uddín 'Amili (Shaikh), شیخ بهاء الدین عاملی, a native of 'Amul in Persia, and son of Shaikh Husain. His poetical name is Bahá. He is the author of several works, one of which is a Maṣnawí or poem called "Nán-wa-Halwá," Bread and Pudding. He flourished in the time of Sháh 'Abbás the Great, king of Persia; died at Isfahán on Tuesday the 21st of August 1621, O. S., 12th

**Shawwâl**, 1030 A. H., and was buried, agreeably to his request, at Mashhad. Ismâ'îl-uddaulâ Abû 'Talîb, the prime minister of Shâh 'Abbâs, found the chronogram of the year of his death in the words "Shaikh Bahâ-uddin Wâ'i." Besides the above-mentioned Masnawî and many Arabic works, he has left a Dîwân and a Kashkâl, or Adversaria.

### بَشِّيْخُ بَهٰ الدِّينِ مُحَمَّد جَلِيل،

Jâdîl or Jalîl (Shaikh) of 'Amîl. This person is mentioned by H. M. Elliot, Esq., in his "Historians of India," and appears to be the same with the preceding. He was a Persian mathematician, says he, and lived in the reign of Shâh 'Abbâs the Great. He was celebrated among his countrymen for a supposed peculiar power which he possessed over the magi and writers of talismans, and was one of the most pious devotees of his time. His works on various subjects are much read in Persia, particularly one entitled "Kashkâl" or the Beggar's Wallet, being an universal miscellany of literature. The "Jâ'ima' ul-Abbâs," a concise and comprehensive treatise on Shia law in twenty books, is generally considered as the work of Bahâ-uddin Muhammad 'Amîl, but that lawyer only lived to complete the first five books, dedicating his work to Shâh 'Abbâs. The remaining fifteen books were subsequently added by Nizam Bin-Husayn-al-Sawâr.

### الدِّين نَقْشِنَد (Khwaaja),

خواجہ نقشبند، a famous learned Muslim who died on Monday the 1st of March 1389 A. D., 2nd Rab' I, 791 A. H., and was buried at Bukhâra.

### بَهٰ الدِّينِ نقْشِنَد (Shaikh),

نقشبند شیخ, a celebrated saint and the founder of an Order of Sufis, distinguished by the title of Nakshbandî. He is the author of the "Haâjat Nâma," an esteemed moral poem. He died at Harrat in Persia 1453 A. D., 807 A. H. He appears also to be the author of a work on Sufism called "Dâdil-ul-'Ashâ'în."

### Baha-uddin Sam, son of Ghayâs-uddin

Mahmûd, king of Ghôr and Ghaznî. He succeeded his father in 1210 A. D., 607 A. H., at the age of fourteen years, but was after three months defeated by Ali-uddin Atsîz, son of Jâhân Sôz, who reigned four years in Ghôr and Ghaznî, and fell in battle against Taj-uddin Elduz in 1214 A. D. Bahâ-uddin Sâm was, after his defeat, taken captive by the governor of Harrat, and sent to Khwârizm Shâh, who at the time of the invasion of Chingiz Khân, threw him along with his brother into a river where both were drowned.

### Baha-uddin Shirazi, بَهٰ الدِّين شِيرازِي,

a celebrated Kâzî of Shirâz, who died in the year 1380 A. D., 782 A. H.

### Mowlâna Baha-uddin Wald (Maulana),

a native of Balkh and the father of the celebrated Jalâl-uddin Maulâwi Rûmî. He flourished and enjoyed distinguished honors in the time of Sultan Muhammad, surnamed Kutb-uddin of Khwârizm. He was an enthusiastic follower of the doctrine of the Sufis, and became so celebrated as a preacher and expounder, that people flocked from all parts of Persia to hear him discourse. In the latter part of his life, he left his native country and went and dwelt at Konia (Iconium) in Asiatic Turkey, where he died about the year 1230 or 1233 A. D., 628 or 631 A. H., and his son succeeded him as the head of the sect.

### Baha-uddin Zikaria (Shaikh),

a Muhammadan saint of Multân, was the son of Kuth-uddin Muhammad, the son of Kamâl-uddin Kuroshî. He was born at Kotkâpor in Multân in 1170 A. D., 565 A. H. After his studies he journeyed to Baghdâd and became a disciple of Shaikh Shahâb-uddin Suharwardî. He after-

wards returned to Multân where he became intimate with Farîd-uddin Shakarganj. He died at Multân on the 7th November, 1266 A. D., 7th Safar, 669 A. H., aged 100 lunar years, and is still considered one of the most revered saints of India. He left enormous wealth to his heirs. His son Shaikh Sadr-uddin died at Multân in 1309 A. D., 709 A. H.

**Baha-uddin**, بَهٰ الدِّين, (Badî'-uddîn or Bogo-noddîn) a Muhammadan saint whose tomb is in the neighbourhood of Bukhâra, called Mazâri Bogo-noddîn. During the invasion of the Russians at that place, it is said, that a book, written in verse in the Persian language, was found in the tomb of this saint. It is said in this book that in the 82nd year of the Hijrah (1865 A. D.) the Christians will rush upon Tashkand like a river. In the 84th year (1867 A. D.) they will occupy Samarkand, and sweep it away like a prickly thorn. In the 88th year (1871 A. D.) the Christians will take Bokhâra, and convert it into a level like the steppe. In the year 90th but one (1872) the Khwârizmians will run out of their own accord to meet them like children.

**Bahishti**, بهشتی, poetical name of Sheikh Ramzân, the son of 'Abdul Muhsin, an author who died 1571 A. D., 979 A. H.

**Bahijat**, بَهْجَت, or Behjat, author of a Dîwân which contains chiefly Ghazals, and at the end a very silly Kascada in praise of the Europeans. He was living in Lakhnau in 1797 A. D., 1212 A. H.

**Bahlol**, بهلول, who lived during the reign of the Khalif Hârûn-al-hashid, was one of those people who pass amongst the Musalmâns either for saints or madmen. Although surnamed Al-Majnûn, or the Fool, he was possessed of a great deal of wit.

**Bahloli**, بهلولی, a poet whose Dîwân was found in the Library of Tipû Sultân.

**Bahlol Lodi (Sultan)**, سلطان بهلول لودی, a king of Delhi of the tribe of Afghâns called Lodi. His father Mâlik Kâlî was the son of Ibrâhim Khân or Mâlik Bahârân governor of Multân. In the year 1450 A. D., 854 A. H., Bahlol, during the absence at Badâ'on of Sultan Alâ-uddin, son of Muhammad Shâh, took possession of Delhi. He, however, gave place to the name of the Sultan for some time in the khutba; but when that prince promised to cede to him the empire, upon condition that he would permit him to live quietly in the possession of Badâ'on, Sultan Bahlol immediately threw the name of 'Alâ-uddin out of the khutba and caused himself to be crowned on the 18th of January, 1452 A. D., 25th Zil-hijja, 854 A. H. Bahlol reigned 38 lunar years, seven months and seven days, and died on the 1st of July, 1489 A. D., 2nd Sha'bân, 894 A. H. He is buried at Dehlî near the tomb of Nasir-uddin Mahmûd, surnamed Chirâgh Dehlî, a Musalmân saint, and was succeeded by his son Nizâm Khân, who assumed the title of Sikandar Shâh.

The following is a list of the kings of Delhi of the tribe of Lodi Afghâns.

Bahlol Lodi.

Sikandar Shâh, son of Bahlol.

Ibrâhim Husain, son of Sikandar who was the last of this race, and was defeated by Bâbar Shâh.

**Bahman**, بهمن, an ancient king of Persia, better known in history by his title of Ardisher Darâzdast, which see.

**Bahman Yar Khan**, بهمن یار خان, son of Shâista Khân and grandson of Asaf Khân, a nobleman of the court of the emperor Alamgîr.

**Bahu Begam**, بھو بیگم, the mother of Nawâb Asf-uddaulâ of Lakhnau. She died on the 28th December 1815.

**Bahram I.**, بارم, (Varanes of the Greeks), the fourth king of the Sasanian race, was the son of Hormuz (Hormidas) whom he succeeded to the Persian throne in the year 273 A. D. He was a mild and munificent prince, and much beloved by his subjects. The most remarkable act of his reign was, the execution of the celebrated Mâni (Mani) the founder of the sect of the Manicheans. *Vide Mâni.* Bahram reigned only three years and three months, after which he left the crown to his son Bahram II, about the year 276 A. D.

**Bahram II.**, بارم, (some authors term him the fourth of that name), was the son of Bahram I, whom he succeeded to the crown of Persia in 276 A. D. He reigned 17 years, and after his demise, was succeeded by his son Bahram III, about the year 293 A. D.

**Bahram III.**, بارم, succeeded his father Bahram II to the Persian throne about the year 293 A. D., reigned only four months, and was succeeded by his brother, Narsi, or Narses.

**Bahram IV.**, بارم, the twelfth king of Persia of the Sasanian race, succeeded his brother Shâhpûr (Sapores) about the year 390 A. D., and is distinguished from other princes of the same name, by his title of Kirmânsâh, which he received from having, during the reign of his brother, filled the station of ruler of the province of Kirmân : and he has perpetuated it by founding the city of Kirmânsâh. He reigned, according to some accounts, eleven years; and to others fifteen. He was killed by an arrow when endeavouring to quell a tumult in his army, and was succeeded by Yezdijard I, who is called Isdigerdes by the Greek authors.

**Bahram V.**, بارم, (or Varanes V.) the fourteenth king of Persia of the Sasanian dynasty, who is known, in Persian history, by the name of Bahram Gôr. He was the son of Yezdijard I, whom he succeeded to the throne of Persia in 420 A. D. The word Gôr signifies a wild ass: an animal to the chase of which this monarch was devoted; and it was in pursuit of one of these that he lost his life; having suddenly come upon a deep pool, into which his horse plunged, and neither the animal nor his royal rider were ever seen again. The first rhythmical composition in the Persian language is recorded to have been the production of Bahram and his mistress Dilârâm. Bahram visited India, was contemporary with Theodosius the emperor of Constantinople, and ruled Persia eighteen years. He died in 438 A. D., and was succeeded by his son Yezdijard II.

**Bahram**, بارم, an author who wrote the History of the Parsis of Bombay in 1599 A. D., entitled Kissai Şanján.

**Bahram Chobin**, بارم چوبن, or Jovián, a general of Hormuz III, king of Persia, whom he deposed; he reigned eight months about the year 590 A. D. *Vide Hormuz III.*

**Bahram Mirza**, بارم میرزا, son of Shâh Samâ'il Safawî. He was a good poet and died in the prime of youth in 1550 A. D., 957 A. H.

**Bahram Saqqa**, بارم سققا, a poet, was of Turkish extraction and belonged to the Bayât tribe. It is said that the prophet Khizr appeared to him, and a divine light filled him. He renounced the world and became a water-carrier. *Vide Ain Translation, Vol. I, p. 581.*

**Bahram Sarkhasi**, بارم سرخسی, a Prosodian of Sarakhs, a town between Naushápûr and Marv.

**Bahram Shah**, بارم شاہ, son of Sultân Masa'ûd III, ascended the throne of Ghaznî by the assistance of Sultân Sunjar his uncle, after his brother Arsâlân Shâh, who was

put to death in 1118 A. D., 512 A. H. Bahram Shâh after a prosperous reign of 35 lunar years was defeated in 1152 A. D., 647 A. H., by 'Alâ-uddin Hasan Ghôrî, and fled to Lâhor where he died the same year, and his son Khwâro Shâh succeeded him in the government of Lâhor. The poets Shaikh Sa'nâfi and Abû'l Majd-bin-'Adam-al-Ghaznavî flourished in the time of Bahram Shâh.

**Bahram Shah**, بارم شاہ, surnamed Ma'iz-uddin, was the son of Sultân Rukn-ul-dîn Firuz. He was raised to the throne of Dehlî after the murder of Sultânâ Razia the queen, on Monday the 21st of April, 1210 A. D. He reigned little more than two years, and was slain by the instigation of Mahzab-uddin wazîr, about the 15th of May, 1242 A. D., when Sultân 'Alâ-uddin Masa'ûd, another son of Sultân Altîmsh, was raised to the throne. Firishta says that Bahram was the son of Altîmsh and brother of Sultân Razia.

**Bahramand Khan**, بارم خان, son of Mirzâ Bahram, and one of the emperor 'Alamgîr's oldest nobility and his friend. After the death of Rukh-ullâh Khân, he was raised to the post of Mu Bakshi or chief paymaster by the emperor in 1692 A. D., 1103 A. H., and died in the Dâkhan on the 17th October, 1702 O. S., 5th Jumâda II, 1114 A. H. He was buried at his own request in a small tomb at Bahâdurghur. He was succeeded in his office by Zulfikâr Khân Nasrat Janz, who notwithstanding this appointment continued in the command of the army against the Marhattas in the Dâkhan.

**Bahr-ul Hifz**, بحر الحفظ, (or the Sea of Memory,) is the title of Abû Usmân-bin-'Amrû who wrote a book on the manners and qualities of princes. He died 869 A. D., 255 A. H.

**Baidu Khan**, بایدو خان, the son of Turaghâi and grandson of Halâkû Khân, succeeded Kaikhâtu or Kajaptû Khân in January, 1295 A. D., Safar, 691 A. H., and enjoyed the crown of Persia only seven months: he was dethroned and slain by his nephew, Ghâzâl Khân, the son of Arghâi Khân; who was compelled to attack his uncle and sovereign to preserve himself from destruction. This event took place in October the same year, Zil-hijja 691 A. H. In English Histories he is called Batu. In 1235, at the head of half a million of Kepchak Mongols, he conquered the east of Russia, destroying Kiazan, Moscow, Vlaundimur and other towns.

**Baikara Mirza (Sultan)**, سلطان بایکارا میرزا, the son of Umar Shaikh Mirza, the second son of Amir Taimûr. Bâikara succeeded his brother as governor of Persia in 1394 A. D., 796 A. H. His eldest brother, Pîr Muhammad Jahângîr was slain in 1405 A. D., 808 A. H. Bâikara Mirza was slain by his uncle Shâhrûkh Mirza in 1416 A. D., 819 A. H., he left a son named Mansûr, who became the father of Sultân Husain Mirza, surnamed Abû'l Ghâzi Bahâdur.

**Baihaki**, بیهکی, surnamed Abû'l Fazl, and whose proper name is Abû Bakr Ahmad, was the son of Husain Baihaki. He is the author of the works in Arabic called "Sunan Kubra and Sughra," and of one entitled "Sha'b-ul-Imân." He died in the year 1066 A. D., 458 A. H. His collection of Traditions is also of the highest authority.

**Baiju**, بیجع, one of the most celebrated songsters of India, besides Nâek, Gopâl, and Fauzin.

**Bairam Khan**, بیرام خان, styled Khân Khânán, or Lord of lords, was one of the most distinguished officers of the Mughal court. He was a Turkman and descended from a line of ancestors who served for many generations in the family of Taimûr. Bairam accompanied the emperor Humâyûn from Persia to India, and on the accession of

his son Akbar, he was honored with the title of Khán Khánán and the office of prime minister; and had the whole civil and military powers vested in his hands. When Akbar in 1558 A. D., 965 A. H., thought he was capable of acting for himself, he dismissed Bairám Khán from the wázirat. Bairám at first had recourse to rebellion, but being unsuccessful was compelled to throw himself on the clemency of his sovereign, who not only pardoned him, but assigned to him a pension of 50,000 rupees annually for his support. Bairám soon after took leave of the emperor with the design of making pilgrimage to Mecca, and had proceeded to Gujrat in order to embark for Mecca, but was slain by one Mubárik Khán Lohán, whose father Bairám Khán had slain in battle with his own hand during the reign of the emperor Humáyún. This event took place on Friday the 31st of January, 1561 A. D., 11th Jumáda I, 968 A. H. He was at first buried near the tomb of Shaikh Hisám at Gujrat, but afterwards his remains were transported to Mashhad and buried there. He is the author of a Díwán.

**Bairam**, بیرام, sometimes erroneously written by us for Bairám.

**Bairam Beg**, بیرام بیگ, was father of Muním Khán. The latter was a grandee in Humáyún's Court. *Vide* *Ain Translation*, Vol. I, p. 317.

**Baizawi**, (Kazi) the surname of Nasir-uddin

Abú'l Khair Abd-ulláh-ibn-Umar al-Baizáwí. He was a native of Baizá, a village of Shíráz, on which account he is styled Baizáwí. He held the office of Káfi or Judge of the city of Shíráz for a considerable time, and died at Tádiriz or Tauris in the year 1286 A. D., 685 A. H., or as others say in 1292 A. D., 691 A. H. He is the author of the well-known Commentary on the Kurán called "Tafsír Baizáwí," which is also called "Anwár-ul-Tanzíl," and "Asrár-ul-Tawíl." Some say that he is also the author of a history entitled "Nizámút Tawárikh," but the author of this work is said by others to be Abú Sa'íd Baizáwí, which see.

**Baisanghar (Mirza)**, میرزا بائسونگر, son of Mirzá Sháh-rúkh, the son of Amír Taimúr. He was a learned and noble prince, a great protector of letters and learned men. He himself wrote six different hands, composed verses in the Persian and Turkish languages, and constantly had in his employment forty copyists for transcribing MSS. He was born in the year 1399 A. D., 802 A. H., and died before his father in 1434 A. D., 837 A. H., at Hirát, aged 35 lunar years.

**Baisanghar (Mirza)**, میرزا بائسونگر, son of Sultán Husain Mirzá of Hirát. He was killed by Khusro Sháh, king of Kundaz.

**Bajazet**, name of several Turkish emperors spelt so in English, being a corruption of Búyezid, which see.

**Baji Bai**, باجی بائی, also called Bija Báí, which see.

**Baji Rao I**, باجی راؤ پشوٹرا, (Poshwá,) the son of Bálájí Ráo

Bishwanáth Peshwá, whom he succeeded in October 1720, A. D. He was the ablest of all the Bráhmaṇ dynasties, and of all the Marhatta nation, except Sewardí. He died on the 28th April 1740, O. S., 12th Safar 1153, A. H., and left three sons: viz.: Bálájí Ráo who succeeded him as Peshwá; Rághunáth Ráo commonly called Rághoba, who was at one time much connected with the English, and was the father of the last Peshwá Baji Ráo II; and Shamsher Bahádúr to whom (though an illegitimate son by a Muhammadan woman, and brought up in his mother's religion), he left all his possessions and pretensions in Bundelkhand.

**Baji Rao II**, باجی راؤ پشوٹرا, the last Peshwá, was the eldest son of Rághoba or Rághunáth Ráo of infamous

memory. He succeeded Mádho Ráo, the infant Peshwá, who died suddenly in October 1795, A. D. During the reign of Mádho Ráo, he and his brother Chinnájí were confined in the fort of Juneir, near Púna, and after his death Chinnájí was furtively invested, but he was soon after deposed and Baji Ráo was publicly proclaimed Peshwá by Daulat Ráo Scindia on the 4th December, 1796 A. D. In May, 1818 a proclamation was issued by Government deposing him; and the Rájá of Sitára, Partap Singh Náriyán released from confinement, had a part of the Púna territories assigned for his support, and was vested with the reality of that power of which his ancestors, in latter times, had enjoyed only the name. Baji Ráo was compelled to surrender himself to the English, and was pensioned on the 3rd June, 1818. The pension allowed him by Government was 800,000 rupees per annum. He died at Bithúr near Cawnpúr in December, 1852 A. D., and was succeeded by his adopted son Dhondú Pant, commonly called Nána Sáhib, who became a rebel in the disturbances of 1857.

**Bakai (Mulla)**, ملا بقائی, a poet who lived in the time of the emperor Bábár Sháh. He is the author of a poem or Masnaví which he dedicated to the emperor.

**Bakai**, بقائی, surname of Ibrahim-bin-'Umar, a learned Musalmán who is the author of several treatises on ancient philosophers, on divination by numbers, a commentary on the Kurán, &c. He died in the year 1480 A. D., 885 A. H.

**Bakalani**, بکالانی, the author of a work called "Ajjáz-ul-Kurán," or of the difficult things in the Kurán. See Abú Bakr Bakálánf.

**Baki Muhammad Khan Koka**, محمد خان کوکا, باقی خان, باقی, eldest brother of Adham Khán, the son of Máham Anka, was an officer of 3000 in the time of the emperor Akbar. He died at Garh Katka, where he had a jagir, in 1585 A. D., 993 A. H.

**Baki Khan**, باقی خان, a nobleman of the court of the emperor Sháh Jahán, by whom he was appointed governor of the fort of Agra. In the 24th year of the reign of the emperor he was raised to the rank of 1500. In the 49th year of the emperor's reign, he still held the governorship of the fort of Agra, and was raised to the rank of 2000 the following year. He had built in the front of the gate called Ilathiapol, which is situated towards the Chauk and the Jama Misjid, a fine bungalow which was still standing about the year 1830 A. D.

**Bakhat Singh**, بخت سنگھ, or Bakht Singh Ráthor, son of Ajít Singh and brother of Abhai Singh, rájá of Jodhpúr. He was poisoned in 1752 A. D.

**Bakhshi 'Ali Khan**, بخشی علی خان, whose poetical name was Hashmat, flourished in the time of Nawáb Salábat Jang of Huidarábád about the year 1751 A. D., 1164 A. H.

**Bakhshi Bano Begam**, بخشی بانو بیگم, a sister of the emperor Akbar the Great.

**Bakshu**, بخشش, a singer, lived at the Court of Rájá Bikramájít Mansur; but when his patron lost his throne, he went to Rájáh Kirát of Kálínjar. Not long afterwards he accepted a call to Gujrat, where he remained at the Court of Sultán Bahádúr 1526 to 1536 A. D. *Vide* *Ain Translation*, Vol. I, p. 611.

**Bakhtari**, بختری, one of the most celebrated Arabian poets, who died in the year 823 A. D. According to some writers, he was born in 821 A. D., 208 A. H., flourished in the time of the khálf Al-Musta'ín Billáh, and died in his 63rd year at Baghdád. He is also called Bin-Bakhtari.

**Bakhtawar Khan**, بختوار خان, an amir who served

under the emperor Alamgir. The Sarāc of Bakhtawar-nagar near Delhi was constructed by him in 1671 A. D., 1082 A. H. He is the author of the work called "Mirat-ul-Alām," a history of the first part of the reign of Alamgir. He died in 1684 A. D., 1095 A. H., *vide* Názir Bakhtawar Khán.

**Bakhtaiar Beg Gurdi Shah Mansur**, بختیار بیگ گرد ساہ

Turkman, was an Amir and governed (1001) Siwistan. *Vide* Ain Translation, Vol. I, p. 474.

**Bakhtaiar Khilji**, بختیار خلجی *vide* Muhammad Bakhtaiar Khilji.

**Bakili**, بکلی, surname of Abú'l Fazl Muhammad-bin-Kásim

al-Khwárizmí, who from his learning has the title of Zain-uddin and Zain-ul-Masháikh, or the ornament of the doctors. He wrote a book on the prayers of the Musalmáns, on the glory and excellence of the Arabs, called "Salát-ul-Bakili." He died in 1167 A. D., 562 A. H., but according to Hází Khalfa in 1170 A. D., 565 A. H. There was another Bakili, also a Muhammadan doctor, who died in 982 A. H.

**Bakir**, باقر, the poetical name of Muhammad Bákír Alí

Khán who flourished in the time of the emperor Muhammad Sháh and wrote a Masnavi or poem called "Ramúzut-Táhirín", composed in 1726 A. D., 1139 A. H., also another work entitled "Gulsháni Ar-rar," which he wrote in 1732 A. D., 1145 A. H. He is also the author of a Diwán, and another poem called "Mirat-ul-Jamál.

**Bakir Ali Khan**, باقر علی خان, *vide* Bákír.

**Bakir (Imam)**, امام باقر, *vide* Muhammad Bákír (Imám).

**Bakir Kashi**, باقر کاشی, whose poetical name is Khirad, was a contemporary of Zahúri who flourished about the year 1600 A. D., and is the author of a Diwán.

**Bakir Khan**, باقر خان, a nobleman in the service of the emperor Sháh Jahán. In the latter part of his life, he was appointed governor of Allahábád, where he died in 1637 A. D., 1047 A. H., in which year died also Khán Zamán Bahádúr in Daulatábád.

**Bakir Khan**, باقر خان نجم سنی, surnamed Najm Sání, an amir of the reign of Sháh Jahán. He was a very liberal man; fond of literature; and was himself a poet. He died in 1640 A. D., 1050 A. H., but, according to the work "Másir-ul-Umrá," in 1637 A. D., 1047 A. H. He is the author of a Diwán or Book of Odes.

**Baktash Kuli**, بکتاش قای, a Musalmán writer of the Persian sect, who wrote a book, called "Bostán-al-Khayal" or the Garden of Thoughts. *Watkin's Biographical Dictionary.* See also Amír, who also wrote a book of that name.

**Bakhtishu**, بختیشو, name of a Christian physician in the service of Harún-al-Rashid.

**Balaji Rao Bishwa Nath Peshwa**, بالاجی بیشوا نٹھوا, the founder of the Bráhman dynasty of Peshwá, was the hereditary accountant of a village in the Kokan. He afterwards entered into the service of a chief of the Jado family, whence he was transferred to that of the raja Sáhú, son of Sambhájí, chief of the Marhattas. His merits were at length rewarded with the office of Peshwá, at that time second in the State. He died in October 1720, and was succeeded by his son Baji Rao Peshwá I.

*List of Hereditary Peshwás of Puna*

Bálájí Ráo Bishwanath Peshwá.

Baji Ráo Peshwá I, son of Bálájí.

Bálájí Ráo, son of Baji Ráo.

Mádhó Ráo Bálá, son of Bálájí, succeeded under the regency of his uncle Rághunáth Ráo.

Náráyan Ráo Peshwá, brother of Mádhó Ráo.

Rághunáth Ráo, son of Baji Ráo Peshwá I.

Mádhó Ráo II, posthumous son of Náráyan Ráo.

Baji Ráo II, son of Rághunáth Ráo, proclaimed himself, and was taken by Scindia.

Chinnájí, furtively invested at Púna, 26th May, 1796.

Baji Ráo II, publicly proclaimed, 4th December, 1796. Surrendered to, and pensioned by the English, 3rd June, 1818, and Partáp Singh Náráyan the raja of Sitára released from confinement.

**Balaji Rao**, بالاجی راؤ, also called Bálá Ráo Pandit Prádhán, was the son of Baji Ráo Peshwá I, and succeeded his father in April, 1740 A. D. He was at Púna when the battle between the Marhattas and Ahmad Sháh Abdálí took place in January, 1761 A. D., but died some time after in the same year, leaving three sons, *viz.*; Biswás Ráo who was killed in the battle of Pánipat, Mádhó Ráo, and Náráyan Ráo.

**Baland Akhtar**, بلند اختر, a brother of the emperor Muhammad Sháh. *Vide* Achchhe.

**Balash**, بالاش, *vide* Pálash or Pálás.

**Balban**, بالب، a king of Delhi, *vide* Ghayás-uddín Balban.

**Balbhaddar Singh**, بالبھدر سنگھ, a raja lineally descended from the ancient Hindú monarchs of Audh, who having 100,000 Rájputs at his command, considered himself as equal to the Nawáb Wazir of Lakhnau whose authority he disclaimed. To reduce this raja, an army was sent, about the year 1780 A. D., composed partly of the Nawáb's troops, and partly of the Company's sepoys; but owing to the intrigues of Haidar Beg Khán, the minister of the Nawáb Wazir Asaf-uddaula, and the native collectors who extorted large sums from the zamindars, this measure failed of success. During two years he was frequently defeated and pursued; and at length being surprised in his camp, he was killed in endeavouring to make his escape.

**Baldeo Singh**, بالدیو سنگھ, the Ját raja of Bhartpúr, was the second son of Ranjit Singh. He succeeded to the raja after the death of his eldest brother Randhír Singh.

**Baligh**, بلیغ, author of the "Daláel Zahira," "Talawan Kudrat," and Makálima. He was a native of India and was living in 1772 A. D., 1186 A. H.

**Balin**, erroneously written by some for Balban, which see.

**Balkini**, بالکینی, *vide* Bilkainí.

**Balwan Singh**, بالوان سنگھ, (who was always called by the natives of Agra as the Kashí-wala raja) was the son of the celebrated Chait Singh, raja of Banaras. Balwan Singh was born at Gwalior, and after his father's death, he and his family lived in the city of Agra for many years on a monthly pension of 2000 rupees. He lost his only son Kúwar Chakrabatí Singh on the 17th of December, 1871, and after a few days, on the 26th of the same month, he resigned his unusually prolonged life. The only surviving members of this family are the widow of Chakrabatí Singh and his children, boy aged 9 and a girl aged 11 years. Balwan Singh is the author of a Diwán in Urdú.

**Balwant Singh**, بالونت سنگھ, a raja or zamindár of Banaras. He was the father or brother of the famous Chait Singh who rebelled against the British, and was

overthrown and deposed by Mr. Hastings in 1781. Balwant Singh succeeded his father Maura Ban in 1740 A. D., reigned 30 years, died in 1770, and was succeeded by Rájí Chait Singh.

**Balti**, *بالي*, (*viz.* Jodh Baf), the daughter of rājá Udaí

Singh Ráther, commonly called Motha rājá, she was married to the emperor Jahangir and became the mother of Shah Jahan. She died in 1619 A. D., 1028 A. H.

**Balwant Singh**, *بالي وانت سنگ*, rājá of Bhartpúr, suc-

ceeded his father Baldeo Singh in August 1824; was displaced by one of his cousins, named Dínjai Sál, in March 1826, but reinstated by the British Government on the 19th of January 1826. Bhartpúr was stormed and taken by the Bengal troops under Lord Combermere, on the 18th January. The British lost during the siege 45 officers killed and wounded, and 1500 men; the enemy lost some thousands, and the usurper Durjan Sál was seized and sent to Allahabád. His father Baldeo Singh was the second brother of Randhir Singh, the eldest of the four sons of Ranjit Singh, the son of Kehri Singh, the brother of Ratan Singh, the brother of Jawáhib Singh, the son of Súrajmála, the son of Chúráman Ját, the founder of the principality. Balwant Singh died aged 31 years on the 16th of March 1853, and was succeeded by his infant son Jaswant Singh.

**Banana**, *بنانا*, an Arabian poet whose full name is Abú Bakr bin Muhammád bin Bánáma. There has been another Bin-Banáma, *viz.* Abú Nasr-ibn-ul-Azíz-bin Bánáma, who was a poet also, and died at Baghdád in 1009 A. D., 400 A. H.

**Banda**, *بندا*, *ride Razí* (Mauláná).

**Banda**, *بندا*, a gurú or chief of the Sikhs, and successor of

Guru Gobind. This man obtained great power, and committed great depredations in the province of Láhor, in the reign of Bahádur Sháh I, and while the emperor was in Dákhán against his brother Kám Bakhsh, Banda collected his followers, to revenge the death of his predecessor's sons who were taken prisoners, and had been put to death some time ago. He committed the greatest cruelties on the Musulmáns, in every advantage shewing no quarter to age or sex, and even ripping up women with child. The emperor found it necessary to march in person against him, and he was besieged in the fortress of Lohgurh, which was taken, but Banda found means to escape, and raise new insurrections. In the reign of the emperor Farrukhásír, 'Abdus Samad Khán governor of Kashmír was sent against the rebels with a great army. After many severe engagements, he forced Banda to take refuge in a fortress, which was blockaded so effectually, as to cut off every supply. The garrison was reduced to the necessity of eating cows, horses, asses, and other animals forbidden by their laws; when at length, having no provision of any sort left, and being reduced to the extremity of famine and disease, they begged for quarter. 'Abdus Samad Khán, having planted a standard on the plain, commanded them to come out and lay their arms under it, which they did. He then divided the meaner sort among his chiefs, who cut off their heads; and threw their bodies into a river near the fortress. Banda and other captives were sent to Dehli, through which he was carried in an iron cage upon an elephant, dressed in a robe of gold brocade. The Sikhs bore the insults of the populace with the greatest firmness, and steadily refused the emperor's offer of life if they would embrace the Muhammadan faith. They were put to death, a hundred each day, on the ensuing seven days. On the eighth day Banda and his son, were put to death without the city. A dagger was put into his hands, and he was commanded to kill his infant son; but refusing, the child was slain by the executioner, his heart torn out, and forced into the

father's mouth. Banda was then put to death by the tearing of his flesh with red hot pincers and other tortures, which he bore with the greatest constancy. This event took place in the year 1715 A. D., 1127 A. H.

**Bano Begam**, *بانو بیگم*, the daughter of Sháhnawáz Khán, the son of the Wazír Asaf Khán, wife of the emperor Ahángir, and mother of 'Azim Sháh.

**Barahman**, *برهمن*, poetical title of a Bráhman whose name was Chander Bhán, which see.

**Barbak**, *باربک*, the son of Bahál Lodí, king of Dehli. *Vide* Husain Sháh Sharví.

**Barbak Shah**, *باربک شاہ*, Púrbí, the son of Násir Sháh, whom he succeeded to the throne of Bengal in 1458 A. D. He reigned for a period of 17 years and died in 1474 A. D., 879 A. H.

**Barbarassa (Aruch)**, *باربارسا*, a famous pirate. Being called in to assist Salim, prince of Algiers, against the Spaniards, he murdered that monarch, and took possession of his throne. He afterwards laid siege to Tunis, which he took, and caused himself to be proclaimed sovereign. He was besieged by the Marquis of Gomarez and reduced to the greatest distress. He escaped by a subterraneous passage, but was overtaken with a small number of Turks, the whole of whom died sword in hand in 1518, A. D.

**Barbarassa**, *باربارسا*, the famous Corsair. Sulaimán, emperor of the Turks, gave him the title of Khair-uddín, and made him afterwards Pásbá of the sea. He succeeded his brother Aruch, who conquered the kingdom of Algiers, after having killed Salim the Arabian king. He took Tunis, 1533 A. D., 940 A. H., after having driven out the Venetians, but Andre Doria retook it again, 1536 A. D., 943 A. H. After this, he ravaged several parts of Italy, and reduced Yemín, in Arabia Felix, to the Turkish government. Khair-uddín died at Constantinople in 1546 A. D., 953 A. H., aged 80.

**Barbud**, *باربود*, a famous Persian musician, master of music to Khusro Parwez king of Persia. He composed an air called Aorangi, and invented a musical instrument (a sort of lyre) which bears his name: *viz.*, Bárbus or Bárbut.

**Barizi**, *بارزي*, the son of 'Abdul Rahím, an Arabian author who wrote a commentary on the work called "Asrar-ul-Tanzil." He died in 1337 A. D., 738 A. H. This author appears to be the same with Bázírí, which see.

**Bark**, *برق*, poetical name of Muhammad Razá.

**Barkali**, *برکالی*, the name of two Muhammadan doctors; the one died in 1553 A. D., 960 A. H., and the other in 1573 A. D., 982 A. H. They are sometimes called Bim-gili, which see.

**Barkat-ullah (Sayyad)**, *سید برکت الله*, styled "Sáhib-ul-Barkát," was the son of Sayyad Awais, the son of Mir 'Abdul Jalil, the son of Mir 'Abdul Wáhid Sháhídí of Bilgárum. His poetical name was 'Ishkí, and as his grandfather's tomb was in Máhára in the district of Agra, he went and lived in that village till the day of his death which happened on the 26th of July, 1729 A. D., 10th Muharram, 1142 A. H.

**Barkayarak (Sultan)**, *سلطان برکاراق*, the eldest son of Sultán Maliksháh Saljúkí, whom he succeeded in 1092 A. D., 485 A. H. His usual residence was Baghdád. His brother, Muhammad, ruled over Azur-beján; while Sanjar, his third brother, established a kingdom in Khurásán and Transoxiana, from whence he extended his conquests over the fallen princes of Ghazní. Barkayarak reigned twelve years and died in December, 1104 A. D.

498 A. H. His brother Sultán Muhammad succeeded him.

**Barmak**, برمک, the name of a noble family, originally from Balkh in Khurásán, and highly celebrated all over the East for their generosity, magnificence, and distinguished patronage of men of genius. One of the most illustrious was governor to the khalif Harún-al-Rashid, and his son Ja'far, afterwards minister to that prince; but having incurred his displeasure, he with several of the heads of the family was put to death. *Vide* Ja'far-al-Barmaki.

**Baroda**, برودا, raijá of. *Vide* Pelají.

**Basasiri**, بساري, (a glutton) was the nickname, and afterwards the surname of Arsalán, who from a slave became Commander-in-Chief of the armies of Bahá-ud-daula, the wazír of the khalif of Baghdád. Having quarrelled with him he fled to Egypt and put himself under the protection of Al-Mustanásir Billáh, the fifth khalif of Egypt of the Fatimite dynasty. After some time he came to Baghdád. He took Káem, the 26th khalif of the Abbasides, prisoner in Baghdád, deposed him, and caused Mustanásir to be acknowledged the only and legitimate chief of all the Musulmáns. He maintained Mustanásir in the khilafat for one year and a half, after which Tughrál Beg, Sultán of the Saljúkides, put Káem on the throne of Baghdád again, defeated and killed Basasiri 1059 A. D., 451 A. H., and sent his head to Káem, who caused it to be carried on a pike through the streets of Baghdád.

**Bashir-ibn-ul-Lais**, بشیر ابن الایت, or Laith, the brother of the arch-rebel Rafa-ibn-ul-Lais, who had revolted against Harún-al-Rashid the khalif of Baghdád in the year 806 A. D., 190 A. H., at Samarkand, and assembled a considerable force to support him in his defection; notwithstanding all Harún's care, the rebels made in 807 A. D., 191 A. H., great progress in the conquest of Khurásán. According to Abúl Faraj, in the year 809 A. D., 193 A. H., Bushir was brought in chains to Hárún, who was then at the point of death. At the sight of him the khalif declared, that if he could speak only two words he would say kill him; and immediately ordered him to be cut to pieces in his presence.

**Basiti**, باستي, poetical name of a person who is the author of the biography of poets called "Tazkira Básiti."

**Basus**, باسوس, an Arabian woman, from whom originated a war, called Harch-i-Basús, which has since become a proverb to express, "Great events from little causes." Two Arabian tribes fought about 40 years, because a camel belonging to this woman broke a hen's egg; the owner of the egg wounded the camel with an arrow, and the two tribes were instantly at arms.

**Batalmiyusi**, باتلميوسي, an Arabian author, who died in 1030 A. D., 421 A. H. He wrote a treatise on the qualities requisite in a secretary and good writer, and another on genealogies.

**Batu Khan**, باتو خان, the son of Jújí Khán, and grandson of Changz Khan. He ruled at Kipchak and was cotemporary with Pope Innocent IV.

**Buwab**, بوواب, (or Bouwáb) surname of Abú'l Hasan 'Alí Kála, who is better known under the name of ibn-Bouwáb. It is he who improved the form of the Arabic Alphabet after Ibn-Maklá. He died in 1022 A. D., 413 A. H., or as some say in 1032 A. D., 423 A. H. After him Yá'kúb, surnamed Mustu'a simí, reduced it to its present form.

**Baian**, بیان, the poetical name of Khwája Ahsan-uddín or Ahsan-ullah Khán of Agra, who was living at Dehlí in 1760 A. D., 1174 A. H.

**Baiazid I (Sultan)**, سلطان بايزيد, whom we call

Bajazet, surnamed Ilderim, or Lightning, succeeded his father Murád I (Amurath) in 1389 A. D., 791 A. H., as Sultán of the Turks. He caused his elder brother Yá'kúb, his rival for the throne, to be strangled, an act of barbarity which since his time has become custom at the Turkish court. He conquered Bulgaria, Macedonia, and Thessaly; and after he had made the emperor of Constantinople tributary to his power, he marched to attack Tamerlane in the east. He was, however, totally defeated near Angoria on Friday the 21st July, 1402 A. D., 19th Zil-hijja, 804 A. H., and taken prisoner; and when the proud conqueror asked him what he would have done with him if he had obtained the victory, Baiazid answered that he would have confined him in an iron cage. "Such then shall be thy fate," rejoined Tamerlane, and ordered him to be carried about with his camp in an iron cage. Baiazid died on the 8th of March, 1403 A. D., 13th Sha'bán, 805 A. H., at Antioch in Pisidia during his confinement in Taimur's camp. His son Músá, who was with his father at the time of his death, brought his remains to Brusa and buried there. During his (Músá's) absence in the camp, his brother Sulaimán had ascended the throne.

**Baiazid II**, سلطان بايزيد, (Sultán) emperor of Turkey succeeded his father Muhammed II. to the throne of Constantinople in May, 1481 A. D., Rabí' I, 886 A. H. He extended the boundaries of his kingdom; and obliged the Venetians to sue for peace. His reign was distracted by intestine discord, and he fell by the perfidy of his son Salim I, who caused him to be poisoned in 1512 A. D., 918 A. H., in the 60th year of his age and 31st of his reign. He was a man of uncommon talents, and did much for the improvement of his empire, and the promotion of the sciences.

**Baiazid Ansari**, بايزيد انصاری, the Afghán Apostle, called Pir Róshan, founder of the Súfi sect called "Ráshania," or "the enlightened." He had established amid the mountains of Afghánistán a temporal power upon the authority of his spiritual character, which enabled him and his successors to disturb the tranquillity of the Empire of Dehlí, when, under the celebrated Akbar, it had reached the very zenith of its power.

**Baiazid Bustami (Khwaja)**, خواجہ بايزيد بسطامی the famous ascetic of Bustám, whose original name was Taifúri; he is therefore sometimes called Baiazid Taifúri-al-Bustamí. His father's name was 'Isa-ibn-Adam-ibn-'Isa-ibn-'Alí. His grandfather was a Gábr or magian, but became a convert to Islámism. These two brothers Adam and 'Alí, were like himself, devout ascetics, but in an inferior degree. He was born in the year 777 A. D., 160 A. H., lived to a great age, and died between the years 845 or 848 A. D., 231 or 234 A. H., but according to Ibn-Khalíkán his death took place in 875 or 878 A. D., 261 or 264 A. H. He is said to have been a cotemporary of Ahmad Khizroya who died 240 A. H.

**Baiazid Khan**, بايزيد خان, faujdár of Sarhind, who was commanded by the emperor Farrukh-siyar to punish the Sikhs, who had risen in rebellion; he took the field, but was assassinated in his tent when alone at evening prayers, by a Sikh commissioned for that purpose by Banda their chief, and the murderer escaped unhurt. This circumstance took place about the year 1714 A. D., 1126 A. H.

**Baiazid (Sultan)**, سلطان بايزيد. There is a cenotaph at Chatigón, called the Rauza of Sultán Baiazid. It is related that he was born at Bustám in Khurásán, of which country he was king; but abandoning regal pomp and cares for the tranquillity of the ascetic life, he came with twelve attending disciples to Chatigón. Their arrival was promptly opposed by the king of the fairies and the

attendant genii, who desired them forthwith to depart. Sultán Baiázid with feigned humility, entreated to be allowed to remain that night and to occupy only as much ground as could be illumined by a single lamp, called in Bengali, chat or chat; on obtaining their consent, he kindled from his urine a lamp of such radiance, that its light extended to Tík Naef, a distance of 120 miles, and scorched the terrified genii, who fled from its flame in dismay. In commemoration of this event, the place was named Chatgára, in common parlance, Chatgón, signifying the village of the lamp. This insult and breach of confidence, led to implacable war on the part of the genii, whom Sultán Baiázid, in various conflicts, drove from the field; and in his strenuous exertions dropped a ring where the conotaph now stands—his Karanphúl, or ear-ring, fell in the river, which thence was named the "Karanphúl;" and a snukh, or shell, dropped from his hand, into the other stream from which it derived the name of Sankhauti. Sultán Baiázid then became a Górechela (*i. e.*, did penance in the tomb) for 12 years: after endowing it with hands to keep it in repair and defray the expenses of pilgrims and the twelve disciples, he proceeded to Makanpur, and was succeeded by his disciple Sháh—who in the hope of an eternal reward, performed the penance of standing for 12 years on one leg, after which he also proceeded to Makanpur; leaving the conotaph under the charge of Sháh Pur, an attending disciple of Baiázid. This place was therefore in after ages held in great repute, and visited by numerous pilgrims from distant parts. It is situated on a hill, ascended by a flight of steps, inclosed by a wall about 30 feet square and 15 high, with mitred battlements, and a pillar rising two feet above them at each angle, similar to the buildings of the time of Akbar. The tomb, about 12 feet by 9, is in the centre of the area, with some shells and corals deposited at its head.

**Baiázid Taifuri-al-Bustami**, بایزید طیفوری البسطامی, *vide* Baiázid Bustamí.

**Baz Bahadur**, باز بادار, whose original name was Málík

Baiázid, succeeded his father Shújá' Khán to the government of Málwa in 1554 A. D., 962 A. H., and having taken possession of many towns in Málwa which were previously almost independent, he ascended the throne under the title of Sultán Báz Bahádúr. His attachment to Rúpmáni, a celebrated courtesan of that age, became so notorious, that the loves of Báz Bahádúr and Rúpmáni have been handed down to posterity in song. He reigned about 17 years, after which the kingdom of Málwa was taken, and included among the provinces of the empire of Dehlí, by the emperor Akbar in the year 1570 A. D., 978 A. H. Báz Bahádúr afterwards joined Akbar at Dehlí and received commission as an officer of 2000 cavalry. Báz Bahádúr and Rúpmáni both are buried in the centre of the tank at Ujjain.

**Bazil**, باذل, *vide* Raffi Khán Bázil.

**Bazil**, جوڑی, the poetical name of Badr-uddín Ismail-al-Tabrizi, an Arabian author.

**Baziri**, بازیری, author of a poem entitled "Koukab-al-Darrat" or the Brilliant Star, in praise of Muhammad, who cured him, as he said, of the palsy in a dream. Every line of the poem ends with an M, the initial of the prophet's name, and it is so highly valued, that many of the Muhammadians learn it by-heart, on account of its maxims. Lemprière's Universal Dictionary under Bausirri, Báziri and Básiri appears to be the same person.

**Baz Khan**, باز خان, an amir in the service of the emperor Bahádúr Sháh. He was killed in the battle against Azim Sháh on the 8th June, 1707 O. S., 18th Rabí' I, 1118 A. H., at Dhaulpur.

**Bazmi**, بزمی, author of the Padmáwat in Persian verse.

He was a native of Karkh and resided for some time at Shiráz. He came to Gujrát during the reign of the emperor Jahángir, and composed the abovementioned poem in 1619 A. D., 1028 A. H. He was living at Dehlí in the time of Sháh Jahán, about the year 1634. His proper name is 'Abdul Shakúr.

**Bazzaz**, بزار, the author of the "Adáb-al-Mufridát" or a treatise on the particular conditions and properties of traditions, and some other works on the Muhammadian theology.

**Bebadal Khan**, بے بدال خان, a poet of Persia who came to India in the reign of the emperor Jahángir, and flourished in the time of Sháh Jahán, who conferred on him the title of Bebadal Khán. Under his superintendence the Peacock throne was constructed. Bebadal Khán appears to be the former title of Abú Tálib Kalim.

**Bedar**, بیدار, the poetical name of Sanáth Singh, a Hindú, who was living in 1753 A. D., 1166 A. H.

**Bedar**, بیدار, an author whose proper name was Imám Baksh, a native of Ambálá. He is the author of the work called "Tárikh Sa'ádat," being an account of the progress of the dynasty which ruled over Audh from Shújá'uddaula to Sa'ádat 'Alí Khán, to whose name the title is an illusion. It was composed in 1812 A. D., 1227 A. H. He is also the author of several Masnawís, one of which contains the praises of Nawáb Sa'ádat 'Alí Khán, called "Gulshán-i-Sa'ádat." He was living in the time of Nasír-uddín Haidar, king of Audh.

**Bedar Bakht**, بیدار بخت (Prince), son of 'Azim Sháh.

He was killed in the battle fought by his father against the emperor Bahádúr Sháh on the 8th June, 1707 O. S., 1119 A. H.

**Bedar Bakht**, بیدار بخت, son of Ahmad Sháh, king of Dehlí. He was elevated to the throne of Dehlí on the 1st September, 1788 A. D., 27th Zi-Ka'da 1202 A. H., when Ghulám Kádir imprisoned Shah Alum. Bedar Bakht continued to reign until the approach of the Marhattas towards Dehlí, when he fled upon the 12th October, 1788, but was subsequently apprehended and murdered by the orders of Shah Alum.

**Bedil (Mirza)**, مرزا بیدل, the poetical name of Saídai Gilání, which see.

**Begam Sultan**, بیگم سلطان, a lady of rank, whose tomb is to be seen to this day, outside of the gate of Ya'tmád-uddaula's mausoleum in Agra. From the inscription that is on her tomb, it appears that she died in the time of the emperor Humayún in 1538 A. D., 945 A. H., and that she was the daughter of Shaikh Kamál.

**Begana**, بیگنا, the poetical name of Abú'l Hasan.

**Bekasi (Maulana)**, مولانا بیکسی, a poet who lived in the time of the emperor Akbar.

**Bekasi (Maulana)**, مولانا بیکسی, a poet of Shiráz who was cotemporary with Ghizálí, who died in the year 1111 A. D., 505 A. H.

**Bekhabar**, بخبار, the poetical name of Mír 'Azmat-ullah, son of Lutf-ullah of Bilgarám. He died in 1729 A. D., 1142 A. H., at Dehlí. He is the author of the work called "Safinae Bekhabar."

**Bekhud**, بخود, poetical name of Mulla Jámí Láhaurí Namdár Khání, which see.

**Bekhud**, بکھود, poetical name of Sayyad Ifadí 'Ali, son of Sayyad Násir 'Alí Schr, and author of a Díwán.

**Betab**, بیتاب, whose proper name is Abbas 'Alí Khán, which see.

**Bengal**, Sultáns and Governors of, *vide* Muhammad Bakhtaiár Khiljí, and Khán Jahán.

**Berar**, برار, rájá of, *vide* Rághbójí Bhósla.

**Bhagwan Das (raja)**, راجہ بھگوان داس, called by Abú'l Fazl Bhagwant Dás, was the son of Rájá Bíbhára Mal Kachhwáha of Ambhar or Amer, now Jaipúr. His daughter was married to the prince Mirzá Salim (afterwards Jahángír) in the year 1585 A. D., 993 A. H., by whom he had a daughter named Sultán-un-nisá Begam, and then a son who now was Sultán Khusro. Bhagwan Dás died five days after the death of Rájá Todar Mal, i. e., on the 15th November, 1589 A. D., 99th Muhamarram 998 A. H., at Láhor. After his death, the emperor Akbar, who was then at Kábúl, conferred the title of Rájá on his son Mán Singh with the rank of 5000.

**Bhagwant Singh**, بھگونت سنگھ, ráná of Dhaulpúr (1857). He died on the 14th February, 1873.

**Bhanbu Khan**, بھنبو خان, the son of Zabitá Khán, which see.

**Bhau**, بھاو, a Marhatta chief. *Vide* Sadásheo Bháú.

**Bhau Singh**, بھاو سنگھ, also called Mirzá Rájá, was the second son of Rájá Mán Singh, the son of Rájá Bhagwan Dás Kachhwáha. He succeeded to the ráj after his father's death in 1614 A. D., 1023 A. H., was raised to the rank of 5000 by the emperor Jahángír, and died of drinking 1621 A. D., 1030 A. H. Two of his wives and eight concubines burnt themselves on his funeral pyre. Among Jahángír's courtiers the rájás of Ambur were the most addicted to drinking. His eldest brother Jagat Singh, and Maka Singh his nephew, had likewise paid with their lives for their drunken habits, but their fate was no lesson for Rájá Bháú.

**Bhara Mal (Raja)**, بھارا مل, *vide* Bihári Mal.

**Bhartpur**, راجہ بھرپور, rájá of, *vide* Chúráman Ját.

**Bhaskar Acharya**, بھسکر اچاریا, a most celebrated astronomer of the Hindús, who was born at Bidae, a city in the Dakhan, in the year of Saliváhana, 1036, corresponding with the year 1114 A. D., 598 A. H. He was the author of several treatises of which the Lílávatí and the Bija Ganita, relating to arithmetic, geometry and algebra, and the Sirománi, an astronomical treatise, are accounted the most valuable authorities in those sciences which India possesses. The Sirománi is delivered in two sections, the Góla-Adhyáya, or the Lecture on the Globe, and the Ganita Adhyáya, or the Lecture on Numbers, as applied to astronomy. The Lílávatí was translated into Persian by Fáizi in the reign of Akbar, and an English translation has also been lately made by Dr. Taylor and published at Bombay. Bhaskar died at an advanced age, being upwards of 70 years. Lílávatí was the name of his only daughter who died unmarried.

**Bhim Singh**, بھیم سنگھ, ráná of Udaipúr, was living in 1750 A. D.

**Bhim Singh Rathour**, بھیم سنگھ رٹھور. He usurped the throne of Jodhpúr in 1793 A. D., on his grandfather's death by defeat of Zálím Singh, and died in 1803. He was succeeded by Mán Singh.

**Bhim**, بھم, rágé, rágé of Gujrát, in whose time Sultán

Mahmúd Ghaznawí took the famous temple of Somnáth in 1027 A. D.

**Bhoj (Raja)**, بھوج راجہ, *vide* Rájá Bháj.

**Bhori Rani**, بھوری رانی, the last of the wives of Maharájá Ranjít Singh, she died childless at Láhor on the 5th of April, 1872. Her adopted son Kúwar Bhúp Singh distributed large sums of money before and after her death as alms to the poor. The funeral was very grand. Her remains were burnt near the *samidh* of the late Maharájá, and the ashes were sent to be thrown into the Ganges at Hardwár. She drew a pension of 800 rupees per mensem from our Government and held jágirs of upwards of 60,000 rupees per annum.

**Bhuchchu**, بھوچھو, *vide* Zarra.

**Bhuya**, بھیڈ، a nobleman of the court of Sultán Sikandar Lodi, who built the masjid Math in Déhlí, but was afterwards assassinated by that prince without any crime, only because people used to assemble at his place.

**Bibi Bai**, بی بی بائی, the sister of Muhammad Sháh 'Adil king of Déhlí, married to Salim Sháh Súr by whom she had a son named Firóz. After the death of Salim Sháh, when Firóz, then an infant, was being murdered by his uncle Muhammad Sháh, she defended her son for some time in her arms, presenting her body to the dagger, but her cruel brother tore the young prince from her embrace, and in her presence severed his head from his body. This event took place in May, 1554 A. D.

**Bibi Daulat Shad Begam**, بی بی دولت شاد بیگم, one of the wives of the emperor Akbar and the mother of Shakrúnisa Begam, who survived her father, and died in the time of Jahángír.

**Bibi Marwarid**, بی بی مروارید, wife of the late Amur Afzal Khán, died in September, 1874 A. D.

**Bibi Zinda Abadi**, بی بی زندہ ابادی, commonly called Bibi Jind Wadi by the people of Ucheha, was one of the descendants of Sayyad Jahl. She is buried at Ucheha in Multán. The dome in which she rests is erected of burnt bricks and cemented by mortar. The whole of the edifice is ornamented by various hues, and *tapis lazuli* of the celebrated mines of Badakhshán. The size of this grand building may be estimated at 50 feet high, and the circumference 25.

**Bihari Lal**, بھاری لعل, a celebrated Hindí poet, called by Gilchrist the Thomson of the Hindús, and much admired among them; he appears to have flourished about the beginning of the 16th century. Being informed that his prince Jaisah of Jaipúr was so infatuated with the beauty of a very young girl he had married, as to neglect entirely the affairs of his country; for he never came abroad, having shut himself up to contemplate the fascinating charms of his beauteous, though immature bride; Bihári boldly ventured to admonish him by bribing a slave girl to convey a couplet, which he had composed, under his pillow; the translation of which is thus given by Gilchrist, "When the flower blooms, what will be the situation of the tree, that is now captivated with a bud, in which there is neither fragrance, sweets, or colour?" This had not only the desired effect of rousing the prince from his lethargy, but excited in his breast a generous regard for the man, whose advice came so seasonably and elegantly disguised. Bihári received, over after, a pension from court, with a present of more than one thousand pounds, for a work he published under the name of "Sat-sai," from its consisting of seven hundred couplets.

**Bihari Mal**, بھاری مل, also called Bharamal and Púramal, a rájá of Ambhar or Ameir, now Jaipúr, was a rájpút

of the tribe of Kachhwáha. He paid homage to Bábár about the year 1527 A. D., and was on friendly terms with the emperor Akbar, and had at an early period given his daughter in marriage to him, of whom was born the emperor Jahángir. Both he and his son Rájá Bhagwán Dás were admitted at the same time to a high rank in the imperial army by the emperor. Bhagwán Dás gave his daughter in marriage to Jahángir in 1585 A. D., who was married next year (1586) to the daughter of Rájá Uday Singh, son of Ráo Maldeo Rathor.

**Bija Bai,** بیجا بی، or Báijí Bái, the wife of Mahárája Daulat Ráo Scindhia of Gwálár. After the death of her husband who died without issue, she elected Jhankó Ráo Scindhia as his successor on the 18th June, 1827. She was expelled by him in 1833, and went over to Jhansi where she had a large estate. She died at Gwálár about the middle of the year 1863.

**Bijaipál,** بیجاپال، a famous or fabulous rájá of Bayána, regarding whose power, riches, and extent of dominion, many curious tales are still current among the Bharptír Játý who assert their (spurious) descent from him. In the "Bijaipál Rasa," a metrical romance or ballad (written in the Birj Bhákha) the Hindú scholar will find a full and particular account of this great Hindú monarch, who is fabled to have conquered rájá Juméswar, the father of Píruhí Ráj, the celebrated chauthán king of Dehli, and to have ruled despotically over the whole of India. The Karauli rájá too boasts his descent from Bijaipál, and if any faith can be placed in a "Bansáoli or genealogical tree," he has a fair claim to the benefits, real or imaginary, resulting therefrom.

**Bijai Singh,** بیجی سنگھ, son of rájá Abhai Singh, the son of Mahárája Ajít Singh, Ráthor of Jódhpúr, succeeded to the rājá in 1752 A. D., 1167 A. H. He became infatuated with fondness for a young concubine; his chiefs rebelled, his family were in hostility with each other, and he left at his death the throne itself in dispute. Rájá Mán Singh at length succeeded, in 1804, to the honors and the feuds of Bijai Singh.

**Bijai Singh,** بیجی سنگھ, son of Rájá Bhagwán Dás. *Vide* Rámjí.

**Bikrami,** بکرامی, the poetical name of Mír 'Abdur Rahmán Wázírat Khán, brother of Kásim Khán, the grandfather of Samsam-uddanla Sháhnuwáz Khán. He was promoted in the reign of the emperor 'Alamgír to the Diwáni of Málwa and Bijnápur. He was an excellent poet, and has left a Diwán composed in a most beautiful style.

**Bikramajit,** بکرماجیت, or more properly Vikramáditya, a celebrated sovereign of Málwa and Gujrát, whose capital was Ujaín. His era called the Sambat is still used in the north of India. Bikramajit died or ascended the throne in the Kálí Jug, year 3044, according to Wilford, whose essays in the 9th and 10th volumes of the Asiatic Researches, contain the fullest information on the history of the three supposed princes of this name, and of their common rival Saliváhana. The first Sambat year, therefore, concurs with the year 3045 of the Kálí Jug year, or 57 years before the birth of Christ. This prince was a great patron of learned men; nine of whom at his court are called the nine gems, and are said to have been Dhawantari, Kshapanaka, Amera Siñha, Sanku, Vetalabhatta, Ghatakarpura, Kálidásá, Virahamihira, and Varáruchi.

**Bikramajit (Rajah),** راجہ بکرماجت, *Vide* Rae Patr Dás. A Khatro.

**Bilal, جل,** the name of the crier, who used to announce to the people when Muhammad prayed. He was an African, and a freed slave of Muhammad. He died in the time

of Umar the second Khalif after Muhammad, in the year 641 A. D., 20 A. H.

**Bilal Kunwar,** بلال کنور, the wife of the emperor 'Alamgír II, and mother of Sháh 'Alam, king of Dehlí. Her title was Zinat Mahál.

**Bilkaini,** بقینی, whose proper name was Abú Hafs, is the author of the works called "Mahásin-ul-Istiláh," "Sharah Bukhári," and "Tarandí." He died in 1402 A. D., 805 A. H. See Siráj-uddin son of Núr-uddin, and Abú Hafs-al-Bukhári.

**Binai,** بنائی, (Maulána), his father was a respectable architect at Hirát, the birthplace of the poet, and his takhallus or poetical name, is derived from Bina or Banna, a builder. He is the author of a work called "Bahrám-wa-Bahráz," a story which he dedicated to Sultán Yá'kúb the son of Uzzán Hasan. His conceit had roused the jealousy of Amir Alisher, Binái tried to conciliate his favour by writing a Kasída in his praise, but received no reward, he therefore substituted the name of Sultán Ahmad Mirzá for that of Alisher, saying that he would not give away his daughters without dowry. Alisher was so enraged at this, that he obtained a death-warrant against him. Binái fled to Mawarunnahr. He was killed in the massacre of Sháh Isma'il in 1512 A. D., 918 A. H. He has also left a Diwán consisting of 6,000 verses.

**Bin Ahmad,** بن احمد, *Vide* Abú'l Faiz Muhammad.

**Binakiti,** بنانکی, *Vide* Abú Sulaimán Dáúd.

**Binayek Rao (raja),** راجہ بنایک راؤ, the son of Amrit Ráo, a Marhatta chief. He died in July 1853, aged 50 years.

**Bin Banana,** بن بنانہ, surname of Abú Nasr-ibn-ul-'Azíz bin-'Amrú, an Arabian poet who died at Baghdád in 1009 A. D., 400 A. H.

**Bindraban,** بندربان, a Hindú author who flourished in the reign of the emperor 'Alamgír, and wrote a work called "Lubb-ut-Tawárikh," a summary history of Hindústán.

**Birbal,** بیربال, or Bárbar, was a Bráhmaṇ of the tribe of Blát. His proper name was Mahes Dás. He was a man of very lively conversation, on which account he became one of the greatest personal favorites of the emperor Akbar, who conferred on him the title of rájá and the rank of 5000. He was also an excellent Hindú poet, and was honored with the title of Kabrác or the royal poet. He was slain together with Mulla Sheri and other officers of note, in a battle fought against the Yúsafzai Afgháns of Sawíd and Bajor (places between Kábúl and Hindústán) in February 1586 A. D., Rabi' I, 994 A. H. Akbar was for a long time inconsolable for the death of Birbal, and as the rájá's body was never found, a report gained currency that he was still alive among the prisoners, and it was so much encouraged by Akbar, that a long time afterwards an impostor appeared in his name; and as this second Birbal died before he reached the court, Akbar again wore mourning as for his friend. Many of Birbal's witty sayings are still current in India.

**Bir Singh,** راجہ بیر سنگھ, a rájá of the Bundelá tribe of Rájputá. He was the founder of this family, and from him the family of the Urcha chief is descended. The greater part of his dominions was wrested from him by Rájá Chatar Sál, who was the last sole possessor of the Bundelkhand province. At that period its capital was Kalanger, but the residence of the rájá was Panná, celebrated for its diamond mines.

**Birgili**, بِرْگَلِي, surname of Mullá Muhammad-bin-Pír 'Alí, a celebrated Arabian author, who wrote the "Sharah Arba'in," and died 1573 A. D., 981 A. H. He is by some called Barkalí.

**Birjis Kadar**, بِرْجِیسْ تَدَرْ, whose original name was Ramzán 'Alí, is the son of Wájíd 'Alí, the ex-king of Lakhnau. His mother's name is Ma'shúk Begam. At the outbreak, he was created king with the unanimous consent of the rebel soldiery in 1857 at the instance of Barkat Ahmad, Risaladár, late 15th Regiment Irregular Cavalry, who subsequently fell in battle. Birjis Kadar was then 10 years of age. Before his accession, his uncle Sulaimán Shikoh was much persuaded by the rebels to accept the crown, but refused. Birjis Kádar was driven out of India and is now with his mother at Katmandú in Nepal.

**Bisati Samarkandi**, بِسَاطِي سَمَرْقَنْدِي, a poet of Samarkand who flourished in the time of Sultán Khalil-ul-lah, grandson of Amir Taimur. He was formerly a weaver of carpets, and had assumed for his poetical title "Hasír," but he changed it afterwards to Bisáti. He was cotemporary with 'Asmat-ullah Bukhári.

**Bishr Haft**, بِشْرُ الْبَرْهَانِ, (i. e., Bishr the barefoot) a Muhammadan doctor who was born at Marv, and brought up at Baghídád, where he died on Wednesday the 16th of November 840 A. D., 10th Muhamarrum, 228 A. H. Different dates are given of his death; but it is certain that he died several years before Ahmad Ilmábal, and the one given here appears to be very correct.

**Bishun Singh (Kachwaha)**, بِشْعَنْ سَنْدَكْ, rájá of Ambhar or Ameir, was the son of Rám Singh and the father of Mirza Rájá Jaisingh Sewái. He died about the year 1693 A. D., 1105 A. H.

**Bismil, Joms**, the poetical name of Mirzá Muhammad Sháfi'i of Naishápúr, uncle of Nawáb Saifdar Jang.

**Bismil, مسلم**, the poetical name of Amír Hasan Khán of Calcutta, who was living in 1845 A. D., 1261 A. H.

**Biswas Rao**, بِسْوَاسْ رَاؤ, the eldest son of Bálá Ráo Peshwá, the Marhatta chief. He was killed in the battle against Ahmad Sháh Abdálí on the 14th January, 1761 N. S., together with Sadásheo Bháú and other Marhatta chiefs.

**Bithal Das Gaur**, بِثَهْدَلْ دَاسْ غُور, son of Gopál Dás, rájá of Sheopúr. On a spot of 10 bhigas towards Tájganj on the banks of the river Jamna he had built his house and a garden. In the town of Shaligahan he was raised to 3000, and appointed Kiladár of the fort of Agra. He was afterwards raised to the rank of 5000, and in the year 1062 A. H. went home and died there.

**Bo 'Ali Kalandar**, بِوْ عَلِيٍّ قَلْنَدَر, *vide* Abú 'Alí Kalandar.

**Boya**, بِوْيَا, *vide* 'Alí Boya.

**Bughra Khan**, بِغْرَاءْ خَان, surname of Násir-uddín Mahmúd, the second son of Sultán Ghayás-uddín Balban, king of Dehlí. He was made governor of Lakhnau in Bengal by his father, at whose death in 1286 A. D., he being then in that province, his son Kaikubád was raised to the throne of Dehlí. *Vide* Násir-uddín Mahmúd.

**Bukhari**, بُخَارِي, *vide* Al-Bukhári.

**Bulbul**, بَلْبَل, *vide* Mirzá Muhammad surnamed Bulbul.

**Burandak**, بِرْنَدَق, the poetical name of Maulána Bahá-uddín. He was a native of Samarkand, and a sprightly satirical poet; much dreaded by his contemporaries, on account of his wit and caustic humour. He was the especial panegyrist of Sultán Báikara Mirzá, the son of Umar Shaikh and grandson of Amir Taimur. When Prince Báikara ascended the throne in 1394 A. D., he ordered that the sum of five hundred ducats (in Turki bish yúz altún) should be paid to Burandak. By a mistake of the Secretary, he received only two hundred; and therefore addressed the following lines to the Sultán:—

"The Sháh, the terror of his foes,  
Who well the sound of flatt'ry knows,  
The conqueror of the world, the lord  
Of nations vanquish'd by his sword,  
Gave, while he prais'd my verse, to me  
Five hundred ducats as a fee.  
Great was the Sultán's gen'rous mood,  
Great is his servant's gratitude,  
And great the sum; but strange to say,  
Three hundred melted by the way!  
Perhaps the words in Turkish tongue  
Convenient meaning may contrive;  
Or else my greedy ear was wrong,  
That turn'd two hundred into five."

The Sultán was extremely entertained at the readiness of the poet; and sending for him, assured him that the words "bish yúz altún" signified in Turkish a thousand ducats, which he ordered to be immediately paid. Dublin University Magazine for 1840. The year of Burandak's death is unknown. He was cotemporary with Khwája 'Asmat-ullah Bukhári who died in 1426 A. D., 829 A. H.

**Burhan, بِرْهَان**, a poet of Mázindarán, came to Dehlí and died there shortly after Nádir Sháh had pillaged that city. He is the author of a Diwán.

**Burhan**, بِرْهَان, the poetical name of Muhammad Hasan, the author of the Persian Dictionary called Burhán Kátá, *vide* Muhammad Hasan.

**Burhan 'Imad Shah**, بِرْهَانِ إِمَادْ شَاه, one of the princes of the 'Imád Sháhí dynasty. He succeeded his father Daria 'Imád Sháh in the government of Berar, when but a child. His minister Taufal Khán, became regent; and before the prince was of an age to assume the reins of his empire, Taufal Khán assisted by the ruler of Khándesh and by the Nizám Sháhí court, usurped the government. He eventually confined his sovereign in irons in the fort of Parnálá, and assumed the title of king. In the year 1568 A. D., 980 A. H., Nizám Sháh marched against Taufal Khán, under the pretence of releasing the imprisoned prince from his confinement. He took the fort of Gáwal by capitulation, defeated Taufal Khán and made him prisoner with his son; but instead of placing the captive monarch on the throne of Beágá, sent him with the usurper and his son to be confined in one of the Nizám Sháhí forts, where they were all subsequently strangled by the king's order. Thus the family of 'Imád Sháh and that of the usurper Taufal Khán became extinct.

**Burhan Nakid**, بِرْهَانِ نَاقِدٍ, a poet who is the author of the poem entitled "Dil Ashób," dedicated to the emperor Sháh Jahán.

**Burhan Nizam Shah I**, بِرْهَانِ نِظَامْ شَاه, ascended the throne of Ahmadnagar in the Dakhan after the death of his father Ahmad Nizám Sháh in 1508 A. D., 914 A. H., in the seventh year of his age. He reigned 47 lunar years and died at the age of 54 in 1554 A. D., 961 A. H., and was buried in the same tomb with his father.

**Burhan Nizam Shah II**, برهان نظام شاه, brother of Martazá Nizám I, ascended the throne of Ahmadnagar in the Dakhan on the 15th May, 1591 O. S., 1st Sha'bán, 999 A. H., after deposing and confining his own son Isma'il Nizám Sháh, who had been placed on the throne during his absence at the court of the emperor Akbar. He was advanced in years; but notwithstanding his age, gave himself up to pleasures unbecoming his dignity. His reign was marked by an unsuccessful war with the king of Bijápur, and a disgraceful defeat from the Portuguese, who had seized the sea coasts of his dominions. He died after a reign of 4 years and 16 days, on the 18th of April, 1595 A. D., 18th Sha'bán, 1003 A. H., in the 40th year of the reign of Akbar, and was succeeded by his son Ibrahim Nizám Sháh. Maulána Zahír dedicated his Sákiáma to Burhan Nizám Sháh, containing nearly 4,000 verses.

**Burhan-uddin Abu Is-hak-al-Fazari**, برهان الدين ابو اسحق فازاري, commonly called Ibn-Firkáh, author of the "Farázé-al-Fazári" a treatise on the law of Inheritance according to Sháfi'i's doctrine. He died in 1328 A. D., 729 A. H.

**Burhan-uddin Bin Mazah-al-Bukhari**, برهان الدين بن مذاح بخاري, author of the "Zukhrat-ul-Fatáwa," sometimes called Zukhrat ul-Burhání, and of the "Muheet-al-Burhání."

**Burhan-uddin Ali Bin Abu Bakr-al-Marghinani** (Shaikh), شیخ برهان الدين علی (Shaikh), author of the "Hidáya Sharah Badíyah, or the Lawyer's Guide," a very celebrated book of Muhammadan Jurisprudence, which during the period that Mr. Hastings governed the British dominions in India, was by his orders most ably translated by Charles Hamilton, Esq., and published in London, in the year 1791 A. D. Burhan-uddin was born at Marghinán, in Transoxania in 1135 A. D., 529 A. H., and died in 1197 A. D., 593 A. H. The Hidáya which is a commentary on the Badaya-al-Mubtada, is the most celebrated law treatise according to the doctrines of Abú Hanifa, and his disciples Abú Yúsaf and the Imám Muhammad. A Persian version of the Hidáya was made by Maulví Ghulám Yehiú Khán and others and published at Calcutta in 1807. He also wrote a work on Inheritance entitled the "Furázé-ul-Uṣmáni," which has been illustrated by several comments.

**Burhan-uddin Gharib (Shah or Shaikh)**, غریب شاہ برهان الدين بن مصطفیٰ, a celebrated Musalmán saint much venerated in the Dakhan. He died in 1331 A. D., 731 A. H., and his tomb is at Burhánpur in Daulatábád, and is resorted to in a pilgrimage by the Muhammadans. He was a disciple of Shúikh Nizám-uddin Aulia who died in 1326 A. D., 725 A. H.

**Burhan-uddin Haidar Bin Muhammad-al-Hirwi**, برهان الدين هیدر بن محمد هیروی, author of a commentary on the Sirájí of Sajawandí. He died in 1426 A. D., 830 A. H.

**Burhan-uddin Ibrahim Bin Ali Bin Farhun**, برهان الدين ابراهیم بن علی بن فرهون, chief biographer of the Málíki lawyers, and author of the "Dibáj-ul-Muzahhib." He died in 1396 A. D., 799 A. H.

**Burhan-uddin (Kazi)**, قاضی برهان الدين, Lord of the city of Sivas in Cappadocia or Caramenia who died in 1395 A. D., 798 A. H. After his death Báyesíd I, Sultan of the Turks, took possession of his States.

**Burhan-uddin Mahmud Bin Ahmad**, بن احمد مصطفیٰ, برهان الدين بن محمود, author of a "Muhít," which, though known in India, is not so greatly esteemed as the Muhít of Sarakhsí. The work of Burhán-uddin is commonly known as the Muhít-al-Burhání.

**Burhan-uddin Muhammad Bakir (Mir)**, باقر قاضی عییر برهان الدين محمد, Kázi of Káshán. He wrote a Diwán containing about 5000 verses. He was living about the year 1585 A. D., 993 A. H.

**Burhan-uddin (Shaikh)**, شیخ برهان الدين, or Sayyad vide Kuthb 'Alá.

**Burhan-uddin (Sayyad)**, سید برهان الدين, surnamed Muhaqqik. He died in the year 1247 A. D., 645 A. H., and was buried at Cásarea.

**Burhan-ul-Mulk Sa'adat Khan**, الملك معادت خان, شاہزاده, son of Sa'adat Khán, and Mirzá Nasir.

**Burzui**, بزرزی, a Persian physician who lived under Naushirwán the Just. He was sent by that prince to India to procure a copy of the book called the Wisdom of all Ages; which he afterwards translated into Persian. That which now exists is greatly altered from the original version.

**Bus-hak**, بوساق, the abbreviated poetical name of Abú Is-hák Atma', which see.

**Buzarjmehr**, بزر جمهر, the celebrated minister of Naushirwán the Just, king of Persia. He is said to have imported from India the game of Chess and the Fables of Pilpay. Such has been the fame of his wisdom and virtues, that the Christians claim him as a believer in the gospel; and the Muhammadans revere him as a premature Musalmán. He lived to a great age, and died in the time of Hurmuz III, son and successor of Naushirwán the Just, between the years 580 and 590 A. D.

**Buzarjmehr Kummi**, بزر جمهر کومی, a celebrated Persian Prosodian of Kummi, who lived before the time of Saifi, the author of the Urúz Saifi.

**Buzurg Khanam**, بزرگ خانم, the daughter of Saif Khán, by Maliku Báno Begum, the daughter of Asaf Khán Wazir, and wife of Zafar Khán, a nobleman of the reign of the emperor 'Alamgír. She died before her husband in the month of May, 1659 A. D., Shawwál 1069 A. H.

**Buzurg Umaid Khan**, بزرگ امید خان, son of Sháista Khán, an officer of rank in the time of the emperor Alamgír. At the time of his death, which took place in 1694 A. D., 1105 A. H., he was governor of Behár.

**Buzurg Umaid**, بزرگ امید, or Kaia Buzurg Umaid, one of the Ismailís, who succeeded Hasan Sabbáh, the Old Man of the Mountains, in June, 1124 A. D., Rabí' II, 518 A. H., and reigned 24 years. After his death his son Kaia Muhammad succeeded him and reigned 25 years.

## C.

**Caragossa**, vide Kara Ghuz.

**Chaghtai Khan**, چغთاء خان, or Káán, the most pious and accomplished of all the sons of Chánger Khán; and although he succeeded, by the will of his father, to the kingdoms of Transoxania, Balkh, Badakhshán, and Káshghar in 1227 A. D., 624 A. H., he governed these countries by deputies, and remained himself with his eldest brother, Ókta Káán, by whom he was regarded with the reverence which a pupil gives to his master. He died

seven months before his brother in the month of June, 1241 A. D., Zi-Ka'da, 638 A. H. Káráchár Náwián, who was the fifth ancestor of Amír Taimúr, was one of his Amírs, and, at length, captain general of all his forces. The dynasty that founded the so-called "Moghul Empire" of India was named after Chaghtai.

**Chaghta Sultan,** چنڈا سلطان, a handsome young man of the tribe of the Mughals and favorite of the emperor Bábár Sháh. He died at Kabul in 1546 A. D., 953 A. H.

**Chait Singh,** چائیت سنگھ, son of Balwant Singh, a rájá or zamindár of Banáras. He succeeded his father in 1770 A. D. In August 1781 demands were made upon him, by the Governor-General, for additional tribute to be paid to the Company, as the sovereign power now requiring assistance in its exigency. The rájá declined, pleading willingness, but inability. He was seized by Mr. Hastings' order at Banáras; a revolt took place in his behalf on the 20th August; nearly two companies of sepoys and their officers were destroyed,—and the rájá escaped in the confusion. The Governor-General immediately assumed control of the province; and troops were called in to oppose the rájá, who now headed the numbers flocking to his support. He was defeated at Latifpúr—and lastly, his stronghold of Bijaiqugh was seized, and his family plundered by a force under Major Popham. The rájá had fled, on his reverses at Latifpúr, to Bundelkhand. His government was declared vacant, and the zamindari bestowed on the next heir, a nephew of the rájá, a minor. After these transactions at Banáras, the Governor-General proceeded to Audh, to obtain an adjustment of the heavy debts due to the Company by the Wazír 'Asaf-ud-daula. The territories of the Bugams, (one, the mother of Shujá'-ud-daula, the late Nawáb—the other, the mother of the Wazír) were seized, on a charge of aiding the insurrection of Chait Singh. The rájá found an asylum in Gwálíar for 29 years, and died there on the 29th March, 1810 A. D. The lands were transferred to collateral branch of the family, the present representative of which is named Rájá Udat Narain. See Balwant Singh. His estates, with title of Rájá, were presented to his nephew Bábú Muhip Narain, grandson of Rájá Balwant Singh.

**Chand,** چند, or Chánd, called also Trikala, from his supposed prophetic spirit, was a celebrated Hindú poet or bard. He flourished towards the close of the twelfth century of the Christian era. He may be called the poet laureate of Prithiráj, the Chauhán emperor of Dehlí who, in his last battle with Shiháb-uddín Ghórí, was taken prisoner, and conveyed to Ghazní, where his bard, Chánd, followed him. Both perished by their own hands, after causing the death of their implacable foe, Shaháb-uddín. Like the Greek bard, Homer, countries and cities have contended for the honor of having been the place of birth of this the most popular poet of the Hindús. Dehlí, Kanauj, Muhóba, and the Panjáb, assert their respective claims, but his own testimony is decisive, whence it appears that he was a native of Láhor. In his 'Prithiráj Chauhán Rásá,' when enumerating some of the heroes-friends and partizans of his hero, he says, "Niddar was born in Kanauj, Siluk and Jait, the father and son, at Abú; in Mundava the Paríhár, and in Kurrik Kángra the Haolí Ráo, in Nágör, Balbhaddar, and Chánd, the bard, at Láhor."

**Chand Saundagar,** چاند سوندار, a Bangali merchant.

**Chand,** چاند, vide Teik Chand.

**Chanda Kunwar,** چنڈا کنور, the wife of Mahárájá Kharag Singh of Láhor.

**Chanda,** چنڈا, also called Máh-líká, a dancing girl, or queen of Haidarábád, was a poetess of much taste and

merit. She is the author of a Diwán which was revised by Sher Muhammad Khán Iúnán. In the year 1799 A. D., in the midst of a dance, in which she bore the chief part, she presented a British officer with a copy of her poems, accompanied with the following complimentary observations, in the form of the usual gazal :—

Since my heart drank from the cup of a fascinating eye,  
I wonder beside myself, like one whom wine bewilders.

Thy searching glances leave nothing unseated;

Thy face, bright as flame, consumes my heart.

Thou soughtest a *Nazur*: I offer thee my head;

Albeit thy heart is not unveiled to me.

My eyes fixed on thy lineaments—emotion agitates my soul.

Fresh excitement beats impatient in my heart.

All that Chandá asks is, that, in either world,  
Thou wouldest preserve the ashes of her heart by thy side.

Garcin de Tassy informs us that there is a copy of her Diwán in the East India House Library, which she herself presented to Captain Malcolm on the 1st of October, 1799 A. D.

**Chanda Sahib,** چنڈا صاحب, surname of Husain Dost

Khán, a relation of Dóst 'Alí Khán, Nawáb of Arcot, whose daughter he had married. He had made his way to the highest offices of the government by the services of his sword, and was esteemed the ablest soldier that had of late years appeared in the Carnatic. He inveigled the queen of Trichinopoly, and got possession of the city in 1736 A. D. He was taken prisoner by the Marhattas on the 26th March, 1741 A. D., and imprisoned in the fort of Sítára, but was released by the aid of Mons. Dupleix in 1748, and appointed Nawáb of the Carnatic by Muzaffar Jung. He was put to death in 1762 A. D., 1st Shá'bán, 1160 A. H. by the Marhattas, and his head sent to Muhammad 'Alí Khán who was made Nawáb of Arcot by the English, who treated it with ignominy.

**Chandar Bhan,** چندر بھان بوفون, a Bráhman of Pati-

ála, well-versed in the Persian language, was employed as a Munsí in the service of the prince Dárá Shikóh, the eldest son of the emperor Sháh Jahán. He is the author of several Persian works, viz.: "Guldasta," "Tuhfat-ul-Anwár," "Tuhfat-ul-Fus-há," "Majmu'-ul-Fukrá," one entitled "Chár Chaman," another called "Manshát Bráhman" being a collection of his own letters written to different persons, and also of a Diwán in which he uses the title of Bráhman for his poetical name. After the tragical death of his employer, he retired to Banáras where he died in the year 1662 A. D., 1073 A. H. He had also built a house at Agra, of which no traces now remain.

**Chand Bibi (Sultana),** چاند بی بی, was the daughter of Husain Nizám Sháh I of Ahmadnagar in the Dakhan, sister to Murtaza Nizám Sháh, and wife of 'Alí 'Adil Sháh I, of Bijápúr. After the death of her husband in 1580 A. D., 988 A. H., she had been queen and dowager-regent of the neighbouring kingdom of Bijápúr during the minority of her nephew Ibrahim 'Adil Sháh II, and was one of the most able politicians of her day. The Mughals under prince Murád, the son of Akbar, proceeded in November, 1595 A. D., Rahí II, 1004 A. H., and besieged Ahmadnagar for some months, while Chánd Sultána defended the place with masculine resolution. At the same time there being a scarcity of provisions in the Mughal camp, the prince and Khán-Khánán thought it advisable to enter into a treaty with the besieged. It was stipulated by Chánd Bibi that the prince should keep possession of Berár, and that Ahmadnagar and its dependencies, should remain with her in the name of Bahádúr, the grandson of Burhán Sháh. She was put to death by the Dakhanis in the year 1599 A. D., 1008 A. H.

**Chandu Lal**, رائے چندلار, a Hindú, who was appointed Diwán to the Nizám of Haiderábád in 1808 A. D. His poetical name is Shádán. He died in the year 1863 A. D.

**Chandragupta**, چندرگپت, (called by the Greeks Sandracottus). He seized the kingdom of Magadha, after the massacre of the survivors of the Nádu dynasty, whose capital was the celebrated city Patáliputra, called by the Greeks Pulióthra.

**Changez Khan**, چنگیز خان, also called by us Gengis, Jengis, and Zingis, surnamed Tamújin, was the son of Yesuk, a Khán or chief of the tribe of Mughals. He was born in 1154 A. D., 519 A. H., and at the age of 13 he began to reign, but the conspiracies of his subjects obliged him to fly for safety to Avant Khán, a Tartar prince, whom he supported on his throne, and whose daughter he married. These ties were not binding. Avant Khán joined against Changez, who took signal vengeance on his enemies, and after almost unexampled vicissitudes, he obtained, at the age of 49, a complete victory over all those who had endeavoured to effect his ruin, and received from the Kháns of Tartary the title of Khákán in 1206 A. D., 602 A. H., and was declared emperor of Tartary. His capital was Karikurn. In the space of 22 years he conquered Corea, Cathay, part of China, and the noblest provinces of Asia, and became as renowned a conqueror as Alexander the Great. He died on Sunday the 29th August, 1227 A. D., Ramazan 624 A. H., aged 75 lunar years, leaving his dominions (which extended 1800 leagues from east to west, and 1000 from north to south) properly divided to his four sons, Jújí, Oktái, Chaghtái and Túlí Khán.

*List of the Mughal emperors of Tartary.*

Changez Khán, .....	1206
Túlí Khán, his son, .....	1227
Oktái, brother of Túlí, .....	1241
Turkma Khátún, his wife, regent for 4 years.	
Kayúk Khán, son of Oktái, .....	1246
Ogúlgan-mish, his wife, regent on his death..	1248
Mangú Khán, son of Túlí Khán, ..... 1251, died 1259	
After the death of Mangú, the empire of the Mughals was divided into different branches, in China, Persia, in Kapchák, &c.	
Kabhlá Khán, the brother of Mangú Khán, succeeded in China, and founded the Yuen dynasty. ....	1260
Chaghtái Khán, son of Changez Khán, founded the Chaghtái branch in Transoxiana, ....	1240
Jújí, son of Changez Khán, founded the Kapchák dynasty, .....	1226

*Vide*, Halákú Khán.

**Chatrapati Appa Saheb**, چترابنی ابا عاصب, rájá of Sítac, who died in, or a year before, 1874 A. D., whose adopted son was Rájá Rám.

**Char Bagh**, چار باغ, name of a garden constructed by the emperor Báhar on the bank of the Jamna, which it is said was also called Hasht Bahist; it bore all sorts of fruits; no traces of this famous garden are left now.

**Chatur Sal**, چتر سال, Chhattar Sál, or, according to the author of the "Másir-ul-Umrá," Satar Sál, was the son of Chait Singh, chief of the Bundelias or inhabitants of Bundelkhand, of which province he was rájá. To secure the independence of his posterity against the encroaching power of the Marhattas, he entered into a close alliance with the Peshwá Báiji Ráo I about the year 1733 A. D., 1146 A. H., and at his demise, he bequeathed him a third of his dominions, under an express stipulation, that his posterity should be protected by the Peshwá and his heirs.

Chatur Sál died 1735 A. D., leaving two sons, Hirde Sáh and Jagat Ráj. The division of the dominions of Bundelkhand, bequeathed to the Peshwá, comprised the Mahals of Kalpí, Sirounj, Kúnch, Garra Kotá and Hiridinagar. Gangadhár Bálá was nominated by the Peshwá as his náih to superintend the collections. Afterwards the principal leaders in Bundelkhand having fallen in battles, and the ruin of the country having been completed by the subsequent conquest of the ráj of Panne by Náná Arján, the grandson of Bakhat Singh, a descendant of Chatur Sál, it hence became the object of Náná Far-nawis, the Púna minister, notwithstanding the stipulations by which the former Peshwá obtained from Chatur Sál one-third of his dominions, to annex the whole of Bundelkhand to the Marhatta States. For this purpose he gave the investiture of it to 'Alí Bahádúr, son of Shamsher Bahádúr, an illegitimate son of the Peshwá Báiji Ráo, whose descendants now are called the Nawabs of Banda. *Vide* Muhammad Khán Bangash.

**Chatur Mahal**, چتر محل, one of the Begams of the ex-king of Audh. One Kurbán 'Alí, who had held a subordinate position, and was latterly Sharistádár under the British Government, suddenly became a rich man by marrying her. He formed the acquaintance of this young and beautiful woman, and they resolved to be married. But the Begam did not wish the union with a man so inferior to herself to take place where she was known, and so obtained the permission of the Chief Commissioner to leave Audh on the pretence of making a pilgrimage to Mecca. Once clear of Lakhnau, she was joined by Kurbán 'Alí, and made for his home at Bijnaur in Bundelkhand.

**Chin Kalich Khan**, چین کلیچ خان, *vide* Kulich Khán.

**Chin Kalich Khan**, چین کلیچ خان, former name of Nizám-ul-Mulk Asaf Jáh.

**Chimnejí 'Apá**, چمناجی آپا, the younger son of the

Marhatta chief Raghuñáth Ráo, (Raghóba) was furtively raised to the masnad at Púna some time after the death of Mádho Ráo II, the son of Naráyan Ráo, on the 26th May, 1796 A. D.; but was deposed afterwards, and succeeded by his elder brother Báiji Ráo II, who was publicly proclaimed on the 4th December following.

**Churaman**, چورامان, an enterprising Ját who having enriched himself by plundering the baggage of the emperor 'Alangír's army on his last march to the Dukhan, built the fortress of Bhartpúr, fourteen kós from Agra, with part of the spoil, and became the chief of that tribe. The present rájás of Bhartpúr are his descendants. He was killed by the royal army in the battle which took place between the emperor Muhammad Sháh and Kuth-ul-Mulk Sayyad 'Abd-ulláh Khán in November, 1720 A. D., Muhamraim, 1133 A. H. His son Badan Singh succeeded him.

*The following is a list of the Rájás of Bhartpúr.*

Chúráman Ját.

Badan Singh, the son of Chúráman.

Súrajmal Ját, the son of Badan Singh.

Jawáhir Singh, the son of Súrajmal.

Ráo Ratan Singh, brother of Jawáhir Singh.

Kehrí Singh, the son of Ratan Singh.

Nawal Singh, the brother of Ratan Singh.

Ranjit Singh, the nephew of Nawal Singh and son of Kehrí Singh.

Randhír Singh, the son of Ranjit Singh.

Baldeo Singh, the brother of Randhír Singh.

Balwant Singh, the son of Baldeo Singh.

Jaswant Singh, the son of Balwant Singh and present rájá of Bhartpúr.

**Chosroes I**, of Persia, *vide* Naushirwán the Just.

**Chosroes II**, *vide* Khusro Parviz.

## D.

**Dabir-ud-daula Amin-ul-Mulk (Nawab)**, نواب دبیر الدوّلہ امین الملک, title of Khwája Farid-uddín

Ahmad Khán Bahádúr Muslah Jang, the maternal grandfather of Sayyid Ahmad Khán, Munsif of Delhi. Whilst the British were in Bengal, and the Wakil of the king of Persia was killed in Bombay in an affray, it became urgent for the British Government to send a Wakil on deputation to Persia. Dabir-ud-daula was selected for this high office. On his return, after fully completing the trust, he was appointed a full Political Agent at Ava. After this, in latter times, he held the office of Prime Minister to Akbár Sháh II.

**Dai**, دای, whose full name is Nizám-uddín Muhammad Dái, was a disciple of Shah Na'mat-ulláh Wali, and is the author of a Díván which he completed in the year 1460 A. D., 865 A. H.

**Daghistani**, داغستانی, a poet of Dághistán in Persia, who is the author of a Persian work called "Rayáz-ush-Shúrá," *vide* Wálih.

**Dahan**, داهان, whose proper name is Abú Muhammád Sá'íd, son of Mubárík, better known as Ibnu Dáhánu-al-Baghdádi, was an eminent Arabic grammarian, and an excellent poet. He died in 1173 A. D., 569 A. H.

**Dailamites**, the, a dynasty.

**Dakiki**, دکی, a famous poet at the court of Amír Núh II, son of Amír Mansúr Sámání, by whose request he had commenced to write the Sháh Náma, but before he could finish a thousand verses of the story of Gashásip, he was slain by one of his slaves. The year of his death is not known, but this event appears to have taken place during the reign of his royal master, who reigned in Kharásán twenty years, and died in 997 A. D., 387 A. H. His proper name, according to the Aitáshkada, was Mansúr bin-Ahmad.

**Dalpat Sah**, دلپت ساہ, the husband of Ráni Durgáwátí, which see.

**Dalpat**, دلپت, rájá of Bhojpúr near Buxar, was defeated and imprisoned, and when he was at length set at liberty by Akbar, on payment of an enormous sum, he again rebelled under Jahángír, till Bhojpúr was sacked, and his successor Rájá Partáb was executed by Shah Jahán, whilst the Ráni was forced to marry a Muhammadan courtier.

**Dalip Singh (Mahareja)**, مہاراجہ دلپت سنکر, the youngest son of Mahárájá Ranjít Singh, ruler of the Panjab. He was only ten years of age when he was raised to the masnad at Láhor after the death of his nephew, Rájá Sher Singh, in September, 1843. In his time the Panjab was annexed to the British Government, 1846 A. D. "On the 19th of March," (1849) says Marshman, "the young Mahárájá took his seat for the last time on the throne of Ranjít Singh, and in the presence of Sir Henry Lawrence, the Resident, and Mr. Elliot, the Foreign Secretary, and the nobles of his court, heard Lord Dalhousie's proclamation read in English, Persian, and Hindí, and then affixed the initials of his name in English characters to the documents which transferred the kingdom of the five rivers to the Company, and secured him an annuity of five lakhs of rupees a year. Dalip Singh was baptized on the 8th March, 1835 A. D., and went to England where he is still living.

**Damad**, داماد, poetical name of Muhammad Bákír, which see.

**Damaji**, داماجی, the first Gaekwár of Baroda. His successor was Polájí.

**Damiski**, دمشقی, an illustrious Persian poet, named Muhammad Damishkí, who flourished in the time of Fazl, the son of Alhia or Yahia, the Barmecide or Barmakí.

**Daniel Mirza (Sultan)**, سلطان دانیال مرزا, the third

son of the emperor Akbar. He was born at Ajmír on Wednesday the 10th September, 1572 A. D., and received the name of Dániál on account of his having been born in the house of a celebrated Darwesh named Shaikh Dániál. His mother was a daughter of Rájá Bihári Mal Kachhwáha. After the death of his brother, prince Sultán Murád, he was sent to the Dakhan by his father, accompanied by a well appointed army, with orders to occupy all the Nizám Sháh territories. Almadnagar was taken in the beginning of the year 1009 A. H. or 1600 A. D., Sultán Dániál died on the 8th April, 1605 A. D., 1st Zil-hijjá, 1013 A. H., in the city of Burhánpúr, aged 33 years and some months, owing to excess in drinking. His death and the circumstances connected with it, so much affected the king his father who was in a declining state of health, that he became every day worse, and died six months after. From the chronogram it appears that the prince Dániál died in the year 1012 A. H., or 1604 A. D., a year and six months before his father.

**Danish**, دانش, poetical name of Mir Rázi who died in 1665 A. D., 1076 A. H.

**Danishmand Khan**, دانشمند خان, whose proper name was Muhammad Shafi' or Mullá Shafi', was a Persian merchant who came to Súrat about the year 1616 A. D., 1056 A. H., from which place he was sent for by the emperor Sháh Jahán. He was soon after raised to the mansab of 3000 and paymastership of the army, with the title of Dánišmand Khán. In the reign of 'Alamgír he was honored with the mansab of 4000, and after some time to that of 5000, and appointed governor of Sháh Jahánábád, where he died in the month of July, 1670 A. D., 10th Rabí I, 1081 A. H. He used to speak much about the Christian religion. Bernier, the French Traveller, who accompanied 'Alamgír to Kashmír in 1664, has mentioned him in his Travels.

**Danishmand Khan**, دانشمند خان, whose original name was Mirzá Muhammad, and poetical, Ali, was a native of Shiráz. In the year 1693 A. D., he was honored with the title of Na'mat Khán, and the superintendence of the royal kitchen by the emperor 'Alamgír. After the death of that monarch, the title of Nawáb Dánišmand Khán Ali was conferred on him by Bahádúr Sháh, by whose order he had commenced writing a Sháhnáma or history of the reign of that emperor, but died soon after in the year 1708 A. D., 1120 A. H. *Vide* Na'mat Khán Ali.

**Dara or Darab I**, دارا دراب, the eighth king of the second or Kaiáanian dynasty of the kings of Persia, was the son of Queen Hunai, whom he succeeded on the Persian throne. His reign was distinguished by several wars; particularly one against Philip of Macedon. He reigned twelve years, and was succeeded by his son Dárá or Dárab II.

**Dara or Darab II**, دارا دراب, is the celebrated Darius Codomanus of the Greeks. He succeeded his father Dárá I, as king of Persia, and was slain in battle against Alexander the Great in the year 331 B. C. He was the last and ninth king of the 2nd or Kaiáanian dynasty of the kings of Persia.

**Dara Bakht (Mirza)**, درا بخت میرزا, son of Bahadur Sháh, the ex-king of Dehlí. His poetical title is Dárá, and he is the author of a Diwán.

**Darab Beg (Mirza)**, دراب بیگ میرزا, *vide* Jóyá.

**Darab Khan**, دراب خان, commonly called Mirzá Dáráb, was the second son of Abdul Rahím Khán, Khán Khánán. After the death of his eldest brother Sháhnawáz Khán in 1618 A. D., 1027 A. H., he was honored with the rank of 5000 by the emperor Jahángir and appointed governor of Bepár and Ahmadnagar in the Dakhan. He was also governor of Bengal for some time, and on his return to the Dakhan, the emperor, being displeased with him on some account, ordered Mihábat Khán to strike off his head, which he did, and sent it to the king. This circumstance took place 1625 A. D., 1034 A. H.

**Darab Khan**, دراب خان, son of Mukhtár Khán Sabzwári, a nobleman in the service of the emperor 'Alamgír. He died on the 24th June, 1679 A. D., 25th Jumádá I, 1090 A. H.

**Dara Shikoh**, درا شیکوہ, the eldest and favorite son of the emperor Shah Jahán, was born on the 20th March, 1615 O. S., 29th Safar, 1024 A. H. His mother, Mumtáz Mahal, was the daughter of Asaf Khán, wazir, the brother of Núr Jahán Begam. In the 20th year of his age, i. e., in the year 1633 A. D., 1043 A. H., he was married to the princess Nadira, the daughter of his uncle Sultán Parwez, by whom he had two sons, viz., Sulaimán Shikoh and Siphr Shikoh. In 1658 A. D., during the illness of his father, several battles took place between him and his brother Aurangzib 'Alamgír for the throne, in which Dárá being defeated, was at last obliged to fly towards Sindh, where he was captured by the chief of that country and brought to the presence of Aurangzib, loaded with chains, on sorry elephant without housings; was exposed through all the principal places and then led off to a prison in old Dehlí, where after a few days, in the night of the 29th of August, 1659 O. S., 21st Zil-hijja, 1069 A. H., he was murdered by the order of Aurangzib; his body exhibited next morning to the populace on an elephant, and his head cut off and carried to the emperor, who ordered it to be placed on a platter, and to be wiped and washed in his presence. When he had satisfied himself that it was the real head of Dárá, he began to weep, and with many expressions of sorrow, directed it with its corpse to be interred in the tomb of the emperor Humáyún. Siphr Shikoh, his son, who was also taken captive and brought with his father, was sent away in confinement to Gwálíar. Sulaimán Shikoh, his eldest son, who, after the defeat of his father had taken refuge in Srinagar for some time, was subsequently, in 1670 A. D., 1071 A. H., given up by the rájá of that place to the officers of Aurangzib and conveyed to Dehlí. He was then sent to Gwálíar, where he and his brother Siphr Shikoh both died within a short space. Dárá Shikoh is the author of the work called "Safinat-ul-Arifin," an abridgment of the Life of Muhammad, with a circumstantial detail of his wives, children, and companions, &c., also of a work entitled "Majma'-ul-Bahrain" (i. e., the uniting of both seas,) in which he endeavours to reconcile the Bráhman religion with the Muhammadan; citing passages from the Kurán to prove the several points. In 1656 he likewise, with the same intent, caused a Persian translation to be made by the Bráhmans of Banáras, of the Apnikhat, a work in the Sanskrit language, of which the title signifies "the word that is not to be said;" meaning the secret that is not to be revealed. This book he named "Sarr-i-Asrár," or Secret of Secrets; but his enemies took advantage of it, to traduce him in the esteem of his father's Muhammadan soldiers, and to stigmatize him with the epithets of Káfír and Ráfízí (unbeliever and blasphemer), and finally effected his ruin; for Aurangzib his brother

made a pretence of that, and consequently had all his bigoted Muhammadans to join him. Monsieur Anquetil du Perron has given a translation of this work, in two large volumes in quarto, on which a very good critique may be found in the Second Number of the "Edinburgh Review." There is also a copy of the Persian version of this work in the British Museum, with a MS. translation, made by N. B. Halhed, Esq. He is also the author of the three following works, "Hasnat-ul-Arifin," "Risála Haq Nama" and "Sakinat-ul-Aulia." His poetical name was Kádirí. Catrou says that Dárá died a Christian.

**Dard (Mir)**, درد, is the poetical name of Khwája Muhammad Mir of Dehlí, a son of Khwája Násir who was one of the greatest Shaikhs of the age. Dard was the greatest poet of his time. He was formerly in the army, but he gave up that profession on the advice of his father and led the life of a devotee. When during the fall of Dehlí every body fled from the city, Dard remained in poverty contented with his lot. He was a Súfi and a good singer. A crowd of musicians used to assemble at his house on the 22nd of every month. Some biographers say that he was a disciple of Sháh Gulshan, meaning Shaikh Sa'd-ulláh. Besides a Diwán in Persian and one in Rékhta, he has written a treatise on Sufism called "Risála Wáridát." He died on Thursday the 3rd of January, 1785 A. D., 24th Safar, 1199 A. H.

#### List of his Works.

Ali Nála-wa-Dard.	Ihm-ul-Kitáb.
Ali Sard.	Diwán in Persian.
Dard Dil.	Diwán in Urdu.

**Dardmand**, دردمد, poetical name of Muhammad Ta'kíf of Dehlí, who was a pupil of Mirzá Ján Jánán Mazhar, and the author of a Sákináma and of a Diwán. He died at Murshidábád in the year 1762 A. D., 1176 A. H.

**Daria Imad Shah**, دریا عیاد شاہ, the son of 'Alá-uddín 'Imád Sháh whom he succeeded on the throne of Beráf in the Dakhan about the year 1532 A. D., 939 A. H. In 1543 A. D., 950 A. H., he gave his sister Rabia' Sultána in marriage to Ibráhím 'Adil Sháh, and the nuptials were celebrated with royal magnificence. In 1558 A. D., 966 A. H., he gave his daughter in marriage to Husain Nizám Sháh and reigned in great tranquillity with all the other kings of the Dakhan until his death, when he was succeeded by his son Burhán 'Imád Sháh.

**Daria Khan Rohila**, دریا خان روہیلہ, a nobleman in the service of prince Sháh Jahán, who on his accession to the throne, raised him to the rank of 5000. He afterwards joined the rebel Khán Juhán Lodí. In a battle which took place between him and Rájá Bikarmájít Bundeja, son of Rájá Chhajjar Singh, he was killed, together with one of his sons and 400 Afgháns 1630 A. D., 1040 A. H. His head was sent to the emperor.

**Darikutni**, درقطنی, *vide* Abú'l Husain 'Ali-bin-'Umr.

**Darimi**, درمی, the son of 'Abdul Rahmán of Samarkand, is the author of the work called "Musnád Dárimí." He died in the year 869 A. D., 255 A. H. He is also called by some authors Abú Muhammad 'Abd-ulláh-al-Dárimí.

**Darki**, درکی قمی, of Kumm in Persia, was a contemporary of Sháh 'Abbás. He died in the Dakhan and left a Persian Diwán.

**Dasht Baiazi**, دشت بیاضی, *vide* Walí of Dasht Bayáz.

**Dastam Khan**, دستم خان, son of Rustam Khán Turki-stání, was an Amír of 3000 in the service of the emperor Akbar. He died in 1580 A. D., 988 A. H. of his wounds which he had received in battle against the three nephews of Rájá Bihári Mal, who had rebelled against the emperor and were also killed.

**Data Ram Brahman**, دادا رام بامن, a poet who wrote beautiful Persian verses.

**Dattaji Sindhia**, دتھی سندھیہ, son of Ránéjí and brother of Jaiápá Sindhia, a Marhatta chief who had a cavalry of 80,000 horse under him, and was slain in battle against Ahmad Sháh Abdálí in the month of January, 1760 A. D., Jumádá II, 1173 A. H., a year before the death of Bháú, the famous Marhatta chief. *Vide* Ránéjí Sindhia.

**Daud Bidari (Mulla)**, داؤد بیدری, a native of Bidar in the Dakhan. When twelve years of age, he held the office of page and seal-bearer to Sultán Muhammad Sháh Bahmání I, king of Dakhan about the year 1368 A. D., 770 A. H. He is the author of the "Tahfut-us-Salátín Bahmání." \*

**Daud Khan Faruki**, داؤد خان فاروکی, succeeded his brother Mirán Ghání to the throne of Khándesh in September, 1503 A. D., 1st Jumádá I, 916 A. H., reigned seven years and died on Wednesday the 6th of August, 1510 A. D. He was succeeded by 'Adil Khán Farúkí II.

**Daud Khan Kureshi**, داؤد خان قریشی, son of Bhískan Khán, was an officer of 5000 in the reign of the emperor 'Alamgír. In the year 1670 A. D., 1081 A. H., he was appointed governor of Alchábád.

**Daud Khan Panni**, داؤد خان پنی, son of Khizir Khán Panni, a Pathán officer, renowned throughout India for his reckless courage, and his memory still survives in the tales and proverbs of the Dakhan. He served several years under 'Alamgír, and when Bahídúr Sháh, on his departure from the Dakhan, gave the vicecrownship of that kingdom to the Amir-ul-Umra, Zulfikár Khán, as that chief could not be spared from court, he left the administration of the government to Dáúd Khán, who was to act as his lieutenant. In the reign of Farrukh-siyár when the Amir-ul-Umra Husain 'Ali Khán marched towards Dakhan, Dáúd Khán received secret orders from the emperor to oppose and cut him off. Accordingly when the Amir-ul-Umra arrived at Burhánpur, Dáúd Khán, who regarded himself as the hero of his age, prepared to receive him. The engagement was very bloody on both sides; a matchlock ball struck Dáúd Khán, and he fell down dead on the seat of his elephant. This event took place in the year 1715 A. D., 1127 A. H.

**Daud Kaisari (Shaikh)**, شیخ داؤد قصیری, author of another commentary called "Sharah Hadís-ul-Arba'in," besides the one written by Birgili. He died 1360 A. D., 751 A. H.

**Daud Shah Bahmani (Sultan)**, داؤد شاہ بهمنی سلطان, the son of Sultán 'Alá-uddín Hasan, ascended the throne of Dakhan, after assassinating his nephew Mujáhid Sháh on the 14th of April, 1785 A. D., 21st Muharram, 780 A. H. He reigned one month and five days, and was murdered on the 19th May the same year in the mosque at Kulbarga where he went to say his prayers. He was succeeded by his brother Mahmud Sháh I.

**Daud Shah**, داؤد شاہ گورنی, a king of Gujrát, who was placed on the throne after the death of his nephew Kutb Sháh in 1439 A. D., and was deposed after seven days, when Muhmud Sháh, another nephew of his, a youth of only 14 years of age, was raised to the throne.

**Daud Shah**, داؤد شاہ, the youngest son of Sulaimán Kirání succeeded to the kingdom of Bengal after the death of his eldest brother Báizáid in the year 1573 A. D., 981 A. H. This prince was much addicted to

sensual excesses; and the propensity was rendered more degrading by his inclination to associate with persons of low origin and mean connections, by whom he was induced to attack the frontiers of the kingdom of Dehlí. He had several skirmishes with Munaim Khán, Khán Khámán, governor of Jaunpúr, who was subsequently joined by his master, the emperor Akbar, when an obstinate battle took place on the 30th of July, 1575 A. D., 21st Rabí' II, 983 A. H., in which Dáúd Sháh was defeated and obliged to retire to a fort on the borders of Katák. After this a peace was concluded, by which Dáúd Sháh was invested with the government of Orisa and Katák, and the other provinces of Bengal were occupied by Munaim Khán in the name of the emperor. The year of this event is commemorated in a Persian Hemistich. After the death of Munaim Khán which took place the same year at Lakhnau, Dáúd Khán re-took the provinces of Bengal, but was soon attacked by Khán Jahún Turkmán, who was appointed governor, when after a severe engagement Dáúd Khán was taken prisoner, and suffered death as a rebel. From that period, the kingdom of Bengal was subdued, and fell under the subjection of the emperor Akbar. Thus ended the rule of the Púrbí or independent eastern kings of Bengal.

**Daud Tai**, داؤد طائی, a Musalmán doctor who was master of several sciences. He had served Abú Hanifa for 20 years, and was one of the disciples of Habib Rúf. He was contemporary with Fazail Aiáz, Ibráhím Adham and Ma'rúf Karkhí, and died in the reign of the Khalif Al-Mahdi, the son of Al-Mansúr, about the year 781 or 782 A. D., 164 or 165 A. H.

**Daud Khan**, داؤد خان, a general of Aurangzéb.

**Dawal Devi**, داول دبیوی, or Dewal Deví, *vide* Kaulá Deví.

**Dawani**, دوانی, the philosopher, whose proper name is

Jalál-uddín Muhammad Asá'd Aldawání, the son of Sa'd-uddín Asá'd Dawání. He flourished in the reign of Sultán Abú Sa'id and died, according to Haji Khalfa, in the year 908 A. H., (corresponding with 1502 A. D.). He is the author of the "Sharah Haíákul," "Akhlák Julálí," "Isháh Wájib," (on the existence of God) "Risála Zaúra," (on Sufiism), "Háshia Shamsia," and "Anwár Sháfia." He also wrote the "Sharah 'Akáf," and marginal notes on "Sharah Tajríd." The Akhlák Jalálí is a translation from the Arabic, the original of which appeared in the 10th century under the name of "Kitáb-ut-Tuhárat," by an Arabian author, minister of the imperial house of Bóyá. Two centuries after, it was translated into Persian by Abú Nasr, and named "Akhlák Násiri," or the morals of Násir, being enriched with some important additions taken from Abú Síná. In the 15th century, it assumed a still further improved form, under the present designation, the Akhlák Jalálí or morals of Jalál. This book which is the most esteemed ethical work of middle Asia, was translated into English by W. F. Thompson, Esq. of the Bengal Civil Service, London, 1839.

**Dawar Bakhsh (Sultan)**, سلطان داور بخش, surnamed Mirzá Buláki, was the son of Sultán Khusrú. When his grandfather, the emperor Jahángír, died on his way from Kashmír to Láhor in October, 1627 O. S., Safar 1037 A. H., 'Asaf Khán, wazír, who was all along determined to support Sháh Jahán, the son of the late emperor, immediately sent off a messenger to summon him from the Dakhan. In the meantime, to sanction his own measures by the appearance of legal authority, he released prince Dáwar Bakhsh from prison, and proclaimed him king. Núr Jahán Begam, endeavouring to support the cause of Sháhriár, her son-in-law, was placed under temporary restraint by her brother, the wazír, who then continued his march to Láhor. Sháhriár who was already in that city, forming a coalition with two, the sons of his uncle,

the late prince Dániál, marched out to oppose 'Asaf Khán. The battle ended in his defeat; he was given up by his adherents, and afterwards put to death together with Dáwar Baksh and the two sons of Dániál, by orders from Sháh Jahan who ascended the throne. Elphinstone in his History of India, says that Dáwar Baksh found means to escape to Persia, where he was afterwards seen by the Holstein ambassadors.

**Daya Mal**, دیا مل, *vide* Imtiyáz.

**Daya Nath**, دیا ناٹ, *vide* Wazír.

**Dayanat Khan**, دیانت خان, title of Muhammed Husain, an amir of 2500, who served under the emperor Sháh Jahan, and died at Ahmadnagar in the Dakhan 1630 A. D., 1040 A. H.

**Daya Ram**, دیا رام, Pattha, a hero, renowned in the west of Hindústán for extraordinary strength of body, extraordinary courage, and extraordinary achievements. He was a Gwila by caste, and flourished in the reign of the Emperor Farrukh-siyár. The wonderful feats of this man are sung or recited accompanied by the beat of a *dhol* throughout Hindústán. A full and affecting account of this hero is given in the "Bengal Annual" published at Calcutta in 1833, p. 169.

**Daya Ram**, دیا رام, a chief of Hátras, tributary to the Honorable Company, who, about the year 1814 A. D., confiding in the extraordinary strength of his foit, shewed a spirit of contumacy and disobedience. A train of Artillery was brought against this place from Cawnpur, and a few hours of its tremendous fire breached the boasted fortification.

**Dilami**, دیلمی and Sámání were two dynasties which divided between them the kingdom of Persia towards the beginning of the 10th century. They both rose to power through the favor of the Khalifs of Baghdad, but they speedily threw off the yoke. The Dilamí divided into two branches, exercised sovereign authority in Kirmán, Irák, Fáris, Khuzistán, and Lauristán, always acknowledging their nominal dependence on the Khalif, and during the whole period of their rule, one of the southern branch of this family was vested with the dignity of Amir-ul-Umra, or vizír, and managed the affairs of the khalifate. Several of the Dilamí were able and wise rulers, but Mahmúd of Ghazní put an end to the rule of the northern branch in 1029 A. D., and the Saljúks subjugated the southern one in 1056 A. D., by the capture of Baghádád, their last stronghold. Their more powerful rivals, the Sámání, had obtained from the Khalif the government of Transoxiana in 874 A. D.; and to this, Isma'il, the most celebrated prince of the family, speedily added Khwárizm, Balkh, Khurasán, Sistán, and many portions of northern Turki-stán. Rebellions of provincial governors distracted the Samanida monarchy towards the end of the 10th century; and in 999 A. D. their dominions north of Persia were taken possession of by the Khán of Kásghar, the Persian provinces being added by Mahmúd of Ghazní to his dominions. See Sámání.

**Din Muhammad Khan**, دین محمد خان, the son of Jání Beg Sultán, and 'Abd-ulláh Khán Uzbak's sister, was raised to the throne of Samarkand after the death of 'Abdul Mómin Khán, the son of 'Abd-ulláh Khán, in 1598 A. D., 1006 A. H. He was wounded in a battle fought against Sháh 'Abbas the Great, king of Persia, and died shortly after.

**Diwana**, دیوانہ, poetical name of Muhammad Ján, who died in the year 1737 A. D., 1150 A. H.

**Diwana**, دیوانہ, poetical name of Ráé Sarabsukh, a relation of rája Mahé Naráyan. He wrote two Persian

Diwáns of more than 10,000 verses; most poets of Lákh-nau were his pupils. He died in 1791 A. D., 1208 A. H.

**Diwana**, دیوانہ, poetical name of Mirzá Muhammed 'Alí Khán of Banáras, who was employed in the office of Mr. Colebrooke at Jahanábád.

**Diwanji Begam**, دیوانجی بیگم, she was the mother of

Arjunand Bano Begam Mumtaz Mahal, and the wife of 'Asaf Khán, Wazír. On a spot of fifty bighas of land on the bank of the river Jumna, close to the Rauza of Tájganj, is to be seen her Rauza bust of white marble.

**Deo Narain Singh**, دبوبنارائے سنے، (K. C. S. I., Sir, Rájá) of Banáras, died suddenly on the 28th August, 1870.

**Dewal Devi**, دیوال دیوی, *vide* Kaulá Deví.

**Dhara**, دھارہ, the son of Rájá Todarmal. He was killed in a battle fought against Mirzá Jání Bog, ruler of Thatta, in November, 1591 A. D., Muhamarram 1000 A. H.

**Dhola Rao**, دھولا رو, the ancestor of the Kachhwaha Rájás of Ambír or Jaípur, he lived about the year 967 A. D.

**Dhundia Wagh**, دھوندیہ واغہ, the free-booter, who had for several years with a formidable band, pillaged and laid waste the frontiers of Mysore. This robber assumed the lofty title of king of the two worlds, and aimed, doubtless, at carving out for himself some independent principality, after the example of Hydar 'Ali, in whose service he originally commenced his adventurous career. Subsequently he incurred the displeasure of Tipú Sultán, who chained him like a wild beast to the walls of his dungeons in Serangapamat, from which "durance vile" he had been liberated by the English soldiers after the taking of Serangapamat. He now threatened Mysore with 6,000 cavalry. The Government of Madras instructed Colonel Wellesley to pursue him wherever he could be found and to hang him on the first tree. His subjugation and subsequent death (in 1800) with the extirpation of his formidable band of free-booters, relieved the English Government from an enemy, who, though by no means equal to Hydar and Tipú, might eventually have afforded considerable annoyance.

**Dil**, دل, poetical name of Zorawar Khán of Sirkar Kol. He is the author of a Diwán and a few Masnawis.

**Dilawar Khan**, دلورخان, founder of the dynasty of the Muhammadan kings of Málwa. The Hindú histories of the kingdom of Málwa go back as far as the reign of Rájá Bikarmájít, whose accession to that kingdom has given rise to an era which commences 57 years before Christ. After him reigned Rájá Bhój and many others who are all mentioned among the rájás of Hindústán. During the reign of Ghayás-uddín Balban king of Dehlí in the year 1310 A. D., 710 A. H., the Muhammadans first invaded and conquered the provinces of Málwa; after which it acknowledged allegiance to that crown until the reign of Muhammad Sháh Tughlák II, 1387 A. D., 789 A. H. At this period Diláwar Khán, a descendant on his mother's side from Sultán Shaháb-uddín Ghórí, was appointed governor of Málwa, previously to the accession of Muhammad Tughlák, and he subsequently established his independence. In the year 1398 A. D., 801 A. H., Mahmúd Sháh, king of Dehlí, being driven from his throne by Amir Taimúr (Tamerlane,) made his escape to Gujrát, and then to Málwa, where he remained three years, after which, in 1401 A. D., 804 A. H., he, at the instance of the Dehlí nobles, quitted Málwa, in order to resume the reins of his own government. Diláwar Khán shortly afterwards assumed royalty and divided his kingdom into estates among his officers whom he ennobled. Diláwar Khán on assuming independence, took up his residence in Dhár, which place he considered as the seat of

his government, but he frequently visited the city of Mánđo, remaining there sometimes for months together. He only survived his assumption of the royal titles a few years; for in the year 1405 A. D., 808 A. H., he died suddenly, and his son Alp Khán ascended the throne under the title of Sultán Hóshang Sháh. Including Diláwar Khán eleven princes reigned in Málwa till the time of the emperor Humáyún, whose son Akbar eventually subdued and attached it to the Dehlí government. Their names are as follow:

1. Diláwar Khán Ghórí.
2. Hóshang Sháh, son of Diláwar.
3. Sultán Muhammad sháh.
4. Sultán Mahmúd I, Khiljí, styled the Great, son of Malik Mughis.
5. Ghayas-ud-dín Khiljí.
6. Nasir-uddín.
7. Mahmúd II.
8. Bahádur Sháh, king of Gujrát.
9. Kadar Sháh.
10. Shujá' Khán, and
11. Báz Bahádur, son of Shujá' Khán.

**Dilawar Khan**, دلار خان, a nobleman of the reign of the emperor Sháh Jahán, was the son of Bahádur Khán Rohila. He died at Kábul in the year 1658 A. D., 1068 A. H.

**Dildar Aga**, دلدار آغا, one of the wives of the emperor Babar, and mother of Mirzá Ihandál.

**Diler Himmat Khan**, دلیر همت خان, original name of Nawáb Muzafr Jang of Farrukhábád, which see.

**Diler Khan**, دلیر خان, a Dáúdzai Afghán, whose proper name was Jalál Khán. He was the younger brother of Bahádur Khán Rohila, and one of the best and bravest generals of the emperor 'Alamgír. He held the rank of 5000, and died in the year 1683 A. D., 1094 A. H., in the Dákhán.

**Diler Khan**, دلیر خان, title of 'Abdul Raúf, the son of 'Abdul Karím, formerly in the service of the king of Bijápúr. After the conquest of that country, he joined 'Alamgír and received the title of Diler Khán and the mansab of 7000. He died in the reign of Bahádur Sháh in the Dákhán, where he held a jágir.

**Dilras Bano Begam**, دلرس بانو بیگم, daughter of Shahnawáz Khán Safví, the son of Mirzá Rustam Kandharí, and wife of the emperor 'Alamgír. She had another sister who was married to Murád Baksh, brother of 'Alamgír.

**Dilshad Khatun**, دلشاد خاتون, daughter of Amír Dámišk, the son of Amír Juban or Jovian, and wife of Sultán Abú Sa'id Khán. Amír Hasan Buzurg, who after the death of the Sultán in 1335 A. D., took possession of Baghdád, married her, but the reins of government were in her hands.

**Dilosz**, دلوس, poetical title of Khairatí Khán, a poet who lived about the year 1800.

**Dost 'Ali**, دوست علی, Nawáb of Arkat and a relative of Murtaza Khán. Under him the atrocious seizure of Trichinopoly was perpetrated by Chanda Sahib. He was succeeded by his son Safdar 'Ali, who, after overcoming the effects of poison prepared for him by Murtaza Khán, fell by the poniard of a Pathán assassin, hired for the work by the same person. A storm was raised which he had not the courage to encounter; and disguising himself in female attire, he escaped from Arkat to his own fort of Vellora.

### Dost Muhammad Khan, دوست محمد خان, ruler of

Kábul and Kandahár, was one of the brothers of Fatha Khán, the celebrated wazír of Mahmúd, ruler of Hírat and chief of the Barakzai clan. He was the most powerful chief in Afghánistan, and had for some years previous to the restoration of Sháh Shujá' ul-Mulk by the British in 1838, ruled that country. On the death of this prince, Dost Muhammad again assumed the reins of government.

On the base and cruel murder of Fatha Khán by Mahmúd at the instigation of Prince Kámrán, his brothers revolted from their allegiance under the guidance of 'Azím Khán, the governor of Kashmír, and drove Mahmúd and his son Kámrán from Kábul. Azím Khán in the first instance offered the vacant throne to Sháh Shujá', but offended by some personal slight, withdrew his support, and placed in his room, Aiyyúb, a brother of Sháh Shujá', who was content to take the trappings with the power of royalty. On Azím Khán's death, his brothers dissatisfied with their position conspired against his son, Halib-ulláh Khán, and seizing his person, by threats of blowing him from a gun, induced his mother to deliver up the residue of Azím Khán's immense wealth. Aiyyúb's son was killed in these disputes, and he himself, alarmed by these scenes of violence, fled to Láhor. Dost Muhammad Khán, the most talented of the brothers, then took possession of the throne and became *de facto* king of Kábul. Sher Dil Khán, accompanied by four brothers, carried off about half a million sterling of Azím Khán's money, and seated himself in Kandahár, as an independent chieftain. He and one of his brothers died some years ago; and Kandahár was until lately ruled by Kohan Dil Khán, assisted by his two surviving brothers Rahím Dil and Mir Dil. In the year 1839 the British army entered Kábul and placed Sháh Shujá' ul-Mulk on the throne on the 8th May, and Dost Muhammad Khán surrendered to the British Envoy and Minister in Kábul on the 4th November, after having defeated the 2nd Bengal Cavalry by a desperate charge. He was subsequently sent down to Calcutta, where he arrived, accompanied by one of his sons, on the 23rd May, 1841. He was set free in November 1842 and returned to Kábul, where he reigned as before till his death, which took place on the 9th June, 1863 A. D., 21st Zil-hijja 1279 A. H., and his youngest son Amir Sher Áli succeeded him.

**Doulat Khan Lodi**, دولت خان لودی, who, according to Firishta, was an Afghán by birth, originally a private secretary, who after passing through various offices was raised by Sultán Mahmúd Tughlák, and attained the title of 'Aziz Mumálík. After the death of Mahmúd, the nobles raised him to the throne of Dehlí in April, 1413 A. D., Muhammarr, 816 A. H. In March 1414, 15th Rabí I, 817 A. H., Khizir Khán, governor of Multán, invaded Dehlí, and after a siege of four months obliged Doulat Khan on the 4th June 1414, Jamáda I, 817 A. H., to surrender. He was instantly confined in the fort of Firózábád, where he died after two months.

**Doulat Khan Lodi**, دولت خان لودی, who invited Bábár Sháh to India, was a descendant of the race of that name who heretofore reigned at Dehlí. He was a poet and a man of learning. He died a short time before Bábár conquered Dehlí, i. e., in the year 1526 A. D. 932, A. H.

**Doulat Khan Lodi Shahi Khail**, دولت خان لودی شاهی خايل, was the father of the rebel Khán Jahán Lodi. He served under Mirzá 'Aziz Kóka, 'Abdul Rahím Khán Khán Kháfián, and prince Dániél for several years and was raised to the rank of 2000. He died in the Dákhán 1600 A. D., 1009 A. H.

**Doulat Rao Sindhia (Maharaja)**, دولت راؤ سیندھیہ, مهاراجہ, of Gwálíar, a Marhattá chief, was the grand-

nephew and adopted son of Madhoji Sindha, whom he succeeded to the rāj of Gwalior in March, 1794 A. D., 1208 A. H. His violence, rapacity and lawless ambition, were the main causes of the war in 1802 with the confederate Marhatta chieftains. Hostilities having broken out with the British, Sir Arthur Wellesley (afterwards Duke of Wellington) defeated Doulat Rāo at Assaye in 1803, while Lord Lake drove the Marhattas from the whole of the Doab. He married Bejī Bāi, reigned 33 years, and died on the 21st March, 1827, 21st Sh'aban 1242 A. H. He was succeeded by Jhanko Rāo Sindha.

**Doulat Shah,** دولات شاہ, son of Bakht Shāh of Samarkand, and author of the Biography of Poets called "Tazkira Doulat Shahi." He flourished in the reign of Sultán Husain Mirza of Hirat, surnamed Abul Ghazi Bahadur, and dedicated the work to his prime minister, the celebrated Amir Nizám-uddin 'Alisher. This work was written in 1186 A. D., 891 A. H., and contains the Lives or Memoirs of ten Arabian, and one hundred and thirty-four Persian poets, with various quotations from their works, and anecdotes of the princes at whose court they resided. It also gives an account of six poets then residing in Hirat; two of whom were principal ministers of the Sultán; viz., 'Alisher, and Amir Shaikh Ahmad Suheli. *Vide* Fáezí Kirmani. He died in 1495 A. D.

**Dundey Khan,** دنڈے خان روہیہ, a Rohila chief, and son of 'Alí Muhammad Khán, the founder of the Rohila Government. In the partition of lands which were assigned to the chiefs, in the time of Háfiz Rahmat Khán, Dundey Khán obtained the districts of Bisuuli, Murádábád, Chándpur and Sambhal in Rohilkhand. He died previous to the Rohila war which took place in 1774 A. D., leaving three sons, the eldest of whom Muhib-ullah Khán, succeeded to the largest portion of his territories.

**Dunyapat Singh (raja),** دنیاپت سنگھ راجه. His father died in 1790 A. D., at which time he was only seven years of age. He inherited from his grandfather Rúp Rāo the Chaklas of Kórá, Fathapur and Kára, but was dispossessed by the Nawáb Wazír, and a Nánkar allowance of 24,000 rupees granted to the rājá on his exclusion. This was subsequently reduced to 7,500 rupees. The original grant amounted to 52,000 per annum, payable from 14 maháls, but in 1770 A. D., the Nawáb Najaf Khán acquiring unlimited dominion over these provinces, dispossessed his father of eleven of the villages, by which his income was reduced to 20,000 rupees. In 1787 his father was dispossessed of the remaining three villages by Zain-ul-'Abidín Khán, the 'Amil, but as the rājá was about to proceed to hostilities, the 'Amil agreed to allow him 10,000 Rs. for the first year, and 20,000 thereafter, but failed in the fulfilment of his promise. In 1792 A. D., Zain-ul-'Abidín died, and was succeeded by his son Bákár 'Alí Khán, and from that period up to 1802, the rājá Dunyapat Singh was allowed 8,000 rupees per annum, which was confirmed by Government in 1805 in perpetuity.

**Dupleix,** a French officer, governor of Pondicherry. In 1750 A. D., he was elevated to the rank of a Haft Hazári, or Commander of seven thousand horse, and permitted to bear an ensign, assigned to persons of the highest note in the empire, by Muzaaffar Jang, viceroy of the Dakhan, after his victory over his brother Násir Jang who fell in battle.

**Durdusd,** دردوزد, *vide* 'Alí Durduzd of Astrabad.

**Durgawati (Rani),** درگاوٹی رانی, daughter of Rana Sarika. *Vide* Silhaddi.

**Durgawati (Rani),** درگاوٹی رانی, the daughter of the rājá of Mahoba, who was much celebrated for her singu-

lar beauty. Overtures had been made for an union with Dalpat Sáh, rājé of Singalgarh (which is situated on the brow of a hill that commands a pass on the road about half way between Garla and Sangar;) but the proposal was rejected on the ground of a previous engagement, and some inferiority of caste on the part of the Garha family, who was of the race of the Chandeil rājpúts. Dalpat Sáh was a man of uncommonly fine appearance, and this added to the celebrity of his father's name and extent of his dominions, made Durgawati as desirous as himself for the union, but he was by her given to understand, that she must be relinquished or taken by force, since the difference of caste would of itself be otherwise an insurmountable obstacle. He marched with all his troops he could assemble, met those of her father and his rival,—gained a victory and brought off Durgawati as the prize to the fort of Singalgarh. Dalpat Sáh died four years after their marriage, leaving a son named Bir Narayan about three years of age, and his widow as regent during his minority. Asaf Khán, the imperial viceroy at Kara Mánikpúr on the Ganges in the province of Allahábád, invited by the prospect of appropriating so fine a country and so much wealth as she was reputed to possess, invaded her dominions in the year 1564 A. D., at the head of 6,000 cavalry and 12,000 well disciplined infantry, with a train of artillery. He was met by the queen at the head of her troops, and an action took place in which she was defeated. She received a wound from an arrow in the eye; and her only son, then about 18 years of age, was severely wounded and taken to the rear. At this moment she received another arrow in the neck; and seeing her troops give way and the enemy closing around her, she snatched a dagger from the driver of her elephant, and plunged it in her own bosom. Her son was taken off the field, and was, unperceived by the enemy, conveyed back to the palace at Chúrágarh, to which Asaf Khán returned immediately after his victory and laid siege. The young prince was killed in the siege; and the women set fire to the palace under the apprehension of suffering dishonor if they fell alive into the hands of the enemy. Two females are said to have escaped, the sister of the queen, and a young princess who had been betrothed to the young prince Bir Narayan; and these two are said to have been sent to the emperor ~~Bar~~. In this district of Jabalpúr, the marble rocks and the palace called Madan Mahal is worth seeing. There is some doggrol rhyme about this palace which is not generally known, though of some interest. This building stands on a single granite boulder, and was constructed by the Gond princess Rani Durgawati, at the time of the Muhammadan invasion of Central India. Years after the cession of the country to the British, a wag of a Pandit wrote on the entrance door of the palace the following lines:

Madan Mahal kē chhain mē,  
Do tágón kē bich,  
Gará nau lakh rupi,  
Aur soné kā do int.

Translation—

In the shade of Madan Mahal  
Between two boulders  
There are buried nine lakhs of rupees  
And two bricks of gold.

It did not take long for the news of the appearance of this writing on the door to spread abroad, and the very person to fall a dupe to the Pandit's trick was Captain Wheatley, at that time a Political Assistant at Jabalpúr. He mustered some peons and laborers, and having proceeded to the spot, commenced digging for the treasure on the part of Government. The native lady, in whose possession was the village lands on which the palace stood, came rushing down to the Agent to the Governor-General and represented that she was being plundered of her

treasure by Captain Wheatley. "Pagli," replied Sir Wm. Sleeman, "he is as mad as you are; the Pandit would not have divulged the secret were it of much value." Many years have since elapsed, and many others not possessed of Sir William's wisdom have fallen dupes to the Pandit's poetical trick; and, but for the very durable nature of the martsas, there have been enough of excavations made in and about the building to raze it to the ground.

## E.

**Egypt, kings of**, *vide* Moizz-li-dín-alláh Abí Tamím Ma'd.

**Ekkoji**, يکوچی, the founder of the Tanjore family was the son of Shahjí Bhosla, and brother of Seiwájí, but from another consort. The principality of Tanjore was one of the oldest in the Marhattá confederacy, of which province Ekkójí obtained possession in 1678 A. D.

## F.

**Faek**, فایق, or Fáyék, poetical name of Moulví Muham-mad Faek, author of the work called "Makhzan-ul-Fawaid."

**Faez**, فایض, or Fáyez, poetical name of Shaikh Muham-mad Faez, a pupil of Muhammad Sa'id Ayáz. He is the author of a short Diwán, and was probably living in 1724 A. D., 1136 A. H.

**Faezi Kirmani**, فایضی کرمانی, a poet who rendered the Tazkira of Doulat Sháh in Persian verses in the time of the emperor Akbar, and altered the division of the original, making ten periods instead of seven. *Vide* Iut-tí-ullah Muhammad Muhibbád.

**Faghfur**, فغفور, the general name of the kings of China.

**Faghfur Yezdi**, حکیم فغفور یزدی, (Hakím) a physician and poet of Persia, born at Yezd. He is the author of a Diwán or Book of Odes, and has written several panegyrics in praise of the kings of Persia. He came to India in 1603 A. D., 1012 A. H., and was employed by prince Parwez, and died at Allahábád about the year 1619 A. D., 1028 A. H.

**Fahmi Kirmani**, مولانا صدرالدین محمد فہمی کرمانی, (Moulana Sadr-uddin Muhammad), a poet who is the author of a Masnáwí called "Súrat-wa-Ma'aní," and also of some Kasídás, Ghazals, Satires, &c. He died in the year 1584 A. D., 993 A. H., in the fort of Tabroz, during the time it was besieged by the Turks.

**Faiz**, فیض, the distinguished mystical philosopher and theologist, Mullá Muhsín of Káshán, commonly called Akhúnd Faiz. He flourished under Sháh 'Abbás II of Persia, who treated him with great respect. He has written a great number of books, of which "Kitáb 'Asafí" and "Kitáb Sáfi" are two Commentaries on the Kurán. He died at Káshán under, or after Sháh Sulaimán of Persia, and his tomb is a place of pilgrimage.

**Faiz**, فیض, poetical title of Mir Faiz 'Alí, an Urdú poet of Dehlí. His father Mir Muhammad Taki was also an elegant poet, and had assumed the title of Mír for his poetical name. Both Faiz 'Alí and his father were living at Dehlí in the year 1786 A. D., 1196 A. H.

**Faiz**, فیض, a pupil of Mirzá Katil, and author of a poetical work containing amorous songs in Persian, called "Diwán Faiz." He was living in the time of Muhammad 'Alí Sháh, king of Lákhnau, about the year 1840 A. D., 1256 A. H.

**Faiz**, فیض, poetical title of Faiz-ul-Hasan of Sahéran-púr, author of the "Rauzat-ul-Faiz," a poem composed in 1847 A. D., 1263 A. H.

**Faizi (Shaikh)**, شیخ فیضی, whose proper name was Abú'l Faiz, was the son of Shaikh Mubárík of Nágör, and eldest brother of Shaikh Abú'l Fazl, prime-minister and secretary to the emperor Akbar Sháh. He was born on the 16th September 1547, A. D., 1st Shában, 954 A. H., and was first presented to Akbar in the 12th year of his reign, and introduced his brother Abú'l Fazl six years later. After the death of the poet laureate Ghízál of Mashhad, about the year 1572 A. D., or some years after, or according to the "Másír-ul-Umrá," in the 33rd year of the emperor, Faizi was honored with the title of "Malik-ush-Shu'a'rá" or king of poets. In history, philosophy, in medicine, in letter writing, and in composition, he was without a rival. His earlier compositions in verse, bear his titular name of Faizí, which he subsequently dignified into Faizáyí, but he survived to enjoy his last title only one or two months, and then met his death. Being desirous of rivalling the Khamsa or the five poems of Nízámí, he wrote in imitation of them his "Markaz Adwár," "Sulaiman and Bilkaís," "Nal Daman," "Haft Kiskwár," and "Akbar Nama." The story of Nal Daman is an episode of the Mahábhárát, which he translated into Persian verse at the command of the emperor Akbar. He was the first Musalmán that applied himself to a diligent study of Hindú literature and science. Besides Sanskrit works in poetry and philosophy, he made a version of the "Bija Ganitá," and "Lilawati," of Bhaskar Acháryá, the best Hebrew works on Algebra and Arithmetic. He was likewise author of a great deal of original poetry, and of other works in Persian. He composed an elaborate Commentary upon the Kurán, making use of only those 13 out of the 28 letters of the Alphabet which have no dots, and which he named "Sawáta'-ul-Illám"; a copy of this extraordinary monument of wasted labour (says Mr. Elliot) is to be seen in the Library of the East India House. There is also another book of the same description which he wrote and called "Mawarid-ul-Kalam." Faizi suffered from asthma and died at Agrah on Saturday the 4th of October, 1595 O. S., 10th Safar, 1094 A. H., aged 49 lunar years and some months; and, as many supposed him to have been a deist, several abusive chronograms were written on the occasion, of which the following is one—"The Shaikh was an infidel." There is also an Insha or collection of Letters which goes after his name. His mother died in January, 1590 A. D., 998 A. H., and his father in August, 1593 A. D., Zéka'd, 1001 A. H. He was a profound scholar, well versed in Arabic literature, the art of poetry and medicine. He was also one of the most voluminous writers that India has produced and is said to have composed 101 books. Faizi had been likewise employed as teacher to the princes; he also acted as ambassador. Thus in 1000 A. H., he was in the Dukhin, from whence he wrote the letter to the historian Budáoni, who had been in temporary disgrace at Court. *Vide* *Ain Translation* I, 490.

**Faizi**, فیضی, of Sarhind, *vide* Alahdad.

**Faiz-ullah Anju (Mir)**, میر فیض اللہ انجو (Mir), a Kází who presided on the seat of justice in the reign of Sultán Mahmúd Bahmaní, king of Dakhán, who reigned from 1378 to 1397 A. D., 780 to 799 A. H. He was a good poet, and a contemporary of the celebrated Khwája Háfiz. Once presenting the Sultán with an ode of his own composition, he was rewarded with a thousand pieces of gold, and permitted to retire, covered with honors, to his own country.

**Faiz-ullah Khan**, فیض اللہ خان, chief of the Rehelas and Jagírdar of Rámpúr, was the son of 'Alí Muhammad Khán Rohela. After the battle of Kutra in 1774 A. D., he retired to the Kamaon hills. By the treaty under Colonel Champion, he had a territory allotted to him of

the annual value of 14 lakhs of rupees. He chose the city of Rámpúr as the place of his residence, and after an uninterrupted and prosperous administration of 20 years, he died in September, 1794 A. D., Safar 1209 A. H., and was succeeded by his eldest son Muhammad 'Alí Khán. This prince, in the course of a few days, in 1794 was imprisoned and assassinated by his younger brother Ghulám Muhammad, who forcibly took possession of the government. The English, having espoused the cause of Ahmad 'Alí, the infant son of the murdered prince, defeated and took Ghulám Muhammad prisoner at Bithoura. He was conveyed to Calcutta, where, under pretence of going on a pilgrimage to Mecca, he embarked on board a ship, probably landed at one of the ports in Típú Sultán's dominions, and thence made his way to the court of Kabul in 1797 A. D., 1212 A. H., where, united with the agents of Típú in clamour against the English, he urged Zamán Sháh, the son of Taimur Sháh, to invade Hindustán, promising that, on his approach to Dehlí, he should be joined by the whole tribe of Rohelas. The Nawál Ahmad 'Alí Khan died about the year 1839 A. D., 1255 A. H. After the death of Ahmad 'Alí Khan, Muhammad Saíd Khan ascended the Masnad in 1840; after him Muhammad Yusuf 'Alí Khan succeeded in 1855, who was living in 1872.

### Fakhri, فخری, son of Moulana Sultán Muhammad Amírí

of Hirát. He is the author of the "Jawáhir-ul-'Ajáeb," Gems of Curiosities, being a biography of poetesses. He informs us that with the intention to perform the pilgrimage to Mecca, he came during the reign of Shah Tahmásپ Husaini to Sindhu, the ruler of that country was then Iṣa Turkhán (who died about the year 1566 A. D., 974 A. H.). Iṣa the poet calls the above-mentioned work "Tazkirat-ul-Nisá." He is also the author of the "Tahfat-ul-Habib," a collection of Ghazals from the best authors.

**Fakhri**, a poet who wrote a Diwán of 10,000 verses in which he imitated most of the ancient masters, but as he had not much education, he was not acknowledged by other poets. He dug a grave for himself outside the Istáhná Gate and made himself a tomb-stone, and visited his grave every Friday. He was living in 1585 A. D., 993 A. H.

**Fakir (Mir Shams-uddin), میر شمس الدین فقیر**, of Dehlí, who had also the poetical name of Maftún. From Dehlí he went to Lákhnáu in 1765 A. D., 1179 A. H., and is said to have been drowned about the year 1767. He is the author of a Diwán and also of a Musnáwi called "Taswír Muhabbat," containing the story of Rám Chánd, the son of a betel-vender, composed in 1743 A. D., 1156 A. H., and of several other poems.

**Fakir, فقیر**, poetical name of Mir Nawázish 'Alí of Bilgárum. He died in the year 1754 A. D., 1167 A. H.

**Fakhruddin**, فخر الدین, one of the princes of the Druses, who, early in the 17th century, conceived the idea of rendering himself independent of the Porte. He was betrayed, carried a prisoner to Constantinople, where he was strangled by order of Sultan Murad IV. in 1631 A. D., 1041 A. H.

**Fakhr-uddin Abu Muhammad-bin-'Ali az-Zailai**, فخر الدین ابو محمد بن علی زلئی, author of a Commentary on the Kanz-ul-Dákáék, entitled "Ta'ba'in-ul-Hákáék" which is in great repute in India, on account of its upholding the doctrines of the Hanafi sect against those of the followers of Sháfi'i. He died in 1342 A. D., 743 A. H.

### Fakhr-uddin Bahman, (Malik), ملک, third Sultán of the dynasty of Kart or Kard,

the son of Málik Shams-uddin Kart II., whom he succeeded to the throne of Hirát, Balkh and Ghazní in September, 1305 A. D., 705 A. H. He was contemporary with Sultan Aljútú, surnamed Muhammad Khudá Banda, king of Persia, who sent an army against him which he defeated. He died about the beginning of the year 1307 A. D., 706 A. H., and was succeeded by his brother Málik Ghayás-uddin Kart I., who died in 1329 A. D.

### Fakhr-uddin Iraki (Shaikh), شیخ فخر الدین عراقي

was the son of Shaikh Shaháb-uddin's daughter, and disciple of Shaikh Bahá-uddin Zikaria of Multán, whose daughter he married. He died on the 23rd November, 1289 A. D., 8th Zil-ká'da 688 A. H., and lies buried at Damascus. He was a native of Irák, and assumed the poetical name of Irákí in his poetry. Doulat Sháh says that Irákí died during the reign of Muhammad Khuda Banda in the year 1307 A. D., 709 A. H. *Vide* Irákí.

### Fakhr-uddin Ismat-ullah Bukhari, الله بخاري

فخر الدین عصمت. He died in 1426 A. D., 829 A. H., *vide* Asmat.

### Fakhr-uddin Junan (Malik), ملک فخر الدین جونان

eldest son of Sultan Ghayás-uddin Tughlák Sháh I. On the accession of his father to the throne of Dehlí, he was declared heir-apparent, with the title of Ulugh Khán, and all the royal ensigns conferred upon him. The names of his other brothers were Baháram Khán, Zafar Khán, Mahmúd Khán and Nasrat Khán. After the death of his father in 1325 A. D., 725 A. H., he succeeded him with the title of Muhammad Shah Tughlák I.

### Fakhr-uddin Kha'lidi (Maulana), مولانا

، who was commonly called "Bihishtí," is the author of a work called "Sharah-Faráez." He was the master of Moulána Mo'in-uddin Jawini.

### Fakhr-uddin Mahmud Amir, محمود فخر الدین

امیر, son of Amír Yemín-uddin Muhammad Mustáfí. He is generally known by his Tukhallus or poetical name, Ibn Yemín, i. e., the son of Yemín-uddin. According to Dr. Sprenger's Catalogue, he died in 1344 A. D., 745 A. H., and left panegyrics on the Sarabdal princes and some ghazals, but it is particularly his Kita's which are celebrated. *Vide* Amír Mahmud.

**Fakhr-uddin Malik**, ملک فخر الدین, *vide* Málík Fakhr-uddin, king of Bengal.

**Fakhr-uddin Mirza**, میرزا فخر الدین, the eldest son of Bahádur Sháh II., ex-king of Dehlí. He died before the rebellion, on 10th July, 1856.

### Fakhr-uddin (Moulana), مولانا فخر الدین

Nizám-ul-Hák, was styled Sayyad-us-Shu'a'b, or chief of the poets. He is the author of several works, among which are the following "Nizám-ul-'Akáed," "Risála Marjája" and "Fakhr-ul-Hasn." He died in the year 1785 A. D., 1199 A. H., aged 73 years, and lies buried close to the gate of the Dargah of Kutb-uddin Bakhtyár Káki in old Dehlí. His tomb is of white marble and has an inscription mentioning his name and the year of his demise. His grandson Ghulám Nasir-uddin, surnamed Kálí Sáhib, was a very pious and learned Musalmán; he too was a good poet and died in the year 1852 A. D., 1268 A. H.

**Fakhr-uddin Muhammad Razi (Imam),** فخرالدین محمد رازی, was a doctor of the Sháfá'i sect, امام فخرالدین محمد, was a doctor of the Sháfá'i sect.

He surpassed all his contemporaries in scholastic theology, metaphysics and philosophy. He is the author of several instructive works, among which is one called "Hadáyek-Anwar," a book on different subjects which he dedicated to Sultán 'Alí-uddin Takash, ruler of Khwárizm; and another called "Risâla Hayat," or Geometry, dedicated to Sultan Bahá-uddin Ghori. He was born at Rei on the 26th January, 1150 A. D., 25th Ramazán, 544 A. H., and died at Hirát on Monday the 29th of March, 1210 A. D., 1 Shawwal, 606 A. H., aged 62 lunar years. His father's name was Ziyá-uddin bin-Umar. The title of Rázi attached to his name is because he was born at Rei in Tabristan. He is the father of Khwaja Nasir-uddin Túsi.

**Fakhr-uddin Sultan,** سلطان فخرالدین, also called

Fakhr, was the king of Sonárgón in Bengal, which adjoins the district of Pandua. He was put to death by Shams-uddin king of Lakhnau about the year 1356 A. D., 757 A. H., who took possession of his country.

**Fakhr-ud-daula,** فخرالدوله, title of Abú'l Hasan 'Alí,

a Sultán of the race of Rúya, was the son of Sultán Rukn-ud-daula. He was born in 952 A. D., 341 A. H., and succeeded his brother Mowaiyad-ud-daula to the throne of Persia in January, 984 A. D., Sha'bán, 373 A. H. He was a cruel prince, reigned 11 years, and died in August, 997 A. D., Sha'bán, 387 A. H. He was succeeded by his son Majd-ud-daula.

**Fakhr-ud-daula,** فخرالدوله, a nobleman who was governor of Patna in the reign of Muhammad Shah emperor of Delhi; he held that situation till the year 1735 A. D., 1148 A. H., when it was taken away from him and conferred upon Shujá'-uddín Náwáb of Bengal, in addition to that government, and of the province of Uríssá.

**Fakhr-ul-Islam,** فخرالاسلام بودی, of Baród, the son of 'Alí. He is the author of the works called "Usul-ud-dín" and "Usul Fikha," and several other works. He died in 1089 A. D., 482 A. H.

**Fakhr-ullah Asad Jurjani,** اسعد جرجاني, Fakhr-ullah Asad Jurjani, the wife of

He flourished under the Saljúk princes, and is the author of the love adventures of Wais and king Rámín, originally in the Pahlawí language, called "Wais-wa-Rámín."

**Fakhr-un-nissa Begam,** فخرالنساء بیگم, the wife of

Nawáb Shujá'at Khán. She is the founder of the mosque called "Fakhr-ul-Masjid," situated in the Kashmírí Bázár at Delhi, which she erected in memory of her late husband in the year 1728 A. D., 1141 A. H.

**Falaki,** فلکي, takhallus of a Persian poet whose proper

name was Abú'l Nizám Muhammad Jalal-uddín Shirwáni. He is also commonly styled Shams-us-Shúrá, the sun of the poets, and Málik-ul-Fuzla, king of the learned. His poems are preferred to those of Khákáni, and Zákir. Hamd-ulláh Mustánsí calls him the master of Khákáni, but Shaikh 'Azúr makes mention in his Jawáhir-ul-Asrár that Khákáni and Falaki both were the pupils of Abú'l 'Alá of Gája. There has been also another Falaki surnamed Abú'l Fazl, who was an author. Falaki died in 1181 A. D., 577 A. H. His patron was Manochehr Shirwáni.

**Fanai,** فنایي, poetical name of Shams-uddín Muhammad-bin-Hamza. He was an author and died in the year 1430 A. D., 834 A. H.

**Fani,** فاني, (perishable) the poetical name of Muhsin Fáni, which see.

**Fani,** فاني, the Takhallus of Khwája Muhammad Mo'in-uddín-bin-Muhammad-bin-Mahmud Dihdár Fáni. He came to India and stood in high favor with Abdul Rahím Khán the Khán Khánán. He died in 1607 A. D., 1016 A. H., and left several works on Súfyism, as "Sharah Khutbah," "Háshia Rusháhí," "Háshia Natháh," "Háshia bar-Gulsháh Káz," and "Albayán." He is also the author of a Díván in Persian, and a Masnáwí or poem called "Haft Dilbar," i. e., the seven sweethearts, dedicated to the emperor Akbar.

**Farabi,** فارابي, commonly called so, because he was

a native of Fáráb, a town in Turkey. His proper name is Abú Nasr. He was one of the greatest Musálmán philosophers, remarkable for his generosity and greatness of talents, whom we call Alfarabius. He was murdered by robbers in Syria in 951 A. D., 333 A. H., thirty years before the birth of Abú Sina. Imád-uddín Mahmúd and Ahmad-bin-Muhammad were two authors who were also called Fárábi.

**Faraburz,** فرادرز, the son of Kaikáús, (Darius the Mede) king of Persia.

**Faraghi (Mir),** میر فراغی, the brother of Hakím Fath-ulláh Shirází. He was living in 1563 A. D., 971 A. H., in which year the fort of Ranthambur was conquered by the emperor Akbar, on which occasion he wrote a chronogram.

**Farai,** فرائی, whose proper name was Abú Zikaria Yehia, was an excellent Arabic grammarian who died in the year 822 A. D., 207 A. H.

**Faramurz,** فراموز, son of Rustam, the Hércules of the Persians. He was assassinated by the order of Bahman, also called Ardisher Darazdast, king of Persia. There has also been one Muhammad bin-Farámurz, styled Sháhid, who was an author.

**Faraskuri,** فراسقوري, surname of Muhammad bin-Muhammad-al-Hanifa, Imam of the mosque named Gouride, at Grand Cairo, who flourished about the year 1556 A. D., 964 A. H., and was an author.

**Fard,** فرد, poetical name of Abú'l Hasan, the son of Sháh Na'mat-ulláh. He died in the year 1848 A. D., 1265 A. H., and left a Díván.

**Farghani,** فرغاني, commonly called so because he was a native of Farghána, but his full name is Áhmad or Muhammad-ibn-Kásir-al-Fargháni, a famous Arabian astronomer whom we know under the name of Alfragan or Alfraganus. He flourished in the time of the khalif Al-Mámún, about the year 833 A. D., 218 A. H., and is the author of an introduction to Astronomy, which was printed by Golius, at Amsterdam, in 1669, with notes.

**Farhad,** فرهاد, the lover of the celebrated Shírín, the wife of Khusro Parwez, king of Persia. The whole of the sculpture at Bistán in Persia is ascribed to the chisel of Farhad. He was promised, we are told in Persian Romance, that if he cut through the rock, and brought a stream that flowed on the other side of the hill to the valley, the lovely Shírín (with whom he had fallen distractingly in love) should be his reward; he was on the point of completing his labour, when Khusro Parwez

fearing to lose his mistress, sent an old woman to inform Farhēd, that the fair object of his desire was dead. He was at work on one of the highest parts of the rock when he heard the mournful intelligence. He immediately cast himself headlong, and was dashed in pieces. *Tāzirat Shām.*

**Farhat**, فَوْحَات, poetical name of Shaikh Farhat-ullāh, son of Shaikh A. ud-llāh. He wrote a Diwān in Urdu and died in the year 1777 A. D., 1191 A. H., at Muškīnābād.

**Farhat-Kashmuri**, فَوْحَاتِ كَشْمُورِي, a poet who was living in 1724 A. D., 1146 A. H.

**Farid Balkari** (Şenşuk), شَيْخُ فَرِيدِ بَلْكَارِي, commander of the Armenian guard, when Akbar died. Great horses were consecrated to him by the emperor Jahangir on account of his services. He received the title of Murtaza Khan, and managed the affairs of the empire till he was tendered免免 (excuse) by a stroke of the palsy, which opened the way for the promotion of Yuktānuddin Bahadur, father of the emperor, Nur Jahan. He died 1610 A. D., 1021 A. H.

**Farid Kātib**, فَرِيدُ كَاتِب, i.e. Farid-ud-dīn Kātib.

**Farid or Farid-uddin Ahwād**, فَرِيدُ الدِّينِ أَهْوَاد, the squāthī, a poet of Persia who was a native of Asfārān in Khurasān and contemporary with Imāmī Huwī, Khwāja Nizār-uddin Abu Bakr the Wazīr of Azd-uddin Sīd was his patron. He died at Isfāhān and left a Diwān containing 3,000 vers.<sup>s</sup>.

**Farid-uddin Shaikh**, فَرِيدُ الدِّينِ شَكْرُ گَنْجَ, a celebrated Muhammadan saint, who is

styled "Shakar Ganj," on account of his having, it is said, miraculously transmuted cint or salt into sugar. His father's name was Sbākh Jalāl-uddin Sulaimān, a descendant of Farrūkh Shah of Kabāl. He was a disciple of Khwāja Kubāt-uddin Balkātar Kāki and was contemporary with Shaikh Sīd al-īmān Hamwī, Saif-uddin Makhāzī, and Baba-uddin Zīaria, all of whom died successively a short time after one another. He was born in 1173 A. D., 569 A. H., died on Saturday the 17th October, 1265 A. D., 5th Muḥarram, 664 A. H., aged 95 lunar years, and is buried at Ajūdān, a place commonly called Pātan or Pāk Pātan in Multān. The anniversary of his death is celebrated every year on the 5th of Muḥarram, when a great crowd of Muhammadans assemble together to pray at his tomb.

**Farid-uddin Katib**, فَرِيدُ الدِّينِ كَاتِب, commonly called Farid

Kātib, was a pupil of Anwārī, a good poet and secretary to Sultān Sanjar. When that prince was defeated by the monarch of Kara Khetāi in 1140 A. D., 535 A. H., and fled with a few followers to Khurāsān, Farid consoled him by composing an ode upon the occasion, in which he says, "that every thing must change, but that the condition of God alone was not liable to change."

**Farid-uddin Attar (Shaikh)**, شَيْخُ فَرِيدِ الدِّينِ عَطَّار, surnamed Muhammad Ibrāhīm, was a dealer in perfumes, from which he took his poetical name "Attar." He afterwards retired from the world, became a disciple of Shaikh Majd-uddin Baghdādī, and lived to a great age, namely, that of 114 lunar years. He was born at Shād-yākh, a village in Naishāpūr in the reign of Sultān Sanjar in November, 1119 A. D., Shāban, 513 A. H., and, when at the siege of Naishāpūr, the son-in-law of Changēz Khān, the Tartar, was killed, a general massacre of the inhabitants of that place was made by the Mughals, among the number that were slain, Farid-uddin was one.

This circumstance took place on the 26th April, 1230 A. D., 10th Jamād II, 627 A. H. He is the author of 40 poems and several prose works, amongst the latter "Tazkirat-ul-Aulia."

*The following are his poems.*

Asrār Nāma,	Hāfi Nāma,
Ashtur Nāma,	Khayāt Nāma,
Ausat Nāma,	Kanz-ul-Hakāek,
Besar Nāma,	Lisān-ul-Ghāib,
Bulbul Nāma,	Mansūr Nāma,
Gul-wā-Khusro or Hurmuz,	Miftāh-ul-Fatūh,
Hāfi Nāma,	Mazhar-ul-'Ajbāb,
Hāfi Wādi,	Pand Nāma,
Hakāek-ul-Jawhār,	Musilat Nāma,
Hallāj Nāma,	Wald Nāma,
Jawhār-ul-zāt,	Wasiat Nāma,
Khusro Nāma,	Mantik-ul-Tair,
Kanjan Makhlūfa,	Mukhtār Nāma,
Kunt Kauz Makbāfa,	Sipāh Nāma.

Besides the above, he is also the author of a Diwān containing 40,000 verses.

**Faridun**, فَرِيدُون, an ancient king of Persia, the son of Abītūn, an immediate descendant of Tahmurs, king of Persia. He had escaped, it is said in a miraculous manner, from Zohāk, when that prince had seized and murdered his father. At the age of 16 he joined Kāwa or Gāwā, a blacksmith, who had collected a large body of his countrymen: these fought with enthusiasm under the standard of the blacksmith's apron, which was afterwards converted into the royal standard of Persia, called the Durāsh Kāwāni. Zohāk, after numerous defeats, was made prisoner, and put to a slow and painful death. Faridūn, who was a very just and virtuous king, had three sons, viz.: Salm, Tūr, and Erij, among whom he divided his kingdom; but the two elder, displeased that Persia, the fairest of lands and the seat of royalty, should have been given to Erij their junior, combined to effect his ruin, and at last slew him, and sent his head to Faridūn. The old man fainted at the sight, and when he recovered, he called upon Heaven to punish the base perpetrators of so unnatural and cruel a deed. The daughter of Erij was married to the nephew of Faridūn, and their young son Manūchehr proved the image of his grandfather. When he attained manhood, the old king made every preparation to enable him to revenge the blood of Erij. A war commenced; and in the first battle Salm and Tūr were both slain. Faridūn soon afterwards died, and was succeeded by Manūchehr. Persian authors assure us that Faridūn reigned 500 years.

**Faridun**, فَرِيدُون, a Turk who wrote a Commentary in the Turkish language on the Ghazals of Hafiz.

**Farigh**, فَارِغ, author of the poem called "Masnawī Fārīgh," which he composed in 1592 A. D., 1000 A. H., in which year, he says, Shāh 'Abbas conquered Gilān, and to whom it was dedicated.

**Faris Ecchidiak**, فَارِسُ إِقْصِدِيَاكُ, (from Chambers' Encyclopædia) an Arab poet and litterateur, born about the year 1796 A. D. In religion he was a Syrian Christian. He is the author of several works. When in London, he published his revised text of the New Testament in Arabic. His Diwān in Arabic is highly spoken of by those who have seen it. He was living in 1860.

**Fariz**, فَارِص, or Ibn Fāriz, surname of Abū Hāfi Sharaf-uddin Umar bin-al-Asā'dī, bin-al-Murshid, bin-Ahmad al-Asā'dī, a very illustrious Arabian poet. He was born at Cairo 1181 A. D., 577 A. H., and died there in the year 1234 A. D., 632 A. H.

**Farkhari**, فرخاری, a poet who was in the service of Amír Kaikáús, and is the author of the story of "Wámiq-wa-Uzra," in verse.

**Farkhunda Ali Khan (Mir)**, میر فرخنده علی خان, of Dakhan. He succeeded his father Sikandar Ján in the government of Haidarábád in 1829 A. D. *Vide* Afzal-uddaula.

**Faroghi Kashmíri**, فروغی کشمیری, a poet who died in 1666 A. D., 1077 A. H.

**Faroghi (Maulana)**, مولانا فروغی, of Kazwín in Isfáhán; he was a dealer in perfumes, but an excellent poet, and lived in the time of 'Abbás the Great.

**Farrukhi**, فرخی, or Farkhí, a poet who flourished in the time of Sultán Mahmúd of Ghazní, was a pupil of Unsari the poet, and a descendant of the royal race of the kings of Sistán. He is the author of a work called "Tarjumán ul-Bálahat" and of a Diwán in Persian. He wrote several panegyrics in praise of Abú'l Muzaffar, the son of Amír Nasr and grandson of Násir-uddín, ruler of Balkh.

**Farrukh Fa'l**, فرخ فال, a son of the emperor Humáyún by Máh Chúchak Begam, born at Kábul in 1555 A. D., 962 A. H.

**Farrukh-siyar (Muhammad)**, فرموده فرخ سیر, emperor of Delhí, born on the 18th July, 1687, O. S., 18th Ramázán, 1098 A. H., was the son of Azim-ush-Shán, the second son of Bahádúr Sháh I, and great-grandson of the emperor Ahungir. His father was killed in the battle fought against Jahándár Sháh his uncle and predecessor. One of Jahándár Sháh's first acts on his accession to the throne had been to put all the princes of the blood within his reach, to death: among those whom he could not get into his power, was Farrukh-siyar, who was in Bengal at the time of his grandfather Bahádúr Sháh's death. But when the information of his father's death reached him, he threw himself on the compassion and fidelity of Sayyad Husain Álí Khán, the governor of Behár, who warmly espoused his cause, and prevailed on his brother, Sayyad Abdulláh Khán, governor of Allahábád, to adopt the same course. By the aid of these noblemen, Farrukh-siyar assembled an army at Allahábád, marched towards Agra, defeated Jahándár Sháh, took him prisoner, and having murdered him, he ascended the throne in the fort of Delhí on Friday the 9th of January, 1713, O. S., 23rd Zil-hijja, 1124 A. H. The former Amár-ul-Umrá Zulfiqár Khan and many other nobles and dependants of the late emperor were put to death by the bow-string and other punishments. Rájá Subhánchand, Diwán to the late Amír-ul-Umrá, had his tongue cut out: Aziz-uddín, son of Jahándár Sháh, 'Álí Túrár, the son of 'Azim Sháh, and Humáyún Bakht, younger brother to Farrukh-siyar were deprived of their sight by a red hot iron drawn over their eyes. On Farrukh-siyar's accession, Abdulláh Khán, the eldest brother, was made Wazír with the title of Kuth-ul-Mulk, and Husain Álí Khán raised to the rank of Amír-ul-Umrá (Commander-in-Chief) which was the second in the State. His nuptials with the daughter of Rájá Ajit Singh of Márwár, were celebrated with unprecedented splendour in the year 1716 A. D., 1128 A. H. Farrukh-siyar had not long enjoyed the throne, when a jealousy arose between him and the Wazír Kuth-ul-Mulk. And on the emperor's trying to form schemes for the recovery of his independence, he was deposed, blinded and imprisoned by the two brothers. This event took place on the 18th February, 1719, O. S., 8th Rabí II, 1131 A. H., and not long after he was murdered on the 16th May, A. D., 9th Rajab, 1131 A. H., following, and buried in the court of the mausoleum of the emperor Humáyún at Delhí. He reigned 6 years 3 months and 15 days. After his

deposal the Sayyads set up a prince of the blood to whom they gave the title of Rafí-ud-Darját. It was from Farrukh-siyar that the East India Company obtained their Farman of free trade, with leave to purchase thirty-seven districts in Bengal, besides various privileges, but little attention was however paid to it by the Súbas, till the English acquired force to give it weight.

**Farrukhzad**, فرخزاد, a prince of Persia of the Sásánían race. *Vide* Táran Dukht.

**Farrukhzad**, فرخزاد, son of Sultán Masúd I, of Ghazní, began to reign after the death of his brother Sultan Abdul Rashíd in March 1053, A. D., 444 A. H. He reigned 6 years and died in the latter part of the year 1058 A. D., when his brother Sultán Ibadín succeeded him.

**Farsi**, فارسی یا فارسی, or Farasí, surname of Abú'l Fawáris Ibrahim, a Persian author.

**Farsi**, فارسی, poetical name of Sharíf Khán Amír-ul-Umrá, which see.

**Faryabi**, *vide* Záhir-uddín Fáryábí.

**Faryad**, فرید, the poetical name of Lála Sáhib Ráv, a Kayet of Lákhmáu. He originally had assumed Kurbán for his poetical name, but latterly changed it to Faryad. He was living in 1782 A. D., 1196 A. H.

**Farzada Kuli**, فرزد کلی, author of a Catalogue of books in the Arabic, Persian, and Hindí languages, amounting, on a rough estimate, to upwards of 2,000 volumes. From its mentioning the Diwán of Sáuda, it appears that it was written within the last fifty or sixty years. It also mentions the "Mustáfí Náma," in the metre of the Sháh Náma, embracing the history of Persia from Muhammad to Tahmasp Sháh Safwi, amounting to 104,000 couplets; also of a Persian translation of the Muqámát of Harízí. Journal of the Royal Asiatic Society, No. 11.

**Farzadak**, فرزدک, the son of Ghálíb, called the master of Arabian poets, was an author, and had the whole Kurán by heart. He died in 728 A. D., 110 A. H., aged upwards of 70 years. He flourished in the reign of Abdul Málik, the son of Marwan I, who imprisoned him because he wrote a panegyric in praise of Imám 'Alí Zain-ul-'Abidín, son of Imám Husain, but was released, after the death of the khalif, by his son Walid. His Diwán in Arabic is much esteemed in Hujáz and Irák.

**Fasihi Ansari**, فصیحی انصاری هروی of Hirat, a Persian poet, who flourished about the year 1695 A. D., 1004 A. H. He never came to India. He died in 1636 A. D., 1046 A. H.

**Fasih-uddin Muhammad Nizami Maulana**, مولانا فصیح الدین محمد نظامی Jughmáni, author of the "Sharah Jughmáni."

**Fassi**, فسی, surname of Faqih-uddín Muhammad-ibn-Ahmad 'Alí-al-Husainí; he was a native of Fass (Fez) on which account he was called Fassi. He was an author and Kázi of the city of Mecca, and died 1429 A. D., 833 A. H.

**Fatha Ali Husaini**, فتح علی حسینی, author of the biography called "Tazkirat-ush-Shua'rác Hindí." It contains the Memoirs of 108 Hindí and Dakhaní authors, with numerous extracts from their works.

## Fatha

**Fatha 'Ali Shah**, فتح علی شاہ, king of Persia, was an

Abelian of the tribe of Kúchán. He succeeded his uncle, Mu'min Khan, to the throne of Persia in 1797 A. D., 1212 A. H. He had received an excellent education, and possessed some literary accomplishments; was a fortunate poet, and fond of the society of the learned, whom he generously patronized. He reigned nearly 10 years, and died in the year 1801 A. D., 1216 A. H. After him Mu'min Shah, the son of 'Abd-al-Mirza, and grandson of Fatha 'Ali Shah, mounted the throne and died in 1817 A. D., when his son Na'ir-ud-dín Ahmad Shah, the present king, succeeded him. It was to the court of Fatha 'Ali Shah that Sir John Malcolm in 1800 led the magnificent embassy which Lord Wellesley had despatched from Calcutta, with the view of trapping Bonaparte's army in the East, and of placing other Personally on our Indian frontier against an Afghan ill-wisher, the ambitious Záman Sháh.

**Fatha Haidar**, فتح حیدر, the eldest son of Típpú Sultán.

\* **Fatha-puri Mahál**, فتح پوری محل, or Begam, one of the wives of the emperor Sháh Jahan. She was the founder of the Fathapuri Masjid in Délhí.

**Fathi**, فتحی, a poet of Ardestán, who died in 1635 A. D., 1015 A. H.

**Fatha Khan**, فتح خان, the son of Sultan Firoz Sháh Bár-bak, king of Délhí, and brother of Zafar Khán. *Vide* Firoz Sháh Bár-bak.

**Fatha Khan**, فتح خان, Nawáb of Bháwálpur.

**Fatha Khan**, فتح خان, brother of Dost Muhammad Khán, ruler of Kábul. The celebrated Wazír of Mahmúd, ruler of Hirat, and chief of the Barakzai clan, whose family drove away the descendants of Ahmad Sháh Abdálí from Kábul.

**Fatha Khan**, فتح خان, the son of Malik 'Ambar, the Abyssinian chief of Ahmadnagar in the Dakhan, who had the Nizám Sháh dominions under his control for some years. After his father's death in 1626 A. D., 1035 A. H., he succeeded to his authority; but Mutaza Nizám Sháh II, being weary of his control, took him prisoner by treachery, and confined him in the fort of Khybar. Having made his escape, he rebelled, but was again taken, and confined in Daulatábád. He was released in time, and appointed generalissimo by the influence of his sister, mother to Nizám Sháh. He shortly, to prevent another removal from office, confined the Sultan under pretence of insanity, and put to death twenty-five of the principal nobility in one day, writing to the emperor Shah Jahan, that he had thus acted, to prevent them from rebelling against him. The emperor in reply commended his attachment, and ordered him to put the captive prince to death, which he did about the year 1628 A. D., 1038 A. H., and placed his son Husain, an infant of ten years, on the throne. Fatha Khán, by offering a present of eight lacs of rupees, and agreeing to pay tribute, was allowed to keep what territory yet remained to the Nizám Sháh sovereignty. In the year 1634 A. D., 1044 A. H., Fatha Khán was forced to surrender; and the fall of this place put a final period to the Nizám Sháh dynasty, which had swayed the sceptre for 150 years. Husain Nizám Sháh was confined for life in the fortress of Gwáliar, but Fatha Khán was received into favour, and was allowed to retire to Láhor on a pension of two lacs of rupees, which he enjoyed till his death.

**Fatha Naek**, فتح ناک, the father of Haidar 'Alí Khán, the usurper of Mysore and Seringapatam. He died in 1738 A. D., and was buried at Kólár, a capital of seven parganas, about 35 miles east of Bangalore.

## Fayyazi

**Fatha Shah**, فتح شاہ Púrbí, succeeded Yúsaf Sháh

to the throne of Bengál in 1482 A. D., 887 A. H., and after a reign of about eight years was murdered in 1491 A. D., 896 A. H., by the eunuch Sultán Sháhzáda, who succeeded him. *Láke* Tímad-ul-Mulk,

**Fatha-ullah Imad Shah**, فتح اللہ عتماد شاہ, originally

in the service of Sultán Mahmúd Sháh II. Bahmání, king of Dakhán, was made governor of Betur. He became independent about the year 1484 A. D., and died about the year 1513. His son 'Alá-s-dín 'Imád Sháh succeeded him. *Láke* Tímad-ul-Mulk,

**Fatha-ullah Musta'fi**, فتح اللہ مستوفی, surnamed

Fa'th-ud-dín, was a good poet and served under Khwája Fazl-ud-dín, Fazl-ulláh and his son Ghayás-ud-dín Muhammád, as secretary. He is the brother of Khwája Hanán-ulláh Musta'fi, who died in 1349 A. D.

**Fatha-ullah Shirazi Amir**, فتح اللہ شیرازی امیر,

one of the most learned men of his time. He came from Shiráz to Dakhán and passed a few years in the service of Sultán 'Alí Adil Sháh of Bijapur. After the death of that king, he left Dakhán and came to Délhí in the year 1582 A. D., 990 A. H., and had an honorable office assigned to him by the emperor Akbar, near his person, with the title of Azd ud-dúra. He died on Wednesday, the 3rd Shawwál 997 Hijri, the 24th Amárdád Mah Uáhi, in the 34th year of Akbar's reign, corresponding with the 6th of August, 1589 O. S., at Sírinagar the capital of Kashmir, where he had proceeded with his royal master. The king was much grieved at his loss; and Sheikh Faizi wrote an appropriate epitaph on the occasion. Fifteen days after his death died also the Hákím Abú'l Fatha Gilání, the brother of Hákím Hamám, who was then with the king proceeding to Kábul. Sarfí Sáwájí wrote the chronogram of their death.

**Fatima**, فاطمہ, the daughter of Muhammad and his wife

Kudija. She was born at Mecca five years before her father gave himself out for a prophet, i. e., about the year 606 A. D., and died about six months after him in the city of Medina on the night of Monday, the 23rd of November, 632 A. D., 3rd Ramuzán, 11 A. H. She was married to Ali, Muhammad's cousin-german, and became the mother of the Imams Hasan and Husain. She passes for a very holy woman amongst the Musalmáns, and is also called by them Battú, Tábi'a, Mathara, and Zahra.

**Fatima bint Asad**, فاطمة بنت اسد, the daughter of Asad, the son of Hásim. She was the wife of Abú Tálib and mother of 'Ali.

**Fatima Sultan**, فاطمة سلطان, one of the wives of Umar Sheikh Mirzá, and mother of the prince Pir Muhammad Jahángir.

**Fatimites**, or kings of Barbary and Egypt of the Fatimite dynasty, *vide* Muizz-li-dín-llah, and Obeid-ulláh Almhádi.

**Fattahi Naishapuri Moulana**, مولانا فتاحی نیشاپوری, an author, who died 1448 A. D., 852 A. H., *vide* Yahia (Mulla).

**Fawad Muhammad Pasha**, فواد محمد پاشا, a Turkish statesman and litterateur of Constantinople, son of Izzat Mulla, and nephew of Laila Khatún, a Turkish poetess. He is the author of several works. He was living in 1870 A. D., and has been loaded with distinctions by European sovereigns.

**Fayyaz**, فیاض, *vide* Abdul-Razzak of Láhiján.

**Fayyazi**, فیضی, *vide* Faizi (Shaikh).

## Fazal

**Fazal Khan**, فضل خان, governor or kiladar of the fort of Agra, was turned out by Súrajmal Ját who took possession of the fort and plundered every thing he could lay his hands upon.

**Fazil**, فاضل, a poet who flourished about the year 489 A. D.

**Fazl Ali Khan**, فضل علی خان, a poet who flourished in the time of the emperor Muhammed Sháh of Dehlí, and was living in 1739 A. D., 1152 A. H.

**Fazl Ali Khan**, فضل علی خان, whose entire title was "Nawáb Ya'timad-ud-doula Zayá-ul-Mulk Saiyad Fazl 'Alí Khán Bahádúr Sohráb Jang," was the prime minister of the king of Auda Ghází-ud-din Haidar, and was living in 1829 A. D.

**Fazl Barmaki**, فضل برمکی, brother of 'Jafar-al-Barmaki, the minister of Hárún-al-Rashid Khalifa of Baghdád. *Vide* Jafar-al-Barmaki.

**Fazli**, فضلی, a poet and author of the Loves of "Sháh-wa-Máh" a poem containing 12,260 Persian verses which he completed in the year 1641 A. D.

**Fazl Hak**, فضل حق, the son of Fazl Imám. He also wrote prose and poetry as well as his father. His Kasídás are much esteemed. At the outbreak of 1857, he joined the rebel Nawáb of Banda and others, and was at last killed at Narod in an attack made by General Napier on the 17th December, 1858 A. D., 1274 A. H. The "Dehlí Gazette" of May 17th, 1859 mentions, that sentence of transportation was passed on the rebels Ioní Sangh, Exrájá of Mitauli, and the Maulví Fazl Hak.

**Fazl Imam**, فضل امام, an inhabitant of Khairábád, who wrote prose and poetry, and died in the year 1828 A. D., 1244 A. H.

**Fazl Rasul Moulvi**, مولوی فضل رسول بداؤنی, of Bádón, son of Maulví Abdul Majid, and author of the works called "Bawárik," and "Tashih-ul-Masáel." He was living in 1854 A. D., 1271 A. H.

**Fazl-ullah**, فضل اللہ, surnamed Khwája Rashíd-uddín, a native of Kazwin or Hamdan and a Persian historian who wrote at the desire of his master the Sultán of Persia a history of the Mughals, finished in 1294 A. D., to which he afterwards added a supplement. He was beheaded in July 1318, A. D. His name is spelt in some of our Biographical Dictionaries, Fadl-allah. From the work of Rashíd-uddín, called Jáma'-ut-Tawárikh, and from other materials, Abú'l Ghází, king of Khwárizm, composed in the Mughal language, his Genealogical History. *Vide* Rashíd-uddín.

**Fazl-ullah Moulana**, مولانا فضل اللہ, Physician to Amír Taimúr, and the most celebrated and skilful practitioner of the age in which he lived.

**Fazl-ullah Khan Nawab**, فضل اللہ خان نواب, an Amír of the court of the emperor Babar, who built a mosque in Dehlí in the year 1529 A. D., 936 A. H., which is still standing.

**Fazuli Baghdadi**, فضلی بغدادی, an author who was a native of Baghdád, and died in the year 1562 A. D., 970 A. H., and left us a Díwán in the Persian and Turkish language.

**Fidai Khan**, فدائی خان, former title of 'Azim Khán Kóka, which see.

**Fidai Mirza**, میرزا فدائی, name of a poet.

## Firdausi

**Fidwi**, فدوي, of Láhor, the poetical name of a person, who was cotemporary with Mirzá Rafí-us-Saudá. He is the author of a poem in Urdú entitled "Yúsaf-wa-Zaleikhá," (the Loves of Joseph and Potiphar's wife). Mir Fathá 'Alí Sháhid has satirized him in his story of the "Búm and Bakkál."

**Fidwi**, فدوي, author of a Persian Díwán. He flourished, or was living in the year 1649 A. D., 1059 A. H.

**Fighan**, فخان, the poetical title of Ashraf 'Alí Khán, the son of Mirzá 'Alí Khán, and the Kóka or foster-brother of the emperor Ahmad Sháh of Dehlí. He is the author of a Díwán in the Urdú language, containing about 2,000 verses. He died at Patna in 1772 A. D., 1186 A. H., and was buried there.

**Fighani**, فخانی, *vide* Bábá Fighání.

**Fikrat**, فکرات, poetical title of Mirzá Ghaiás-uddin.

**Fikri**, فکری, poetical title of Sa'íd Muhammed of Hirát. He was a weaver and is therefore called Jámabáf. He came to India in 1561 A. D., 969 A. H., and gained through his great talents for making epigrams, the favor of the emperor Akbar. He composed only Rubá'ís, and died in 1565 A. D., 973 A. H.

**Firaki**, فراقی, poetical title of an author named Abú'l Bar-kát, who died in the year 1507 A. D., 913 A. H.

**Firdausi** or **Firdausi Tusi**, فردوسی یا فردوسی طوسی, the poetical title of Abú'l Kásim Hasan-bin-Sharáf Sháh, a famous Persian poet, styled by us the Homer of Persia, whose epic poem, called Sháhnáma, written by order of Sultán Mahmúd of Ghazní, is much celebrated. It contains the annals of the ancient kings of Persia, from the reign of the first king, Káiamurs, to the death of Yezdijard III, the last monarch of the Sásánian race, who was deprived of his kingdom 641 A. D., by the invasion of the Arabs during the Khilafat of 'Umar, the second Khalif after Muhammad. It is the labour of 30 years, and consists of 60,000 verses, each of which is a distich. The following circumstances respecting the origin of the poem and the life of the poet, are chiefly derived from the preface to the copy of the Sháhnáma, which was collated 1426 A. D., 829 A. H., by order of Básanghur Mirzá the grandson of Amír Taimúr. It appears from that preface, that Yezdijard, the last king of the Sásánian race, took considerable pains in collecting all the chronicles histories, and traditions connected with Persia and the sovereigns of that country, from the time of 'Káiamurs to the accession of the Khosros, which by his direction were digested and brought into one view, and formed the book known by the name of "Siar-ul-Maluk," or the Bástán Náma. When the followers of Muhammad overturned the Persian monarchy, this work was found in the plundered library of Yezdijard. In the tenth century one of the kings of the Sásánian dynasty, directed Dakíki the poet to verify that extensive work, but the poet only lived to finish a thousand distiches, having been assassinated by his own slave. Nothing further was done till the reign of Sultán Mahmúd, when a romantic accident furnished the Sultan with a copy of the Bástán Náma, the existence of which was till then unknown to him. From this work, he selected seven stories which he delivered to seven poets to be composed in verse, that he might be able to ascertain the merits of each competitor. The poet Unsári gained the palm, and he was accordingly engaged to arrange the whole in verse. Firdausí was at this time at Tus, his native city, where he cultivated his poetical talents with assiduity and success. He had heard of the attempt of Dakíki, and of the determination of the reigning king Mahmúd, to patronize an undertaking which

promised to add lustre to the age in which he lived. Having fortunately succeeded in procuring a copy of the Bástán Náma, he pursued his studies with unceasing zeal, and soon produced that part of the poem in which the battles of Zohák and Farrúdún are described. The performance was universally read and admired, and it was not long before his fame reached the ears of the Sultán, who immediately invited him to his court. It is related that when Firdausi, on the invitation of the Sultán, reached the capital of Ghazní, he happened to pass a public garden where the three royal poets, Unsari, Asjadi and Farrukhí were enjoying themselves. The poets observed him approach and at once agreed that if the stranger chanced to have any taste for poetry, which they intended to put to test, he should be admitted to their friendship, and in order to decide as to his merits they settled among themselves to repeat each in his turn a hemistich, and leave to Firdausi to complete the fourth, but at the same time satisfied in their own minds, that there was no other word in the Persian language that would rhyme with the three, which they had taken care to pre-occupy. Firdausi joining them and hearing the proposal, promised to exert his powers. They then commenced each with an extemporaneous hemistich:

Unsari ..... The light of the moon to thy splendour is weak,

Asjadi ..... The rose is eclipsed by the bloom of thy cheek;

Farrukhí .... Thy eyelashes dart through the folds of the joshan,

Firdausí .... Like the javelin of Goo in the battle with Pushan.

The poets were astonished at the readiness of the stranger, and ashamed at being totally ignorant of the story of Goo and Pushan, which Firdausi related as described in the Bástán Náma. They immediately treated him with the greatest kindness and respect, and afterwards introduced him to Mahmúd, as a poet capable of undertaking the Sháhnáma. Mahmúd considered himself never so much honored as when Firdausi set his foot at Ghazní; he was never more proud, than that Firdausi was by his command, composing, in his faultless verse, a history of the monarchs of Persia, his predecessors. No reward then appeared to him too great to offer, to induce the poet to undertake the task, no promises too splendid to excite him. "Write, unequalled one," cried he, "and for every thousand couplets a thousand pieces of gold shall be thine." Firdausi obeyed, but resolved to accept no reward till he had completed the work he had undertaken, and for thirty years he studied and laboured that his poem might be worthy of eternal fame. In this he succeeded, and presented an elegant copy of his book to Mahmúd, but the patience of the Sultán was exhausted, his enthusiasm was gone, his liberality had faded away, and when the 60,000 couplets of the Sháhnáma was ended, there was a pause, which brought to the poet disappointment and to the monarch such everlasting disgrace as has obliterated all his triumphs. Mahmúd received the book, coldly applauded his diligence and dismissed him. Many months elapsed, and Firdausi heard no more of his work: he then took occasion to remind the king of it by the following epigram:

'Tis said our monarch's liberal mind,  
Is like the ocean unconfined,  
Happy are they who prove it so,  
'Tis not for me that truth to know.  
I've plunged within its waves, 'tis true,  
But not a single pearl could view.

Shamed, picqued, and offended at this freedom, the Sultán ordered 60,000 pieces of silver dirhams to be sent to the author, instead of the gold which he had promised. Firdausi was in the bath at the time the money arrived, and his rage and amazement exceeded all bounds when he

found himself thus insulted. He immediately distributed the patry sum amongst the attendants of the bath and the slave who brought it. The excited poet then relieved his mind by a satire full of stinging invective, and caused it to be transmitted to the favorite Wazir who had instigated the Sultán against him; it was carefully sealed up, with directions that it should be read to Mahmúd on some occasion when his mind was perturbed with affairs of State, as it was a poem likely to afford him entertainment. Firdausi having thus prepared his vengeance, quitted the court and was safely arrived in Mázandarán where news reached him that his lines had fully answered the purpose he had intended they should do. Mahmúd had heard and trembled, and too late discovered that he had ruined his own reputation for ever. After his satire had been read by Mahmúd, the poet feared to remain too long in one place; he sought shelter in the court of the Khalif of Bagdad, in whose honor he added a 1000 couplets to the Sháhnáma, and who rewarded him with 60,000 gold dirhams which had been withheld by Mahmúd. Mahmúd pretended to have discovered that his Wazir had deceived him in attributing impiety to Firdausi, and he at once sacrificed that favorite, dismissing him with disgrace. Thinking, by a tardy act of liberality, to repair his former meanness, Mahmúd dispatched to Firdausi the 60,000 pieces he had promised, a robe of State, and many apologies and expressions of friendship; but the poet was dead, having expired in his native town full of years and honours, surrounded by his friends and kindred. Firdausi died at Túz, now called Mashhad, his native country in 1020 A. D., 411 A. H., aged 89 years; but Hají Khalfa says, he died in 1025 A. D., 416 A. H. Besides the Sháhnáma, he is the author of other poems called "Abiát Firdausí."

### Firdausí-al-Thauil, فردوسی الطبل

a Turkish historian, and author of the Turkish work called "Sháhnáma" which comprises the history of all the ancient kings of the East. Bayazid or Bajazet II., to whom the book was dedicated, ordered the author to reduce it from its original bulk of 300 volumes to 80. Firdausi, however, felt so mortified at this proposal, that he preferred leaving the country altogether, and emigrated to Khurásán, in Persia. Firdausi flourished in 15-0 A. D.

**Firishá, فریشہ**, whose proper name is Muhammad Kásim, and who is the author of the history called "Tárikh Firishá," was born at Astrábád on the borders of the Caspian Sea, about the year 1570 or 1550 A. D., 978 or 958 A. H. His father, learned man, by name Ghulám 'Ali Hindí Sháh, left his native country when our author was very young and travelled into India. He eventually reached Ahmadnagar in the Dakhan during the reign of Murtazá Nizám Sháh I., and was appointed by the Sultán to instruct his son Mirán Husain, in the Persian language, but he soon died after his selection, and Firishá was left an orphan in early youth. After the death of Murtazá Nizám Sháh in 1589 A. D., 996 A. H., he proceeded to Bijápur, and was presented by Diláwar Khán, minister to Ibráhim 'Adil Sháh II., by whose request he wrote the history which goes by his name, in the year 1023 Hijri (1614 A. D.) The year of his death is altogether unknown. Briggs supposes that it occurred in 1612 A. D., 1021 A. H., making him only 41 years of age. M. J. Mohl supposes him to have revised his work up to at least 1623 A. D., 1033 A. H., making his age not less than 73, as he supposes him to have been born in 1550 A. D. Firishá styles his work "Gulshan-i-Ibráhímí," and "Nauras Náma." Its former name is derived from the king to whom it was dedicated; and hence it is frequently quoted under the name of "Tárikh Ibráhímí." The latter name was given to it in commemoration of the new capital, Naura, which his patron, Ibráhim 'Adil Sháh, commenced building in the year 1599 A. D. The first and second books, giving an account of the Dehlí emperors down to Akbar, were translated into English by Colonel Dow in 1783. The history of the Dakhan by Captain Jonathan Scott. But

the translation of the entire work by General Briggs in four volumes 8vo., 1829, has (according to Elliot) thrown others into the shade, and is by far the most valuable store-house of facts connected with Muhammadan dynasties of India.—[v. Dowson's *Elliot*, VI, 207.]

**Firoz**, *فیروز*, a celebrated Sufi of Agra, author of a Persian work on Theology called "Akáed Súfi," written in 1626 A. D., 1036 A. H.

**Firoz I.**, *فیروز*, (the Peroses of the Greeks), a king of Persia of the Sásánian race, was the eldest son of Yezdijard II. He succeeded his younger brother Hurmuz, whom he dethroned and put to death in 458 A. D. He lost his life in a battle against the king of Transoxiana, after a reign of 26 years, in 484 A. D. Balas or Palas or Balasus, his son, succeeded him; and after his death his brother Kubad mounted the throne.

**Firozabadi**, *فیروز ابادی*, surname of Majd-uddín Muham-mad-bin-Yákúb bin-Muhammad, a learned Persian, so called from his birth-place Firozábád, a village in Shiráz. The stupendous work called Kámús or "Kámús-ul-Lughát," renowned as the most perfect Arabic Dictionary, was written by him. Those who are acquainted with the peculiarities of the Arabic language cannot open this work without feeling amazed at the literary wonders wrought by this learned man. He died 1414 A. D., 817 A. H. *Vide* Majd-uddín Muhammad-bin-Yákúb.

**Firozabadi**, *فیروز ابادی*, a learned Musalmán, author of "Al Tanbidh," or Tanbíz, or general information on the Muhammadan law in the 11th century. Lemprière's Universal Dictionary. Majd-uddín Muhammad-bin-Yákúb, author of the Kámús, is also called Firozábádi.

**Firoz Mulla**, *ملہ فیروز بن کاؤس*, son of Káüs, chief priest of the Pársí Kadimí of Bombay, author of the "George Náma," a history of India from its discovery by the Portuguese to the conquest of Púna by the English in 1817 A. D., 1233 A. H.

**Firoz Jang Khan**, *فیروز جنگ خان*, the inscription on the gate of the old fort of Patna, dated in the Hijra year 1042, attributes its erection to Firoz Jang Khan.

**Firoz Khan Khwaja Sara**, *فیروز خان خواجہ سرائے*, who held the rank of 300 in the time of Shahjahan.

**Firoz Shah**, *فیروز شاہ*, the son of Salím Sháh, was raised to the throne of Dehlí at Gwáliar after the death of his father when he was only about 12 years old. He had scarcely reigned three months (or only 3 days) when his mother's brother Mubárik Khán murdered him on the 2nd May, 1554, A. D., 29th Jumáda I. 961 A. H., and ascended the throne with the title of Muhammad Sháh 'Adil. See Bibí Bái.

**Firoz Shah Bahmani Sultan**, *سلطان فیروز شاہ بهمنی*, king of the Dakhan, was the son of Sultán Dáúd Sháh. After having deposed and confined Sultán Shams-uddín, he ascended the throne on the 15th November, 1397 A. D., 800 A. H., with the title of Sultán Fíroz Sháh Róz Afzún. He excelled his predecessors in power and magnificence, and in his reign the house of Bahmaní attained its greatest splendour. On ascending the throne, he appointed his brother Ahmad Khán, Amír-ul-Umrá, with the title of Khánkhánán, and raised Mir Faizullah Anjú, his preceptor, to the office of Wazír-us-Sultanat, with the title of Malíl Náib. He reigned 25 years, 7 months and 15 days, and died on the 25th of September, 1422 A. D., 15th Shawwal, 826 A. H., ten days after his resigning his crown in favour of his brother Ahmad Khán, who ascended the throne with the title of Sultán Ahmad Sháh Walí Bahmani.

### سلطان فیروز شاہ خلجی, Firoz Shah Khilji Sultan,

surnamed Jalál-uddín, son of Káem Khán, ascended the throne of Dehlí after the murder of Sultán Muiz-uddín Kaikubád in 1282 A. D., 688 A. H. He reigned about 8 years, after which he was obliged to go down to Káré Máníkpur in the province of Allahábatd to punish his nephew and son-in-law 'Alá-uddín, the governor of that place, who had rebelled against him. 'Alá-uddín hearing of the king's departure from Dehlí, crossed the Ganges and encamped near Máníkpur upon the opposite bank. When the king reached the landing place, 'Alá-uddín appeared upon the bank with his attendants, whom he ordered to halt. He advanced alone, met his uncle and fell prostrate at his feet. The king taking him by the hand, was leading him to the royal barge, when 'Alá-uddín made a signal to his guards, and one of his officers struck his head off. 'Alá-uddín caused it to be fixed on the point of a spear and carried through the camp and city. This circumstance took place on the 19th of July 1296 A. D., 17th Ramazán, 695 A. H., and 'Alá-uddín ascended the throne of Dehlí with the title of Sikandar Sáni. Fíroz Sháh was the first Sultán of the second branch of the Turk of Afghan dynasty, called Khilji.

#### *List of Kings of the Khilji dynasty.*

- |                       |   |
|-----------------------|---|
| 1. Fíroz Shah Khilji. | 4. Mubarik Sháh Khilji, the last of this dynasty, was   |
| 2. 'Alá-uddín Khilji. | murdered in 1321 A. D., by Málík Khnúst, a favorite slave, who ascended the throne, but was soon after slain by Ghaiás-uddín Tughlak Sháh, the first of the 3rd branch of Afghan. |
| 3. Shahab-uddín Umar. |   |

**Firoz Shah Purbi**, *فیروز شاہ پوربی*, a king of Bengal, whose former name was Málík Andíl, an Abyssinian chief, who after killing the eunuch Sultán Sháhzáda, was elevated to the throne of Bengal in 1491 A. D., 896 A. H., with the title of Fíroz Sháh. He repaired the city of Gour, commonly called Lakhnautí, where he gave universal satisfaction to all classes of his subjects. He died in 1494 A. D., 899 A. H.

### سلطان فیروز شاہ تغلق, Firoz Shah Tughlak Sultan,

called Fíroz Sháh Bárak, was the son of Sipahsálár Rajab, the brother of Sultán Ghaiás-uddín Tughlak, and cousin to Sultán Muhammad Tughlak, whom he succeeded to the throne of Dehlí on the 20th March, 1351, A. D., 21st Mu-harram, 752 A. H., at Thatta. He was a just and learned prince. His soldiers and his subjects were equally happy under his administration, nor did any one dare to exercise oppression in his time. He was himself the author of the work called "Fatúhát Fíroz Sháhí," i. e., the conquests of Fíroz Sháh. In August, 1387 A. D., he abdicated the throne and resigned the reins of government to his son Násir-uddín Muhammad, but the prince giving himself up entirely to pleasure, was soon after expelled and obliged to fly with a small retinue to the mountains of Sirmour, and Fíroz Sháh again resumed his full authority. He constructed numerous buildings and canals, as also the fort of Fírozábád at old Dehlí, and after a reign of 38 lunar years and eight months, died on the 21st of September, 1388, A. D., 18th Ramazán, 790 A. H., aged upwards of 80 years. The words "Wafát Fíroz," (the death of Fíroz) comprise the numerical letters of the year of his demise. He was buried on the banks of the Hauz Khás, built by him in old Dehlí, and was succeeded by his grandson Ghaiás-uddín (the son of Fatha Khán) who was slain after five months. After him another grandson of the late king, named Sultán Abú Bakr, the son of Zafar Khán, was raised to the throne. He had reigned one year and six months, when his uncle Násir-uddín Muhammad Sháh, the son of Fíroz Sháh deposed him and ascended the throne of Dehlí in August 1390.

## Firoz

**Firoz Shah**, فیروز شاہ, one of the sons of the ex-king Bahadur Shah II, king of Delhi, and one of the chief rebels in the outbreak of 1857. He took a prominent part in the rebellion of 1857, and the British Government offered a reward of 10,000 rupees for his apprehension. It was reported in 1864 that he made his appearance in the Sirony Jungles. Some Arabs, who have recently arrived at Haidarabad, state that he is now (1866) in Arabia, and supports himself by begging among the rich merchants.

**Fitrat**, فیرات, the poetical name of Mir Mu'izz-uddin Muhammad Mawali Khan, a mansabdar in the time of Alamgir employed as Diwān of Shāh Behār. He was a Sayyid and lineal descendant of 'Alī Mūsī Rāzā. He subsequently chose for his poetical name, Mawali. He was born in Persia in 1640 A. D., 1050 A. H., and came to India, where he was much esteemed for his talents as a poet and a critic. He is the author of a Tazkira or biography called "Gulshan-i-Fitrat," also of a Diwān. He died in 1690 A. D., 1100 A. H. *Vide* Mawali.

**Fouji**, فوجی, poetical name of Mirzá Muhammad Mumkim, he was born at Shiráz, but came to India in the time of Shāh Jahán, and was attached to the service of his son Shāh Shujá in Bengal. After a long residence in India he returned to his father-land, but died in a short time after his arrival there. He was living in 1649 A. D., 1059 A. H., and has left a Diwān in Persian verse. As he was employed in the army he derived his poetical title from "Fouj," i. e., army.

**Foulad Khan (Shidi)**, فولاد خان شیدی, an Abyssinian who was a Kotwal in the time of the emperor Muhammad Shāh, about the year 1737 A. D., 1160 A. H., and on whom a satire was written by the poet Sauda. He had built a fine garden in Agra, of which no traces are to be seen now.

**Fourak**, فورق, surname of Abú Bakr Muhammad, bin-Hassan, bin-Fourak, commonly called ibn-Fourak, was a great Metaphysician and Schoolman, for which reason he is styled Muthallim. He was born at Isfahán, and died in the city of Naishápúr, in Khurásán, 1015 A. D., 406 A. H.

**Furati**, فراتی, *vide* Mulla Furáti.

**Furkati**, فرقتی, whose proper name was Abú Turáb, was a poet. He died in the year 1617 A. D., 1026 A. H.

**Fursat**, فرصت, poetical title of Muhammad Beg, a poet, who was in the service of Shāh 'Abdús II, and died under Shāh Sulaimán, kings of Persia. He has left a Diwān of Ghazals.

**Fursi**, فرسی, poetical title of Husain Alí Sháh, author of the "Nisbat Náma Shahraiári," a history of the Kutchshahí dynasty of Golkanda in 18,600 verses, from its commencement to Muhammad Kuli Kutchshahí, who died in 1612 A. D., 1021 A. H.

**Fuzail Ayaz**, فضیل عیاض, a pious Musalmán whose native country was either Kúfa, Khurásán or Samarkand. He received instructions from Imám Ja'far Sádik, and was the master of Bahr Hafi and Sari Sakti. He suddenly fell down and died at the time of prayers at Mecca in January, 803 A. D. Muharram 187 A. H.

## George

reigned about 18 years and died in the year 1520 A. D. in Gujarat. The building called Kálé Mahal or Pipal Mandi in Agra, was constructed by him. His son Akbar Singh killed Salabat Khán. Sultán Parvez married Gaj Singh's sister in 1624 A. D., and Sulaiman Shikoh, the son of Sultán Parvez, married the daughter of Gaj Singh in the year 1665 A. H.

**Gakkhar**, گکھار, a tribe whose residence is amongst the mountains that lie between Bhat and Sindh. *Vide* Kamál Khán Gikkhar.

**Ganga Bai**, گنگا بی, Ráni of Jhánsi and widow of Rájá Gangádhar Ráo. At the outbreak of 1857, she joined the rebels, and was the cause of the massacre at Jhánsi. She was killed in the battle of Gwálíar on the 17th of June, 1858. She fell with her horse, and was cut down by a Hussar; she still endeavoured to get over, when a bullet struck her in the breast; and she fell to rise no more. The natives hastily burnt her dead body to save it from apprehended desecration by the Firingis on the night of the 17th and 18th.

**Ganna Begam**, گانہ بیگم, *vide* Gunna Begam.

**Gajpati**, گچ پنی, a rájá of Jagdespúr in south Bihar, who, and his brother Baití Sál, during the reign of the emperor Akbar, defied the Mughal armies for several years, though the unequal combat led to their destruction.

**Garshasp**, گرشاسپ, an ancient king of Persia, *vide* Karshasp.

**Gashasp**, گشنا سب, was, according to Persian history, the son of Lohrásp, and the fifth king of the Kaianian dynasty of Persia. In his time flourished Zardasht or Zoroaster, who converted the Persians to the worship of fire. Gashasp, they say, reigned 60 years, and was succeeded by Bahman his grandson, whose father Isfandaiár was a great warrior and was killed by Rustam some time before.

**Gilan Shah**, *vide* Kabús.

**Gesu Daraz**, گیسو دراز, *vide* Muhammad Geisu Daráz.

**George Thomas**, جارج طامس. The district of Hurriana

was once the field of the exploits of this famous adventurer. The Jats are a stalwart and brave race, and showed what they could do under his leadership, but when left to themselves they are so divided by factions, that Hurriana has always fallen an easy prey to every adventurer who has taken it into his head to subdue it. Thus it was overrun by the Marhattas, under Messrs. Louis and Perron, by the Rohillas under Amír Khán, and another leader, and finally by the British. George Thomas came out to India as a common seaman, and having deserted his ship, first took service with Madho Rao Scindhia about the year 1770 A. D. The famous Begam of Sindhia was then in the zenith of her power, and he left Scindhia to serve her, and shortly after, having collected a body of men, he left her, and marched down to Hurriana, and in no time carved out a kingdom for himself. He made the city of Hansi his capital and built a strong fort in it. He built another fort about 20 miles to the south of the town of Rohtak, and called it after his own Christian name Georgegarh, or as the natives call Jahágáph. After a few years the Marhattas under Mons. Louis invaded his territories. He hastened to give them battle, and throwing himself into the small fort of Jahágáph, he fought them for three days, though his force was infinitely smaller than theirs. His cavalry, which was composed principally of that rascally tribe the Haughars, having gone over to the enemy, and his Lieutenant, an Englishman, of the name of Hopkinson, being killed, his troops at length gave way, and he fled on a favourite Arab horse, to Hansi, a distance of about 60 miles. We are not aware how long he lingered in the neighbour-

## G.

**Gaj Singh Rathor**, گاج رٹھور، میراں رٹھور کے میں سے ایک، a rájá of Márwar or Jodhpúr of the tribe of Rathor rájputz, was the son of Súraj Singh and the father of Jaswant Singh. He

hood after his defeat, but he died at Banáras on his way to his native country, Ireland. His great-granddaughter is the wife of a writer on a humble salary at present (1867) in one of the Government Offices in Agra. There is a "Life of George Thomas" written by a friend of his in the Dehli Institute Library.

**Ghaeb**, غائب, a poet who died in 1750 A. D., 1163 A. H.

**Ghafli**, غافل اکبر ابادی, a poet of Agra.

**Ghairat Khan**, غیرت خان, title of Khwája Kángár, the nephew of 'Abdullah Khán, Firoz Jang and son of Sardár Khán. In the year 1631 A. D., he brought the head of Khán Jahán Jodi to Sháh Jahán, and was raised to the rank of 2000 with the title of Ghairat Khán. He died in 1640 A. D., 1050 A. H., at Thatta of which place he was governor. He is the author of the "Jahángir Náma."

**Ghalib**, غالب, the poetical title assumed by Muhammad Sa'd, author of a Diwán which he completed in the year 1690 A. D., 1101 A. H.

**Ghalib**, غالب, the poetical name of Mír Fakhr-uddín, author of a book of Kasídás which he finished in the 6th year of Muhammad Sháh the emperor of Dehlí, 1734 A. D., 1136 A. H.

**Ghalib**, غالب, poetical title of Sheikh Asad-ulláh, son of the sister of Sheikh Muhammad Afzal of Allahábád. He died in 1750 A. D., 1163 A. H.

**Ghalib**, غالب, poetical name of Mirzá Asád-ulláh Khán, author of a Diwán, and a history of the Mughal emperors of India. He was the son of 'Alí Baksh Khán, the brother of Nawáb Ahmad Baksh Khán of Firozpur and Lohári. He died at Dehlí in the month of February or March, 1869 A. D., 1285 A. II.

**Ghani**, غنی, the poetical name of Mirzá Muhammad Táhir. He is commonly called Ghani Kashmír on account of his being a native of Kashmír. He was a pupil of Sheikh Muhsin-Fání, whom he excelled in his learning and became an elegant poet. He wrote a book of Odes called "Diwán Ghani," and died at Kashmír two years before his master 1668 A. D., 1079 A. H. It is said that the emperor 'Alamgír wrote to Saif Khán the governor of Kashmír to send Ghani to his presence. Ghani refused to go, telling him at the same time to inform the emperor that Ghani had become insane and was not worthy to be sent to his presence. Saif Khán said, that he could not call a wise man like him mad; upon which Ghani immediately got mad, tore his clothes, and died after three days. He was a young man at the time of his death, having enjoyed a brilliant reputation for poetical excellence for about eighteen years. He sometimes uses Táhir for his poetical name.

**Ghani Bahadur**, غنی بادر, son of Shamsher Bahádur I, and younger brother of 'Alí Bahádur, the Nawáb of Banda. *Vide* 'Alí Bahádur.

**Ghanimat**, غنیمت, poetical name of Muhammad Akram, author of a short Diwán and a Masnawí containing an account of the Loves of Azíz and Sháhid, called "Nairang Ishk," composed in the reign of Alamgír.

**Gharib**, غریب, poetical name of Sheikh Nasír-uddín of Dehlí. He is the author of a Diwán in Persian.

**Gharib**, غریب, poetical name of Sayyad Karím-ullah of Bilgrám.

**Ghasiti Begam**, گھاسٹی بگم، ایشیت بگم، the wife of Shahámat Jang, and Amína Begam the mother of Nawáb Siráj-uddaula, were daughters of Nawáb Mahabat Jang of

Bengal; they were drowned in the river, close to Jahán-gírnagar, by order of Miran the son of Nawáb Ja'far 'Ali Khán, in June, 1760 A. D.

**Ghayas Halwai**, غیاث حلوای, of Shíráz, was blind and died by a fall from the terrace of a house in the time of Sháh Safí. He is the author of a Diwán.

**Ghayas-uddin**, غیاث الدین, author of a Persian Dictionary called "Ghayás-ul-Lughát," *vide* Muhammad Ghayás-uddín.

**Ghayas-uddin Bahmani**, سلطان غیاث الدین بهمنی (Sultán) the eldest son of Sultán Mahmúd Sháh I. He ascended the throne of the Dakhan in his seventeenth year, after the death of his father in April, 1397 A. D. He had reigned only one month and twenty days, when Lalchín, one of the Turkish slaves, not being appointed prime minister to which office he had aspired, put out his eyes with the point of his dagger, and having sent him in confinement to the fortress of Ságár, placed Shams-uddín, the late king's brother on the throne. This circumstance took place on the 14th of June, 1397 A. D., 17th Ramazán, 799 A. H.

**Ghayas-uddin Balban**, سلطان غیاث الدین بلبن (Sultán) king of Dehlí. In his youth he was sold as a slave to Sultán Altimsh, who raised him by degrees to the rank of a noble, and gave him his daughter in marriage. On the accession of his son Násir-uddín Mahmúd to the throne of Dehlí, Ghayás-uddín was appointed his wazir. After the king's deposal or death in February, 1286 A. D., 664 A. H., he ascended the throne and reigned 20 years. He died in 1286 A. D., 685 A. H., aged 80 years, and was succeeded by his grandson Moíz-uddín Kaikubád, the son of Násir-uddín Baghrá Khán, governor of Bengal, who was then absent in that province.

**Ghayas-uddin Kart I (Malik)**, ملک غیاث الدین کرت (Malik), fourth king of the race of Kart or Kard. He succeeded his brother Málík Fakhr-uddín Kart in 1307 A. D., 706 A. H., reigned more than 21 years over Hirát, Balkh, and Ghazní, and died in the year 1329 A. D., 729 A. H. He was succeeded by his son Málík Shams-uddín Kart.

**Ghayas-uddin Kart II (Malik)**, غیاث الدین کرت (Malik), the eighth and last king of the dynasty of Kart or Kard. He succeeded his father or grandfather Moíz-uddín Hu-sain Kart in 1370 A. D., 771 A. H., and reigned 12 years over Hirát, Ghor, Sarakhs and Naishápúr, and conquered Tús and Ján. He was a great tyrant, and had several battles with the Sarbadáls of Sabzwár and the chiefs of Jání Kurbáni. In the year 1381 A. D., 783 A. H., Amír Taimúr (Tamerlane) conquered Hirát, when Ghayás-uddín together with his son and brother were taken prisoners and put to death. This dynasty lasted one hundred and nineteen lunar years and two months.

**Ghayas-uddin Khilji (Sultan)**, خلجی سلطان, succeeded his father Sultán Mahmúd Khiljí on the throne of Gujrát in May, 1460 A. D., Zi-Ka'da, 873 A. H. When he had reigned 33 years and arrived at an advanced age, his two sons anxiously looked for his death as an event which would secure to one of them the throne of Málwa; a jealousy arose between the two brothers who conspired against each other, till Násir-uddín, the eldest, having put his brother, Shujá't Khán to death on the 22nd of October, 1500 A. D., 24th Rabí' II, 906 A. H., assumed the reins of government. A few days after, his father was found dead in the seraglio; and it was supposed that poison had been administered to him by his

**Ghayas-uddin Mahmud**, غیاث الدین محمد, the son of Ghayás-uddín Muhammád Ghori, succeeded his uncle Shaháb-uddín in the kingdom of Ghór and Ghazní in 1206 A. D., 692 A. H. He reigned about four years, and was assassinated by the people of Mahmúd Alí Sháh on Saturday night, the 31st of July, 1210 A. D., 7th Safar, 697 A. H. He was at first buried at Firoz Kóh, but was afterwards transported to Hirat and buried there. He was succeeded by his son Bahá-uddín Sám, who was after three months defeated by 'Alí-uddín Atsíz (son of 'Alí-uddín Hasan surnamed Jahán Sós) who reigned in Ghór and Ghazní for four years, and fell in battle against Málík Násir-uddín 'Uswáin Amír Shíkár in the year 1214 A. D., 691 A. H. After his death Alá-uddín Muhammád son of Abú 'Ali, cousin of Málík Ghayás-uddín Muhammád was raised to the throne by Táj-uddín Eldúz.

### Ghayas-uddin Muhammad, (Sultan)

غیاث الدین محمد, the son of Málík Sháh of the Saljúk dynasty. In the time of his eldest brother Barkayárák the empire was divided, Barkayárák retaining Persia, Ghayás-uddín Muhammád, Syria and Azurbeján; and Sultan Sanjar, Khurásán and Mawarunnahr. He reigned about the year 1095 A. D. *Vide* Muhammád (Sultán).

### Ghayas-uddin Muhammad Ghori, محمد غوری

غیاث الدین محمد غوری, King of Ghór and Ghazní, was the son of Bahá-uddín Sám, the youngest brother of Alá-uddín Hasan Ghori. He succeeded to the throne of Ghór and Ghazní after the death of his cousin Málík Saif-uddín the son of the latter, about the year 1157 A. D., and conferred the government of Ghazní on his brother Shaháb-uddín surnamed Mo'l-uddín Muhammád; this illustrious general subdued Khurásán and a great part of India in the name of his brother Ghayás-uddín, who annexed those countries to his own dominions. Ghayás-uddín died on Wednesday, the 12th of March, 1203 A. D., 27th Jumádá I, 599 A. H., and was succeeded by his brother Shaháb-uddín.

### Ghayas-uddin Mahmud Ghori, محمد غوری

غیاث الدین محمد غوری, the son of Ghayás-uddín Muhammád Ghori, and nephew of Shaháb-uddín Muhammád Ghori, whom he succeeded to the throne of Ghor and Ghazní in 1206 A. D. Mahmúd being naturally indolent, remained satisfied with the throne of Ghor, and proclaimed Taj-uddín Eldúz, king of Ghazní. He died in 1210 A. D.

### Ghayas-uddin Purbi, غیاث الدین پوربی

succeeded his father Sikandar Púrbí on the throne of Bengal in 1367 A. D., 775 A. H., reigned for a period of seven years, and died in 1373. He was succeeded by his son Sultán-us-Salátín.

### Ghayas-uddin Tughlak Shah I (Sultan)

غیاث الدین غازی شاہ, king of Dehlí. His father Tughlak was a slave of Sultán Ghayás-uddín Balban. He ascended the throne of Dehlí after murdering Khuwar Sháh on the 26th August, 1321 A. D., 1st Shabán, 721 A. H., reigned three years and some months, and was crushed to death by the fall of a temporary wooden building which his son had raised for his entertainment on his return from Lakhnau in February, 1325 A. D., Rabí I, 725 A. H. His son Muhammád Tughlak succeeded him. The celebrated poet Amír Khusrú of Dehlí, who lived to the end of this king's reign and received a pension of 1000 tangas monthly, wrote the history of this prince under the title of "Tughlak Náma." Ghayás-uddín was the first king of the 3rd branch of the Afghan dynasty which is called Tughlak Sháhí. The following is a list of the Sultáns of this branch:

Ghayás-uddín Tughlak I. Mahmúd Sháh Tughlak last Muhammád Sháh Tughlak I. of this family expelled by

Firoz Sháh Tughlak.	Amír Khusrú,
Ghayás-uddín Tughlak II.	(Nárat Khán),
Abú Bakr Sháh.	(Ikbál Khán),
Muhammád Sháh Tughlak II.	Mahmúd Sháh succeeded.
Ala-uddín Sikandar Sháh.	

### Ghayas-uddin Tughlak II, (Sultan)

غیاث الدین غیاث, was the son of prince Fatha Khán and grandson of Firoz Sháh Tughlak. He ascended the throne in place of Firoz Sháh in Dehlí on the death of his grandfather in 1388 A. D., 790 A. H., but giving loose to his youthful passions, and neglecting the affairs of the State, the chiefs together with the household troops revolted, and put him to death on the 19th February, 1389 A. D., 21st Safar, 791 A. H., after he had reigned six months. He was succeeded by his cousin Abú Bakr Tughlak the son of prince Zafar Khán, the third son of Firoz Sháh.

### Ghazali, غزالی

غَذَانْفَارْ خَان, Ghazanfar Khan, son of Alawardí Khán I and brother of Alawardí Khán II, a nobleman of the reign of Sháh Jahán and 'Alangír. He was three times at different periods appointed governor of Saharanpúr and afterwards of Thatta in Sindh, where he died on the 1st May, 1666 A. D., 17th Zi-Ká'da, 1077 A. H. His remains were brought to Dehlí and buried there.

**Ghazan Khan**, غازان خان, seventh king of Persia of the Tartar tribe and fourth in descent from Haláskú Khán, was the son of Arghún Khán. He succeeded to the crown of Persia after the dethronement of Bái'dú Khán his uncle in October, 1295 A. D., Zil-hijja, 694 A. H. He was the first emperor of the race of Changez Khán who embraced the religion of Muhammad, and with him near one hundred thousand of his followers followed their leader into the pale of Islám. He was the first of this race of kings who threw off all allegiance to the Khákán of Tartary, by directing that the name of that monarch (whom he now deemed to be an infidel) should not, in future be struck on the coins of Persia. After embracing Muhammādanism, he took the title of Sultán Mahmúd. He reigned nearly nine years and died on Sunday, the 17th of May, 1304 A. D., 11th Shawwál, 703 A. H., at Kazwín; he was interred in a superb mosque which he had constructed near Tauris or Tabrez. He was succeeded by his brother Aljáitú, who took the title of Muhammád Khudá Banda.

**Ghazi**, غازی, the poetical title of a person who served as Kúrbegí under the prince Sultán Muhammád Muázzim the son of the emperor 'Alamgír.

**Ghazi**, غازی, or Al-Gházi, the son of Ortak, the first of the Turkmán Ortakite princes who seized Jerusalem and reigned in Mardin and Mufarkín in Syria. The following princes are his descendants:

	A. D.	A. H.
Husám-uddín Taimúrtásh son of Algházi, began to reign, .....	1122	516
Najm-uddín Abú'l Muzaaffar Alí or Alí, son of Taimúrtásh, .....	1152	547
Kutb-uddín Algházi, son of Alí, .....	1176	572
Husám-uddín Yúlak Arsalán, the son of Kutb-uddín, .....	1184	580
Málík Almansúr Násir-uddín Ortak Ara- salán, son of Kutb-uddín, .....	1201	597
Málík-us-Sáíd Najm-uddín Gházi, son of Násir-uddín Ortak, .....	1239	637
Málík-ul-Masaaffar Kará Arsalán, son of Najm-uddín, .....	1255	663
Shams-uddín Daíd, .....	1291	691
Málík-el-Mansúr Najm-uddín Gházi, .....	1293	693
Abú Málík-ul-Adil 'Imád-uddín 'Alí, .....	1313	713
Málík-us-Sáleh Shams-uddín Sáleh, the last prince of this race, .....	1312	712

**Ghazi-uddin Haidar**, غازی الدین حیدر, the eldest of the ten sons of Nawáb Sa'ádat 'Alí Khán of Audh. On his father's death, which took place on the 11th July, 1814 A. D., 22nd Rajab, 1229 A. H., he succeeded to his dominions as Nawáb Wazir, and five years after, assumed, with the concurrence of the British Government, the regal dignity. His coronation took place on Saturday, the 9th October, 1819 A. D., 18th Zil-hijja, 1234 A. H., at Lakhnau, when he took the title of Abú'l Muzaaffar Maiz-uddín Sháh Zaman (Ghazi-uddin Haidar Pádsháh). On ascending the first step of the throne, the minister delivered to him a radical crown, studded with diamonds and jewels of great value. He then put it on his head and was congratulated on the occasion by the Resident who saluted him as king of Audh. Jewels and pearls to the value of 30,000 rupees were then scattered over the heads of the spectators, many were picked up by our fair ladies. Ghazi-uddin Haidar died after a reign of more than 13 years, on the 19th of October, 1827 A. D., 27th Rabi' I, 1243 A. H., aged 58 lunar years, and was succeeded by his son Sulaimán Jäh Nasír-uddin Haidar.

**Ghazi-uddin Khan I**, غازی الدین خان فیروز جنگ,

styled Firóz Jang, whose original name was Mír Shaháb-uddin, was the son of Kulich Khán Sadr-us-Sudúr, and was raised to the rank of an Amír with the title of Firóz Jang, after his father's death, by the emperor 'Alamgír in 1687 A. D., 1098 A. H. His son was the famous Nizám-ul-Mulk 'Asaf Jäh whose descendants are known to Europeans as Nizáms of the Dakhan. In the reign of Bahádur Sháh he was appointed governor of Gujrát, and died at Ahmadábád in 1710 A. D., 1122 A. H. His remains were transported to Dehlí, and interred in the yard of the college built by him outside the Ajmíri Gate.

**Ghazi-uddin Khan II**, غازی الدین خان امیر الامرا،

Amír-ul-Umrá, also styled Firóz Jang, was the eldest son of the celebrated Nizám-ul-Mulk 'Asaf Jäh. He was elevated to the rank of Amír-ul-Umrá after the death of Khán Daurán, and departure of Nádir Sháh to Persia, in 1739 A. D., 1152 A. H., by the emperor Muhammad Sháh. Some years after the death of his father, when his brother Násir Jang, who had succeeded him, died in the Dakhan, he proceeded from Dehlí to regain his possessions in that country, but died on his way at Aorangábád on the 16th of October, 1752 A. D., 7th Zil-hijja, 1165 A. H. New Style. His remains were brought to Dehlí and buried there. After his death the office of Amír-ul-Umrá was conferred on his son Shaháb-uddin with the title of 'Imád-ul-Mulk Gházi-uddin Khán.

**Ghazi-uddin Khan III**, امیر الامرا غازی الدین خان،

Amír-ul-Umrá, styled 'Imád-ul-Mulk, was the son of Gházi-uddin Khán Firóz Jang, the son of Nizám-ul-Mulk 'Asaf Jäh. His original name was Shaháb-uddin, but after the death of his father in 1752 A. D., 1165 A. H., he was, by the recommendation of Nawáb Safdar Jang, wazír, appointed Amír-ul-Umrá, by the emperor Ahmad Sháh of Dehlí with the title of 'Imád-ul-Mulk Gházi-uddin Khán. This is that Gházi-uddin Khán, who afterwards became wazír, imprisoned and blinded his master the emperor Ahmad Sháh, and assassinated 'Alamgír II. His wife was the celebrated Gunna Begam, who died in the year 1775 A. D., 1189 A. H. The year of Gházi-uddin Khán's death is unknown, but according to the biography of the poet called Gulzár Ibráhím, he was living in 1780 A. D., 1194 A. H., in straitened circumstances. His poetical name was Nizám. According to the work called Másír-ul-Umrá, he went to the Dakhan 1773 A. D., 1187 A. H., and received a jágír in Málwa; subsequently he proceeded to Súrat and passed a few years with the English, and thence on a pilgrimage to Mecca. He composed Persian and Fáikhta poetry and

left Arabic and Turkish Ghazals and a thick Persian Diwán and a Masnawí in which the miracles of Maulána Fakhr-uddín are related. Some say he died at Kalpi.

**Ghaznawi**, غزنوی, *vide* Muhammad Khán (Mír).

**Ghazzal**, غزال, (a seller of thread) title of Wásil-bin-'Atá, a celebrated Musalmán doctor who was thus surnamed.

**Ghazni**, غزنی, kings of, *vide* Subaktagún.

**Ghazzali**, امام احمد غزالی, or Ghazálí (Imám Ahmad), younger brother of Imám Muhammad Ghazzálí. He was a doctor of the sect of Sháfi'i, and died at Kázwin in the year 1123 A. D., 517 A. H., but according to Ibn Khalíkán in 520 A. H., corresponding with 1126 A. D.

**Ghazzali**, امام محمد غزالی, or Ghazálí (Imám Muhammad) who is also entitled Hujjat-ul-Islám, is the surname of Abú Hámíd Muhammad Zain-uddín-al-Túsí, one of the greatest and most celebrated Musalmán doctors, and author of a treatise on the different classes of science which concern religion, called, "Kímiyat Sa'ádat," and many other works such as the Yákút-ut-Tawíb, also called "Tafsír Jawáhir-ul-Kurán," "Akífed Ghazzálí," "Ahía-ul-'Ulám," and "Tuhfat-ul-Filasafa." He was born in the year 1058 A. D., 450 A. H., in a village called Ghazzálá or Ghazálá in Tús, whence he and his brother Ahmad, derived their names of Ghazzálí. He died on the 18th December, 1111 A. D., 4th Jumádá II, 505 A. H., aged 55 lunar years. Some authors say that his name should be spelt Ghazálí and not Ghazzálí, but the following verses from the Mukhbir-ul-Wásilín, confirms the latter.

احمد انکس که ماؤ غزالی است

در دو عالم بدرجہ عالی است

He is said to have written ninety-nine works, mostly in Arabic, a few in Persian.

**Ghizali (Moulana)**, صولانا غزالی, of Tús or Mashhad,

the royal poet. He mentions in one of his Kásidas named Rauzat-us-Sáfá, that he was born in the year 1524 A. D., 930 A. H. He first came from Mashhad his native country to the Dakhan, where being disappointed in his prospects, he went over to Jaunpúr, and was employed for some years by Khán Zamán 'Alí Kúlí Khán, governor of that province, during which time he wrote a poem called "Nákh Badí'a," for which he received from his patron a piece of gold for each couplet. After the death of Khán Zamán, who was slain in battle against the emperor Akbar in 1568 A. D., 975 A. H., he fell into the hands of that monarch, who took him into his service, and conferred on him the title of Málik-ush-Shua'rá, or the King of poets. He was the first poet that was honoured with this title in India. He accompanied his royal master to the conquest of Gujrát, and died there of venereal disease, on Friday the 5th of December, 1572 A. D., 27th Rajab, 980 A. H. He is buried at Ahmadábád, Gujrát, at a place called Sarkíj. He is also the author of a Diwán, and three Masnawís or poems, containing from 40 to 60,000 verses; their titles are: "Kitáb Asrár," "Rishahát-ul-Haiát," and "Mirat-ul-Káénát."

**Ghous Muhammad Khan**, غوث محمد خان, whose title is Mohtashim-uddaula, is the present Nawáb of Járava.

**Ghous-ul-'Alam**, غوث العالم, a famous Súfi, *vide* Muhammad Ghous of Gwáliar.

**Ghous-ul-'Azim**, غوث الاعظم, a title of the Muhammadan saint 'Abdul Kádir Gilání.

**Ghouwasi**, غووسي بندری, of Yezd, a poet, whose proper name is Izzuddin. He is said to have composed 100,000 verses. This fertile poet, in a work which he wrote in 1543 A. D., 960 A. H., says: "The poetry which I have written amounts to 1,950 books." He made 500 verses a day, and it would appear that he put the "Rauzat-us-Shohada," the history of Tabari, the legends of the prophets, Kaleila-wa-Damna, and the Medical work called "Zakhira Khwârisz Shâhi," and many other works into verse. He died in 1553 A. D., 960 A. H., at an age of more than one hundred years.

**Ghulam 'Ali, Mir**, میر غلام علی آزاد, a poet whose poetical title is 'Azâd, which see.

**Ghulam 'Ali Khan**, غلام علی خان, author of the "Lâma'ât-ut-Tâhirîn," a panegyric on the actions of Muhammad, and a number of mystical poems, dedicated to the emperor 'Alamgîr.

**Ghulam 'Ali**, غلام علی, author of the work called "Shâh 'Alam Nâma," a history of the reign of the Emperor Shâh 'Alam, who died in 1806 A. D., 1221 A. H.

**Ghulam Husain Khan, Nawab Sayyad**, طبلطباي خان, نواب سيد علم حسين خان, surnamed Tibi Tibâi, son of Hidâyat 'Alî Khân, Bahâdur Asâd Jang, author of a Persian work called "Siâr-ul-Mutâkirîn," written in the year 1780 A. D., 1194 A. H., and translated soon after into English by a French Renegade, called Mustâfâ. It was again translated into English by F. C. Balfour, Esq., LL. D. He is also author of a Poem entitled "Bashârat-ul-Imâmat."

**Ghulam Husain Khan**, غلام حسين خان, author of the Persian History of Bengal called "Rayaz-us-salatin" which he wrote about the year 1780 A. D. at the request of Mr. George Udney of Mâlwa. He was a learned and respectable character, once of greater consequence, and afterwards a member of the native court of judicature under the most worthy Nawâb 'Alî Ibrahim Khân.

**Ghulam Imam Shahid, Maulana**, علم امام شہید علی, a poet who is the author of a Persian Diwân, and of a celebrated Kasîda comprising the dispute between Love and Beauty. His poetical title is Shahid and he is living still, 1879 A. D.

**Ghulam Kadir Khan**, غلام قادر خان, son of Zâbita Khân, and grandson of Najib-uddaula, the Rohila chief. This is that traitor who after extorting as much money as he could from his royal master, the emperor Shâh 'Alam of Dehlî, ordered his Rohilas to pluck out his eyes from their sockets and placed Beddar Bakht, son of Ahmad Shâh, and grandson of Muhammad Shâh on the throne. This mournful event happened on the 10th of August, 1788 A. D., 7th Zi-Kâ'da, 1202 A. H. After this, the traitor endeavoured to make his retreat to his own territory Ghousgah, but was pursued by the Marhattas who took him prisoner, cut off his ears, nose, arms, and legs, and in this mutilated state he was sent to Dehlî; but died on the road in the month of December the same year, Rabî I, 1203 A. H. His tomb is in Aul, Parganna Furrah, Zîla Agra.

**Ghulam Kutb-uddin Shah**, قطب الدین اللہ ابادی, of Allahâbâd, whose poetical name is Musbat, was the son of Shâh Muhammad Fâkhir. He was an elegant poet eminently learned and accomplished, and is the author of a work called "Nân Kalâs," (Cakes and Steaks) which he wrote in answer to a work entitled "Nân Halwâ" (Cakes and Pudding). He was born on

the 29th August, 1725 O. S., 1st Mâharram, 1138 A. H., went on a pilgrimage to Mecca, and died there in the year 1773-4 A. D., 1187-8 A. H.

**Ghulam Muhammad**, محمد عالم, (Prince,) son or grandson of Tippû Sultân, was installed as a Knight Commander of the Star of India on the 27th February, 1871 A. D. Seventy-two years ago he was a prisoner in the hands of the English, and since then a recipient of the highest honors. He died in Calcutta on the night of the 11th August, 1872, aged 78 years.

**Ghulam Muhammad Khan**, محمد عالم خان, present nawâb of the Karnatic, whose title is Amir-ul-Hind Wâlâ Jâh Umdat-ul-Umrâ Mumtâz-ul-Mumtâz.

**Ghulam Muhammad Khan, Nawab**, خان نواب عالم, râde Faiz-ullâh Khân.

**Ghulam Ahia**, عالم عھی, author of an Arabic work on Logic, which goes after his name. Its marginal Notes written by another author are called "Shams-uz-Zuhâ."

**Ghunchachae Ummaid**, عھنچھائے امید, (i. e., a small bud of hope), was one of the wives of Umar Shaikh Mirzâ, the son of Sultân Abû Sa'id Mirzâ, and mother of Nâsir Mirzâ, and Mahd Bâno Begam. She was a native of Andjan.

**Girami**, گرامی, the poetical name of a poet whose Diwán was found in the Library of Tipû Sultân.

**Girdhar Das**, گردھر داس, of Dehlî, author of the history of Rám, entitled "Rámâyan," translated from the Sanskrit in 1722 A. D. This is a very celebrated Hindi poem, containing the exploits of the famous demigod Rám, who reigned over India for many years. His capital was at Audh, and his conquests extended to Ceylon, where the chain of rocks which nearly unite that island to the continent, is still called Rám's Bridge. Besides this there are two other Rámâyans, one translated by Tulshî Dâs in the Bhâkhâ dialect, and another by Khushtar in Urdu.

**Girdhar Singh**, گردھر سنگھ, or Girdhar Bahâdur, a Rajpút chief who was governor of Mâlwa in the reign of the emperor Muhammad Shâh, and fell in battle against the Peshwâ Bâjî Rao's officers in 1729 A. D. His nephew, Dayâ Rám, who succeeded him, and had opposed a gallant resistance for some time, was defeated by Chimnâjî the Peshwâ's brother, and lost his life in battle about the year 1732 A. D.

**Gobind Guru**, گور گوبند, a chief of the Sikhs, râde Gurú Gobind.

**Gopal or Nayek Gopal**, نایک گوپال, a celebrated singer of India, who was a native of the Dakhan, and flourished during the reign of Sultân 'Alî-uddîn Sikandar Sâni. He was a contemporary of Amîr Khusro who died in 1325 A. D. It is related that when Gopâl visited the court of Dehlî, he sung that species of composition called "Git," the beauty of which style, enunciated by the powerful and harmonious voice of so able a performer, could not meet with competition:—At this the monarch caused Amîr Khusro to remain hid under his throne, whence he could hear the musician unknown to him. The latter endeavoured to remember the style, and on a subsequent day, sang "Qoul" and "Tarâna" in imitation of it, which surprised Gopâl, and fraudulently deprived him of a portion of his due honor.

**Goshyar**, گوشیار, an astronomer whose proper name is Abu'l Hasan.

**Gouhar Shad Begam**, **گوہر شاد بیگم**, the wife of Mirzá Sháhrukh, the son of Amír Taimúr. She was slain by Sultán Abú Sa'íd Mirzá for creating disturbances, in 1457 A. D., 861 A. H., at Hirát, where she lies buried on the left bank of a stream called Anjir. The grave is shaded by a very high gilt dome. She is said to have been the most incomparable lady in the world. Some erroneously say that she was the daughter of Amír Taimúr, and the sister of Sháhrukh Mirzá, and that she never married, but devoted herself to the perusal of the Kurán, *vide* Mohan Lal's Journal.

**Goya**, **گویا**, poetical name of Hisam-uddaula Nawáb Fakír Muhammad Khán of Lakhnau. He is the author of a Diwán.

**Goya**, **گویا**, the poetical name of Mirzá Kámrán, a brother of Jóyá, which see.

**Goya**, **گویا**, poetical name of Shaikh Haís-ullah of Furukhábád.

**Gujar**, **گھجر**, grandson or son of the daughter of the Peshwá Rághójí Bhosla's daughter. He was raised to the masnad of Nágpur after the dethronement of 'Apá Sáhib in 1818 A. D.

**Gulab Singh**, **گلاب سنگ**, of Jammú (Mahárájá) the independent ruler of Kashmír and the hills, which were made over to him by the British "for a consideration," after the battle with the Sikhs in 1846. He died 2nd August, 1857 A. D., about three months after the outbreak of the native troops. He was succeeded by his son Ranbir Singh.

**Gulbadan Begam**, **گلبدین بیگم**, a daughter of the emperor Bábar Sháh, sister to Humayún and aunt to Akbar Sháh. She was married to Khizir Khán, a descendant of the kings of Káshghar. Khizir Khán was made governor of Lahor in 1555 A. D., 963 A. H., and afterwards of Behár, where he died about the year 1559 A. D., 966 A. H.

**Gulbarg Begam**, **گلبرگ بیگم**, daughter of the emperor Babar Sháh, she is also called Gulrang Begam, and Gulruk Begam, which see.

**Gulchehra Begam**, **گلچہرہ بیگم**, a daughter of the emperor Bábar Sháh and youngest sister of Humayún, by whom she was given in marriage to Abbás Sultán, an Uzbak prince, at Kábul in 1548 A. D.

**Gul Muhammad Khan**, **گل محمد خان ناطق**, a poet of Dehlí who died in the year of the Christian era 1848 A. D., 1264 A. H. His poetical name was Nátik, which see.

**Gulruk Begam**, **گلرخ بیگم**, a daughter of the emperor

Bábar, who was married to Mirzá Núr-uddín Muhammad, a person of respectable family, by whom she had a daughter named Salíma Sultána Begam, who was married in the beginning of the reign of the emperor Akbar, to Berám Khán, Khánkhánán, after whose death in 1561 A. D., 968 A. H., the emperor married her himself. Gulruk Begam is called in the Másír-ul-Umrá, Gulbarg Begam, and by some Gulrang Begam.

**Gulruk Begam**, **گلرخ بیگم**, a daughter of Kámrán

Mirzá, the brother of the emperor Humayún, and first cousin to Akbar. She was married to Ibrahim Hussain Mirzá, the son of Muhammad Sultán Mirzá a descendant of Amír Taimúr. Ibrahim Hussain, who together with his other brothers had created great disturbances in the

country, was taken prisoner in 1573 A. D., 981 A. H., and shortly after put to death and his head sent to Akbar, who ordered it to be placed over one of the gates of Ágrah. Gulruk Begam survived him for several years and was living at Ágrah in 1614 A. D., 1023 A. H.

**Gulshan**, **گلشن**, the poetical name of Shaikh Sa'd-ulláh, a mystical poet, who resided for some years at Dehlí, and left nearly 100,000 verses of Ghazals. He was a disciple of Sháh 'Abdúl Ahad Sarhindí, and made with him a pilgrimage to Mocca. He died in 1728 A. D., or 1141 A. H.

**Gulshani**, **گلشنی**, the poetical title of Shaikh Sa'd-ulláh, which see.

**Gunna or Ganna Begam**, **گن بیگم**, a princess, celebrated for her personal accomplishments, as well as for the vivacity of her wit, and the fire of her poetical genius. Several of her lyric compositions, in the Hindustáni language are still sung and admired, one of which is to be seen in the first volume of the Asiatic Researches, p. 55. She was the daughter of Nawáb 'Alí Kulí Khán commonly called Chhangá or Shash Angushtí (from having six fingers on each hand), a mansabálar of 5000 horse. Ganná Begam was betrothed to Shujá'-uddaula, the son of Nawáb Safdar Jang, but afterwards married to 'Imád-ul-Mulk Ghází-uddín Khán, wazír, and this rivalry is said to have in part laid the foundation of the mortal enmity which afterwards subsisted between that wazír and Safdar Jang. Adjoining to the village of Núrábád near Dhoulpúr, two miles from Cholá Sarác, is a pretty large garden, the work of the emperor Alamgír, built in the year 1688 A. D., 1100 A. H., over the gate of which is an inscription bearing the chronogram of the year of its erection, *viz.*, "Dida Bág Jámál." Within this garden is the monument of Ganná Begam. Her shrine bears the following inscription, "Ah gham Gunná Begam," which is the chronogram of the year of her death, *viz.*, 1775 A. D., 1189 A. H. The poets, Sóz, Souda, and Minnat corrected her verses.

**Guru Gobind**, **گورو گوبند**, the son of Tegh Bahádúr, a famous chief of the Sikhs. After the death of his father who was executed by order of the emperor 'Alamgír in the year 1673 A. D., having collected his followers, he gave them arms and horses, which till his time they had never used, and began to commit depredations, but he was soon obliged to fly, and two of his sons being taken prisoners, were put to death. Being desirous of returning to his home, he prevailed on some Afgháns to conduct him, disguised as one of their devotees, through the army stationed at Sarhind; and for the remainder of his life kept himself retired, having lost his faculties in grief for his sons. He ordered his disciples to wear blue, and leave their beards and the hair of their heads unshaved, which they do to this day. He was succeeded by Banda, one of his followers.

## H.

**Habib Ajmi**, **خواجہ حبیب عجمی**, he was called 'Ajmí or the Persian, on account of his not being able to read the Kurán, or that he could not pronounce the words of it distinctly. He was a pious Musalmán and disciple of Khwája Hasan Baerí. He died on the 28th August, 738 A. D., 7th Ramazán, 120 A. H.

**Habib-ullah**, **حبيب الله**, author of an Arabic work on philosophy called "Bahr-ul-Mantik," or the Sea of Logic.

**Habib-ullah, Shaikh,** شیخ حبیب اللہ, a celebrated poet of Agra.

**Habib-ullah, Shah or Mir,** شاہ حبیب اللہ, a descendant of Sháh Ni'mat-ullah Wali, and an amir in the service of the Bahmani kings of the Dakhan. He was imprisoned, and afterwards put to death in Junc, 1460 A. D., Sháhán 864 A. H., by Sultán Humáyún Sháh II, Bahmani, a tyrant, who at the same time cast his brother Hasan Khán, who had rebelled against him, before a voracious tiger, that soon tore the wretched prince to pieces.

**Habshi or Habashi,** حبشي, a poet who having lost an eye in a scuffle, was asked by Ibráhím Páshá, "Where is thine other eye?" and making answer, "It grew tired of stopping at home in the socket, and flew out to see the world," was imprisoned ten years for his wit in the tower of Hero and Leander, where he daily gave vent to his feelings in such verses as the following:—  
 I will groan, till every stone in this cold prison-tower shall weep,  
 I will cry, till earth and sky, and each dark rolling hour shall weep,  
 I will mope, that hearts shall break, and even the dewless flower shall weep,  
 Yea, for me, the wronged Habshi, both Musalmán and Gabr shall weep!

**Hadi,** هادی, a khalif of Baghdád, *vide* Al-Hádi.

**Hadi,** هادی, poetical name of Mir Muhammad Jawád 'Ali Khán, who died in the year 1800 A. D., 1215 A. H., and left a Díwán in Urdú.

**Hafi,** حافی, which means barefoot, is the surname of Zain-uddín Muhammad, an author, who led an austere life, and who always walking barefoot, was thus surnamed.

**Hafiz-uddin Ahmad, Moulwi,** حفیظ الدین احمد مولوی,

author of the "Khirad Afróz," an Urdú translation of the "Ayár Danish," or Pilpay's Fables, which he translated for the use of the College of Fort William in 1803 A. D., 1218 A. H.

**Hafiz-uddin Nasafi-bin-Ahmad,** نسفي بن احمد حفیظ الدین, author of the Commentaries called "Mádárik-ut-Tanzíl" and "Hakéek-ut-Tanáwfíl," in Arabic. He died in the year 1310 A. D., 710 A. H., *vide* Nasaff or Al-Nasafa.

**Hafiz-ullah, Shaikh,** شیخ حفیظ اللہ, a relation of

Siráj-uddín 'Alí Khán Arzú. His poetical name was Asam. He died in the 21st year of the emperor Muhammad Sháh of Dehlí, 1767 A. D., 1181 A. H.

**Hafiz Abrú,** حافظ ابرو, surnamed Núr-uddín-bin-Lutf-ullah, author of the history called "Tárikh Hafiz Abrú." He was born in the city of Hirat, but passed his infancy in Hamdán, where he received his education. He was fortunate enough to secure the esteem of Amír Taimúr, who sought every occasion to do him service. After the death of that tyrant, he attended the court of his son Sháhrukh Mirzá, and received from the young prince Mirzá Básanghar every demonstration of kindness and regard. To him he dedicated his works under the name of "Zubdat-ut-Tawáríkh Básangham," which contains a complete history of the world, and an account of the institutions and religions of different people down to 1426 A. D., 829 A. H. He died five years afterwards in the city of Zanján, about the year 1430 A. D., 834 A. H.

**Hafiz Adam,** حافظ آدم, a Musalmán devotee and disciple of Shaikh Ahmad Sarhindi, who about the year 1673 A. D., in conjunction with the Sikh Gurú Tegh Bahádúr, having collected his followers, levied contributions with the greatest oppression from the inhabitants of his neighbourhood and pretended to royalty. He was banished from the kingdom across the Indus by order of the emperor 'Alamgír.

**Hafiz Halwai,** حافظ حلواي, a confectioner and poet of Hirat who flourished in the reign of Sháhrukh Mirzá, the son of Amír Taimúr about the year 1430 A. D., 834 A. H.

**Hafiz, Khwaja,** خواجه حافظ, whose proper name is Shams-uddín Muhammad, was the most elegant lyric poet of Persia. He was born at Shiráz in the reign of the Muzaffarians, and was living at the time when Amír Taimúr (Tamerlane) defeated Sháh Mansúr the last Sultán of that dynasty. The language of Hafiz has been styled among the Musalmáns, "Lisán-ul-Ghaib," the language of mystery. From his frequent celebration of love and wine in his odes he has not improperly been denominated, by some Orientalists, the Anacreon of Persia. He died in 1389 A. D., 971 A. H. at Shiráz, where his tomb is yet to be seen at a place called Musalla, and is visited as a sacred spot by pilgrims of all ages. After his death a collection of 669 of his odes was made by Sayyad Kásim Anwár, entitled "Díwán Hafiz." A few of his poems may be understood in a literal sense; but in general they are figurative, and allude to the Sufí doctrines; most of them have been at different times translated into some of the European languages. At the head of the English translators, stand Sir W. Jones, Messrs. Richardson and Carlyle. There have been two other Persian poets of the name of Hafiz, one of them surnamed Halwái, that is to say, the confectioner, who lived in the reign of Sultán Sháhrukh, the son of Tamerlane, and the other was named Aján Rúmí. Many zealous admirers of Hafiz insist, that by wine he invariably means devotion; and they have gone so far as to compose a dictionary of words in the language, as they call it, of the Sufís: in that vocabulary, sleep is explained by meditation on the divine perfections, and perfume by hope of the divine favor; gales are lapses of grace; kisses and embraces, the raptures of piety; idolators, infidels, and libertines, are men of the purest religion, and their idol is the Creator himself; the tavern is a retired oratory, and its keeper, a sage instructor; beauty denotes the perfection of the Supreme Being; tresses are the expansion of his glory; lips the hidden mysteries of his essence; down on the cheek, the world of spirits, who encircle his throne; and a black mole, the point of indivisible unity; lastly, wantonness, mirth, and inebriety, mean religious ardour and abstraction from all terrestrial thoughts.

**Hafiz Muhammad,** author of the "Hawí Saghir."

**Hafiz Rahmat Khan,** حافظ رحمت خان, a celebrated Rohila chief. He joined his countrymen during the administration of 'Alí Muhammad Khán, who advanced him to an important station, and Pilshít and Bareily were given to him and Muradábád to another chief named Díndé Khán. Having attained his office, by military ability and genius, he at length wholly superseded the authority of Sa'd-uddín Khán, the son of 'Alí Muhammad Khán, and was advanced to the supreme administration of affairs. He failed in his engagement to pay forty lacs of rupees to Nawáb Shujá-uddaula of Awadh for the protection of his country from the ravages of the Marhattas, was killed in a battle fought by the nawáb by the assistance of the English on the 23rd April, 1774 A. D., 10th Safar, 1188 A. H. His Life is translated by Mr. Elliott.

**Hafiz Rakhna,** حافظ رکنا, is the name of the person who planted a large garden at Sarhind in the reign

of the Emperor Akbar and called it "Bágh Noulakh." He died in 1592 A. D., 1000 A. H., and a beautiful chronogram was written on the occasion.

**Hafs,** حفہ, *vide* Abú Hafs-ul-Bukhári.

**Hafsa,** حفہ, a daughter of the Khalif Umar, and wife of Muhammad, in whose hands Abú Bakr, the successor of the prophet, deposited the original Kurán. She outlived her husband 33 years and died in 665 A. D., 45 A. H.

**Haibat Jang,** هبیت جنگ, title of Zain-uddin Ahmad, the youngest son of Háiji Ahmad, and nephew and son-in-law of Alahwardí Khán Mahábút Jang, governor of Bengal. He was the father of Nawáb Siráj-uddaula, who succeeded Mahábút Jang in the government of Bengal in 1756 A. D.

**Haibat Khan,** هبیت خان. He is the author of the "Taríkh Khán Jahán Lodi," "Makhzan-i-Afghání," containing the history of Khán Jahán Lodi and of the Afghans. Khán Jahán was a general of great reputation during the reign of the emperor Jahángir, but rebelling against Sháh Jahán, was killed in an engagement with the royal troops 1631 A. D., 1087 A. H. The above work was written in 1676 A. D. There is also an abridgement of this work, by the same author, called "Majmu'a Afghání."

**Haidar,** حیدر, a title of 'Alí, the son-in-law of Muhammad.

**Haidar,** حیدر کلیچہ یا حیدر کلوچ, also called Haidar

Kulúj or Haidar Kulícha, because he was by profession a baker. He was a native of Hirát, and is the author of a Diwán in Persian and one in Urdu.

**Haidar,** حیدر, or Mír Haidar Sháh of the Dakhan, a gallant soldier in the service of Nawáb Sarfaráz Khán governor of Bengal. He put the Diwán of Wali of the Dakhan into Mukhammas and interspersed that of Háfiz with verses of his own. He died at Húgli in the reign of the emperor Ahmad Sháh, a year or two before or after 1750 A. D., 1164 A. H., aged 100 years. Gracín-de-Tassy thinks that he is the author of a Masnawi entitled "Kisse Chandar Badon and Máhyán."

**Haidar Ali Moulwi,** مولوی حیدر علی فیض ابادی, of Faizábád, author of the "Muntahí-ul-Kalám," and several other works. He was living in Dehlí 1854 A. D., 1270 A. H.

**Haidar Mir,** حیدر میر, *vide* Haidar Mirzá.

**Haidar Mirzá,** حیدر مرزا, who is also called Mír Haidar and Mirzá Haidar Doghlát, was the son of Muhammad Husain, and his wife was the aunt of Babar Sháh. He was formerly in the service of Kámrán Mirzá, brother of the emperor Humáyún, but being disgusted with his conduct abandoned his standard about the year 1539 A. D., 946 A. H., and joined the emperor, to whom he was afterwards of great service. In 1540 A. D., 947 A. H., he was doputted by the emperor to conquer Kashmír, which he took in a short time; but as that emperor was soon after expelled from India by Sher Sháh, Haidar became the king of that country. In the year 1548 A. D., 955 A. H., he invaded Little Thibet, and not only succeeded in conquering that country, but subsequently added Great Thibet, Rajora and Pogla to his dominions. He reigned nearly ten years and was killed by an arrow in a night-attack made upon his camp in 1551 A. D., 958 A. H.

**Haidar Khan, Mir,** میر حیدر خان, the grandson of Mír Haidar who was the author of the "Taríkh Raashídí." This person, on plea of presenting a petition, killed Hu-sain 'Ali Khán Amir-ul-Umré, at the instigation of the

emperor Muhammad Sháh, on the 18th September, 1720 O. S., 27th Zí-Ka'da 1182 A. H., and was himself cut to pieces.

**Haidar Malik,** حیدر ملک, entitled Raís-ul-Mulk Chughtái, author of the most authentic history of Kashmír, down to his own time. He was a nobleman in the service of the emperor Jahángir, and was living about the year 1619 A. D., 1028 A. H., in which year he accompanied that emperor to Kashmír.

**Haidar Muammái, Mir,** میر حیدر محمد میم, surnamed Rafisgí Kásfi, a punster who flourished in the time of Sháh Ismail II, king of Persia, and wrote a chronogram at his death, which took place in 1577 A. D., 985 A. H. He was distinguished by his skill in making chronograms and enigmas. He came to India in the time of Akbar, and was drowned when returning by sea to Persia. He was in charge of copies of Faizí's works for distribution in Persia, and they were also lost. *Vide* Mir Haidar.

**Haidar Razi,** حیدر رازی, a Persian historian who wrote in the 17th century of the Christian Era.

**Haidar, Sheikh or Sultan,** سلطان حیدر شیخ, father of Sháh Ismail I, Safví. He was the son of Sultan or Shaikh Junaid, the son of Shaikh Ibrahim, the son of Shaikh or Khwája Ali, the son of the celebrated Shaikh Sadar-uddin Músá, the son of Shaikh Safí or Safí-uddín Ardibélí, who was the 21st in a direct line from Músí Kázim, the seventh Imám. He was killed in a battle against Ya'kúb Beg the son of Uzzan Husán, at Shirwán in the month of July, 1488 A. D., Sha'bán, 893 A. H.

**Hairan,** حیران, poetical name of Mír Haidar 'Alí. He was killed in zillah Bihár, but had the assassin put to death before he expired.

**Hairani, Moulana,** مولانا حیرانی محمد میم, of Hamdán. He is the author of several Masnawís or poems, *viz.*, "Bah-rám-wa-Nahíd." Dispute between Heaven and Earth, entitled "Manazira Arz-wa-Samá;" Dispute between the Candles and the Moth, called "Manázira Shama'-wa-Parwana;" and Dispute between the Roasting Spit and the Fowl, named "Manázira Síkh-wa-Murgh." He died in 1497-8 A. D., 903 A. H.

**Hairat,** قیام الدین حیرت, poetical name of Kayám-uddín, the author of the biography called "Tazkira Maqálát-shúa'rá," which he completed in 1760 A. D., 1174 A. H.

**Hairat,** حیرت, poetical title of Pandit Ajuddhia Parshad, a native of Kashmír, who resided at Lakhnau. He is the author of a small Diwan and a few Masnawís. He died 1234 A. H., in the 35th year of his age.

**Hairati,** حیرتی, a poet of Marv. In reward of a Kasída which he composed in praise of Sháh Tahmásp I, Safví, he obtained the title of Malik-us-Shúa'rá or king of poets. Besides the work called "Bahjat-ul-Mubáhij," he is the author of a Masnawi to which he gave the title of Gulzár. All his verses amount to about 40,000. He was murdered at Káshán 1554 A. D., 962 A. H.

**Hairati,** حیرتی, was the greatest poet of his time. He had studied at Isfahán, and was alive when Táfi Káshání wrote his Tazkira, 1585 A. D. Though he received a liberal allowance from the Persian government, owing to his extravagance, it was quite insufficient for his support, and in 1581 A. D., 989 A. H., he came to India being attracted by the prodigality of the Kutm-Sháhi kings of Golkanda.

**Hajar**, حجر, a very great man among the followers of 'Alí, and remarkable for his singular abstinence, piety and strictness of life, his constant purifications according to Muhammadian law, and exactness in observing the hours of devotion. He was put to death in 606 A. D., by order of Ma'áwia I for speaking reproachfully of him, affronting his brother Zayyád governor of Kúfa, and affirming that the government did not, of right, belong to any but the family of 'Alí.

**Hajari**, *vide* Hijrí.

**Haji Begam**, حاجی بیگم, wife of the emperor Humáyún. *Vide* Hamida Bánó Begum.

**Haji Khalfa**, حاجی خلفا, a celebrated author commonly called Mustaufí Háiji Khalfa. He is the author of the work called "Fuzlaká," also of the Biographical Dictionary called "Kashf-uz-Zunún," and the work called "Takwím-ut-Tawárikh Rúmi." The latter is a Chronological Table of remarkable events from the Creation of the world to 1618 A. D., 1058 A. H., translated from the Turkish, during the reign of Sultan Muhammad IV of Constantinople. The "Kashf-uz-Zunún" was printed for the Oriental Translation Fund in 1835-50, together with a Latin translation by Professor Fluegel. It appears that Háiji Khalfa formerly bore the title of "Kátib Chilpi," (which see,) and if this is correct, he died in 1657 A. D., 1067 A. H.

In Chamber's Encyclopaedia the month and year of his death is September, 1658 A. D., and that he is also said to be the author of the Taríkh Kabir "the Great History," which is a history of the world from the creation of Adam to 1655 A. D., containing notices of 150 dynasties, principally Asiatic; also a history of the Ottoman empire from 1591 to 1658 A. D., and a history of the maritime wars of the Turks, which has been translated into English.

**Haji Muhammad Beg Khan**, حاجی محمد بیگ خان, the father of the celebrated Mirzá Abú Tálib Khán, author of the "Masír Tálibí." He was by descent a Turk, but born at 'Abbásábád in Isfáhán. Whilst a young man, dreading the tyranny of Nádir Sháh, he fled from Persia, and on his arrival in India, was admitted into the friendship of the Nawáb Abú'l Mansúr Khán Safdar Jang. Upon the death of Rájá Nawál Ráé, Deputy Governor of Audh in 1750 A. D., 1163 A. H., Muhammad Kuli Khán, the nephew of the Nawáb, was appointed to that important office, and he (Háiji) was nominated one of his assistants. On the death of Safdar Jang in 1753 A. D., 1167 A. H., his son Shujá-uddaúla became jealous of his cousin Muhammad Kuli Khán, arrested him and put him to death. Háiji fled with a few of his faithful servants to Bengal, where he passed a number of years, and died at Murshidábád in April, 1769 A. D., Zil-hijja, 1182 A. H.

**Haji Muhammad Jan**, حاجی محمد جان مشدیدی, of Mashhad. His poetical name is Kudsí. He flourished in the reign of the emperor Sháh Jahán, who conferred on him the title of "Malik-ush-Shua'ra," or the Royal poet. He is the author of a poem containing the conquests of the emperor, which he named "Zafarnáma." He died in the year 1645 A. D., 1055 A. H., and after him the title of the royal poet was conferred on Abú Tálib Kalím. He is also the author of a Diwán, and an Insha.

**Haji Muhammad Kandahari**, حاجی محمد قدھاری. He is the author of a history which goes by his name, viz., "Tárkh Háiji Muhammad Kandahári."

**Haji Muhammad Kashmiri Moulana**, کشیری مولانا حاجی محمد. One of his forefathers who was a native of Hamdán, came to Kashmír with Mír Said 'Alí Hamdání. Háiji was born in that province, but came to

Dehlí in his youth where he received his education. He was an excellent poet, flourished in the time of Akbar, and died on Thursday the 22nd of September, 1597 A. D., 19th Safar, 1006 A. H., O. S. He was a religious man, and had many disciples, one of whom, named Moulána Hasan, wrote the chronogram of his death.

**Haji Muhammad Khan Sistani**, حاجی محمد خان سستانی.

**Haji Muhammad Khan**, حاجی محمد خان, Hánkhánán, after whose dismissal he was honored with the rank of 3000 by the emperor Akbar. He accompanied Munaim Khán, Khánkhánán to Bengal and died at Gour in 1575 A. D., 983 A. H.

**Hajjaj-bin-Yusaf-al-Sakafi or Thakafi**, التقاوی, حجاج بن یوسف, one of the most valiant Arabian cap-

tains, who was made governor of Arabia and Arabian Irák by Abdulmalik the fifth Khalif of the Ommaides, after he had defeated and killed Abdulláh-bin-Zubeir, who had taken the title of Khalifa at Mecca. In the year 693 A. D., 74 A. H., he pulled down the temple of Mecca, which Abdulláh had repaired, placing the black stone on the outside of it again and restoring it to the very form it had before Muhammad's time. He was a great tyrant; it is said of him, that in his lifetime, he had put to death a hundred and twenty thousand persons, and when he died had 50,000 in his prisons. He died in the reign of the Khalif Walid I, in the year 714 A. D., 95 A. H., aged 54 years.

**Hakikat**, حقیقت, poetical title of Saiyad Husain Sháh, son of Saiyad Arab Sháh. He accompanied Col. Kydd to Chinápatan in Madras as head Munshi and died there. He is the author of an Urdu Diwán and seven other works, some of which are named "Tahfat-ul-'Ajam," "Khaznat-ul-Amsál," "Sanamkada Chín" and "Haṣṭ Gulguṣht." *Vide* Husain Sháh.

**Hakim I**, حکیم, the poetical title of a person who was a native of Mashhad, and was living about the year 1688 A. D., 1100 A. H. He was an Arabic and Persian scholar, and is the author of a Diwán and a Masnawi.

**Hakim II**, حکیم, the poetical name of Sháh Abdul Hakím of Láhor. He is the author of a work called "Mardum Dida," compiled at Aurangábád in 1761 A. D., 1175 A. H. It contains an account of those poets with whom the author was acquainted.

**Hakim-Ain-ul-Mulk**, حکیم عین الملک, of Shiráz. He was a learned man and a clever writer. He traced his origin, on his mother's side, to the renowned logician Muḥakkik-i-Dawáni. The Historian Badaoni was a friend of his. Akbar also liked him very much. Hakim was a poet and wrote under the Lakhalus of Dawáni. He died at Handíah on the 27th Zil-hijja 1003 A. H. *Vide* Ain, I. 481.

**Hakim Ali**, حکیم علی گیلانی, of Gilán, came to India in indigent circumstances, but was fortunate enough to become in course of time a personal attendant and friend of Akbar. In the 39th year of Akbar's reign, he constructed the wonderful reservoir which is so often mentioned by Mughal Historians. In the 40th year Alí was a commander of 700 and had the title of Jalinus Uzzamani the 'Galinos of the Age.' By Jahángír he was made a commander of 2000. He died on the 5th Muḥarram, 1018 A. H. *Vide* Ain, I. 466.

**Hakim Muhammad**, محمد حکیم. He was half-brother to the emperor Akbar, being born of a different mother. *Vide* Muhammad Hakím.

**Hakim Nur-uddin Shirazi**, حکیم نور الدین شیرازی, who appears to have been either grandson or sister's son of

Abú'l Fazl, asserts in his preface to the "Haját Dara Shikohi," that he commenced his work in the 14th year of the reign of Sháh Jahán 1642 A. D., 1052 A. H., the above name of the book gives the year of the Hijra, and brought it to a conclusion in 1056 A. H.

**Hakim-ul-Mumalik**, حکیم الممالک, title of Mír Muhammád Mahdí, a physician who held the rank of 4000 in the reign of the emperor 'Alamgír.

**Hakiri**, حقیری, poetical name of Mouláná Shahéb-uddín Mu'a'mmáfi.

**Halaki**, هلاکی همدانی, of Hamdán, a Persian poet, though

illiterate, wrote a panegyric on the accession of Sháh Isma'il Safví II., to the throne of Persia, in the year 1576 A. D., 984 A. H., for which he received a handsome present from the king, while other poets who wrote on the same occasion, received nothing.

**Halaku Kaan or Khan**, هلاکو چان, also called El-khán, was the son of Túlí Khán, and the fourth successor and grandson of Changez Khán the Tartar. In the reign of his brother Mangú Káán, king of Tartary, he was detached, in May, 1253 A. D., Rabí' I, 651 A. H., attended by one hundred and fifty thousand horse to subdue Persia, which he soon conquered, after which he extirpated the power of the Isma'ilis, the descendants of Hasan Sabbáh, the founder of the sect, and destroyed their strongholds in November, 1256 A. D., Zil-káda, 654 A. H. He next intended to march direct to Constantinople, but was persuaded by Nasir-uddín Túsi (whom he had made his prime minister) to turn his arms against Baghdád. He marched against that capital, and after a siege of some months, took it in February, 1258 A. D., 4th Safar, 656 A. H. The Khalifa Mustásim Billáh and his son were seized, and with 800,000 of its inhabitants were put to death. After these successes Halákú was desirous of returning to Tartary to take possession of the government of his native country, which had become vacant by the death of his brother, Mangú Káán: but the great defeat which the general whom he had left in Syria suffered from Saif-uddín Firuz, the prince of the Mamlúks of Egypt, compelled him to abandon his design: and after he had restored his affairs in Syria, he fixed his residence at Marágha, in Azurbejan, where he died on Sunday the 8th February 1265 A. D., 19th Rabí' II, 663 A. H., after a reign of twelve years from his first coming to Persia, and eight years from the death of his brother. During his auspicious reign, the literature of Persia resumed its former flourishing state. The venerable Persian Bard Sa'dí of Shiráz was living in his time. Halákú was succeeded by his son Abákáán in the kingdom of Persia.

*List of Mughal-Tartar or Ilkhání dynasty of Persia.*

Halákú Khán, the son of Túlí Khán, succeeded his brother Mangú Káán in the kingdom of Persia.

Abákáán, the son of Halákú.

Níkodár or Ahmad Khán, brother of Abákáán.

Arghún Khán, son of Abákáán.

Kaihatú Khán, son of Abákáán.

Baidú, grandson of Halákú.

Gházán Khán, son of Arghún Khán.

Aljaitú, the son of Arghún Khán.

Abú Said Bahadur Khán, the son of Aljaptú, after whose death the dynasty became dependent.

**Halati**, حلاتی, poetical title of Kásim Beg, who was born and brought up in Teherán, and spent the greater part of his life at Kazwín. He flourished in the reign of Sháh Tahmásp Safví, and wrote the chronogram of the accession of Sháh Isma'il II., in 1576 A. D., 984 A. H. He is the author of a Diwán in Persian.

**Halima**, حلیمه, the name of Muhammad's nurse, who, it is said, had formerly no milk in her breasts, but immediately obtained some when she presented them to the now born prophet to suck.

**Hallaj**, حلّج. This word, which properly signifies the person that prepares cotton before it is manufactured, was the surname of Abú Mughís Husain-bin-Mansúr. *Vide* Mansúr Hallaj.

**Hamd-ullah Mustoufi-bin-Abu Bakr-al-Kazwi**, حمد الله مستوفی بن ابو بكر القرمياني, Khwaja خواجه, also called Hamíd-uddín Mustoufi, a native of Kazwín, and author of the "Tárikh Guzida," or "Selected History," which he composed in 1329 A. D., 730 A. H., and dedicated to the minister Ghayás-uddín, the son of Rashíd-uddín, author of the "Jáma'-ut-Tawáríkh," to both of whom Hamd-ullah had been Secretary. The "Tárikh Guzida" ranks among the best general histories of the East. Eleven years after the completion of this history, the author composed his celebrated work on Geography and Natural History, entitled "Nuzhat-ul-Kulub," "The delight of hearts," which is in high repute with Oriental Scholars, and which has obtained for him from D'Ilerbolot, the title of "le Geographe Persan." Hamd-ullah died 1349 A. D., 750 A. H. He was the brother of Fakhr-uddín Fath-ulláh Mustoufi. See also Ahmad-bin-Abú Bakr.

**Hamid**, حمیده, a poet, who is the author of a poem called "Ismat Náma," containing the loves of Sátin and Mína, composed in the year 1607 A. D., 1016 A. H., during the reign of Jahángír.

**Hamida Bano**, حمیده بانو, the daughter of Malika Bano, the sister of Mumtáz Mahál, was married to Khallílláh Khán, who died in 1662 A. D.

**Hamida Bano Begam**, حمیده بانو بیگم, styled (after her death) Mariám Makání, and commonly called Héjji Begam, was a great-granddaughter of Sheikh Ahmad Jám. She was married in 1541 A. D., 948 A. H., to the emperor Humayún, and became the mother of the emperor Akbar. She is the founder of the Saráe called Arab Sará, situated near the mausoleum of her husband at old Dehlí. She had gone on a pilgrimage to Mecca, and on her return, brought with her 300 Arabs, for whom she built this place in 1560 A. D., 968 A. H. She died at Agrah on Monday, the 29th of August, 1603 A. D., 17th Shahrewar, 1012 A. H., aged about 78 years, and was buried in the mausoleum of Humayún at Dehlí.

**Hamid-uddin Kazi**, قاضی حمید الدین دھلوی, of Dehlí, was the author of the "Sharah Hidáyat-ul-Fíkah," and several other works. He died in 1363 A. D., 764 A. H.

**Hamid-uddin Mustoufi, Khwaja**, حمید الدین مستوفی خواجه. *Vide* Hamd-ullah Mustoufi.

**Hamid-uddin Nagori, Kazi**, قاضی حمید الدین ناگوری, a native of Nágór who held the appointment of Kázi, and died on the 11th July, 1296 A. D., 11th Ramazán, 695 A. H., and is buried at Dehlí close to the tomb of Khwája Kutb-uddín Bakhtiár, commonly called Kutb Sháh. He is the author of the book called "Tawála-us-Shamús," containing religious contemplations and speculative opinions on the essence and nature of the divinity &c., &c. The year of his death is taken from an inscription over his tomb.

**Hamid-uddin Umar, Kazi**, قاضی حمید الدین عمر, flourished in the time of Sultán Sanjar, the Saljúkí king

of Persia, was a contemporary of the poet Anwári, and is the author of a Commentary on the Kurán called "Mu-kámát."

**Hamid Ali, Mirza**, میرزا حامد علی, or more properly Prince Mirzé Hámíd 'Alí, son of Wájíd 'Alí Sháh, the last king of Lakhnau. He accompanied his grandmother the Dowager Queen of Lakhnau to England to claim his right, in 1856. *Vide* Jawád Ali.

**Hamid**, حامد, or Abdúl Hámíd Yahia, a celebrated calligrapher, who reformed the Arabian characters in the reign of the Khalif Muáwiya II, of the house of Umayya. He died in 749 A. D., 132 A. H.

**Hamid-uddin Ali-al-Bukhari**, الدین علی البخاری, محمد, author of a short Commentary on the Ihdáya, entitled the "Fawáed." He died in 1268 A. D., 667 A. H.

**Hamid Kirmani**, حامد کرمانی, poetical name of Sheikh Ahd-uddin Kurnáni.

**Hamid-ullah Khan**, محمد اللہ خاں, author of the Ahádiq-ul-Khawání, also called "Tárikh-i-Hamid," which contains a history of Chátgawn (Chittagong). Printed at Calcutta in 1871.

**Hammad**, حماد, the son of Abú Hanifa, who was a learned man, and died in the year 792 A. D., 176 A. H.

**Hamza, Amir**, امیر حمزہ, the son of Abdul Muttalib, and uncle of Muhammad, who gave him the title of Asad-ulláh, or the lion of God, because of his courage and valour, and put into his hands the first standard he ordered to be made, which was called "Ráct-ul-Islám," the standard of the faith. Hamza, who was also called Abú 'Umar, was killed in the battle of Ohad which Muhammad fought with the Kureshites, of whom Abú Sufián was the chief. After the battle Hindá, the wife of Abú Sufián, pulled out Hamza's liver out of his body and chewed and swallowed some of it. This battle took place in the month of March, 625 A. D., Shawál, 3 A. H.

**Hamza Bano Begam**, حمراء بانو بیگم, daughter of Sháh Jahán by Kandahari Begam, daughter of Muzaaffar Husain Mirzá of the royal race of Sháh Isma'il Safvi. She was born in the year 1019 A. H.

**Hamza Mirza**, حمزہ مرزا, the eldest son of Sultán Muhammad Khuda Banda, and the grandson of Sháh Tahmásپ I of the Safvi family of Persia. His father, on account of a natural weakness in his eyes, which rendered him almost blind, had at first entrusted the charge of the empire to his wazir, Mirzá Sulaimán; when that nobleman was slain, he created his own son, Hamza Mirzá, regent of the empire. This prince, by his valour, extricated his weak father from all the difficulties with which he was surrounded. But this gleam of good fortune soon vanished. This gallant prince was stabbed by a barber, in his own private apartments on the 24th of November, 1586 A. D., 22nd Zil-hijja 994 A. H.

**Hanbal, Imam**, امام حنبل, or Ahmad Ibn Hanbal, the son of Muhammad-ibn-Hanbal, was the fourth Imám or founder of one of the four orthodox sects of the Sunnis called Hanbalites. This sect made a great noise in Bagh-dád in the reign of the Khalif Al-Muktaðir in 929 A. D., 317 A. H., Merouzi chief of the sect, had asserted that God had placed Muhammad on his throne, which assertion he founded upon the passage of the Kurán: "Thy Lord shall soon give thee a considerable place or station." All the other sects of the Musalmáns regard the explication of the Hanbalites as a shocking impiety. They maintain that this 'considerable place or station,' was the post or quality of a mediator, which they affirm to

belong to their prophet. This dispute passed from the schools to the public assemblies. At length they came from words to blows which cost the lives of several thousands. In the year 935 A. D., 323 A. H., the Hanbalites became so insolent, that they marched in arms on the city of Bagh-dád, and plundered the shops on pretence that wine was drunk in them. Ahmad was a traditionist of the first class, and composed a collection of authenticated traditions called "Masnád" more copious than those any other person had till then been able to form: it is said that he knew by-heart one million of those traditions. He was born in the year 780 A. D., 164 A. H., and died on the 31st July, 855 A. D., 12th Rabí I, 241 A. H., in the reign of the Khalif Al-Mutwakil, and was buried at Bagh-dád. It was estimated that the number of men present at his funeral was 800,000, and women 60,000; and it is said that 20,000 Christians, Jews and Magians became Moslems on the day of his death. In the year 835 A. D., Ramazán, 220 A. H., some time in the month of September, he was required by the Khalif Al-Motásim Billáh to declare that the Kurán was created, but would not, and although beaten and imprisoned, persisted in his refusal. The eternity of the Kurán, considered as the word of God, is the orthodox Moslem doctrine.

**Handal Mirza**, هندال مرزا, son of the emperor Bábar Sháh, and brother of Humáyún, was born in the year 1518 A. D., 924 A. H. He lost his life in a night attack made by his brother Kámrán Mirzá on the emperor Humáyún near Khaibar in the province of Kábúl, on the 19th of November, 1551 A. D., 21st Zi-Ka'da, 968 A. H. He is buried at Kábúl close to the tomb of the emperor Bábar Sháh. Hunayán, out of affection to the memory of Handál Mirzá, in the same year, gave the daughter of that prince, Razia Sultána, to his son Akbar in marriage.

**Hani**, حنی, surname of Muhammad-bin-'Alí, a poet who died in the year 1333 A. D., 733 A. H.

**Hanifa Imam**, امام حنفیہ, also called Abú Hanifa and Imám 'Azím, was one of the four Jurisconsults of Mecca; i.e., Imám Hanifa, Imám Hanbál, Imám Sháfi'i and Imám Málík, from whom are derived the various Codes of Muhammadan Jurisprudence. He was one of the most celebrated doctors of the Musalmáns, and chief of the sect of Hanifites; and though his sect is the principal of the four which they now indifferently follow, he was ill-used during his lifetime, and died in the prison at Bagh-dád 767 A. D., 150 A. H. His principal works are, the "Musnád," i.e., the foundation or support, wherein he established all the points of the Musalmán faith: a Treatise entitled "Fílkálám," or Scholastic Divinity; and a Catechism called "Mua'lím-ul-Islám" i.e., the Instructor.

His principal work is entitled the "Fíkh-ul-Akbar," it treats of the Ilm-ul-Kalám, and has been commented upon by various writers, many of whom are mentioned by Hájí Khalfa. *Vide* Abú Hanifa. Some say that the Musnád was written by Imám Hanbál. By the Shiás he is as much detested and censured, as by their antagonists he is admired and exalted. For allowing his disciples to drink *nabíz*, which is a wine made of dates, he is accused by the Persians of departing from the clear injunction of the Prophet against all intoxicating beverages.

**Harindar Narain Bhup, Maharaja**, نارین بھوب, Saharajé Harindar, the rája of Kúch Behár, who died at Benáres on the 30th May, 1839, aged 70 years. He was of the Rajbansi caste, and a follower of Siva, but his style of living was very unlike that of a Hindú. He used to marry without any regard to caste, and entered into the connubial relation with any woman he took a fancy to. He did not even spare married women. The number of his wives or ránis was no less than 1200!

**Hari Rao Holkar**, هری راؤ هولکر, rājā of Indor, was the cousin and successor of Malhár Ráo III, the adopted son and successor of Jaswant Ráo Holkar. He died on the 24th of October, 1843 A. D.

**Hariri**, حربیری, whose full name is Abú Muhammad Kasim-bin-'Alí-bin-'Usmán-al-Harírī-al-Basrī, was a native of Basra. He was one of the ablest writers of his time, and is the author of the "Mukámát Harírī," a work consisting of 50 Oratorical, Poetical, Moral, Ecomiastic, and Satirical discourses, supposed to have been spoken or read in public assemblies; but which were composed by the author at the desire of Anúshérwán-ibn-Khálid, wazir to Sultán Muhammad Saljúkí. He died at Basra in the year 1122 A. D., 156 A. H. Poets, historians, grammarians and lexicographers look upon the Mukámát as the highest authority, and next to the Kurán, as far at least as language is concerned. His book has been translated either entirely or partially into nearly every Eastern and European tongue.

**Harkaran**, هرکران, the son of Mathura Dás, a Kambób of Multán, was a Munshí in the service of Nawáb Ya'tbár Khán, and is the author of a collection of letters called "Insháé Harkaran," or the Forms of Harkaran, translated into English by Dr. Francis Balfour, M. D. The second edition of this work was printed in England in 1804.

**Harun-al-Rashid**, هارون الرشید. *Vide* Al-Rashíd.

**Hasan**, حسن, son of Suhal or Sahl, was governor of Chaldea about the year 830 A. D., under the Khalif Al-Mámmún, who married Túráñ Dukht his daughter. Some attribute to this Hasan the translation of the Persian book entitled "Jáwedán Khirad" into Arabic.

**Hasan**, حسن, poetical name of Muhammad Hasan who flourished in the reign of the emperor Sháh 'Alam of Dchlí.

**Hasan Abdal**, حسن عبداللہ, or Baba Hasan Abdál, a famous saint who was a Sayyad at Sabzwár in Khurásán. He came to India with Mirzá Shahrukh, son of Anser Taimúr, and died at Kandahár where his tomb is resorted to by pilgrims. Jahángír says in the Túzak that the place Hurasak is 75 kos from Kashmir.

**Hasan 'Ali**, حسن علی, the poet laureate in the service of Tipú Sultán of Mysore. He is the author of a book called "Bhogbal," or the "Kok Shástar." It is a curious but obscene satire on women, said to be a translation or paraphrase from the Sanskrit in Hindi verse. There is another translation of the same book in Persian prose called "Lazzat un-Nisa," by Ziyá-uddin Nakshabí.

**Hasan Askari, Imam**, حسن مسکری, or Abú'l Hasan 'Alí-al-'Ashari, was the eleventh Imám of the race of 'Alí, and the eldest son of Imám 'Alí Nakí who was the tenth. He was born at Madína in the year 846 A. D., 232 A. H., and died on the 6th November 874 A. D., 22nd Muhamarram, 261 A. H., aged 28 years. He is buried at Sarmanré in Baghdád close to the tomb of his father.

**Hasan Basri, Khwaja**, حجاجہ حسن بصری, a native of Basra and a very pious Musalmán, who is said to have possessed all the branches of science, and was noted for self-mortification, fear of God and devotion. He is the author of a Diwán or book of Odes in Arabic. He was born in 642 A. D., 21 A. H., and died on the 11th October, 728 A. D., 1st Rajab, 110 A. H., aged 89 lunar years, and was buried at Basra.

**Hasan Beg, (Khani, Badakhshi)**, شاہکنہی بخاری, Shaikh Umari was a good soldier. He was

made a commander of 2500 for his services in Bangash, and was put towards the end of Akbar's reign, in charge of Kabul, receiving Fort Rohtas in the Panjab as jagir. Hasan Beg, after making a useless attempt to incriminate others, was put into a cow-hide and in this state he was tied to donkeys and carried through the bazar. He died after a few hours from suffocation. *Vide* Ain, I. 454.

**Hasan-bin-Muhammad Khaki-al-Shirazi**, حسن بن محمد خاکی الشیرازی, who came to India in the time of the emperor Akbar and obtained different offices under the government. He is the author of a history also called "Muntakhib-ul-Tawárikh," besides the one written by Abdul Kádir Badšíóni. He commenced the work before the close of Akbar's reign, and completed it in the fifth year of the emperor Jahángír, i.e., 1610 A. D., 1019 A. H., in which year, he tells us, he was appointed Diwán of Patna.

**Hasan-bin-Muhammad Sharif**, حسن بن شریف, author of the "Anís-ul-Ushshák," the lover's companion, containing an explanation of all the metaphors and phrases used by the poets; with numerous quotations from those held in the greatest estimation. *Vide* Khadim.

**Hasan-bin-Sabah**, جسن بن صباح, *vide* Ilasan Sabbath.

**Hasan Buzurg**, حسن بزرگ, also called Sheikhs Hasan, Amír Hasan Ílkání, and Amír Hasan Navíán, Kayúkái, the son of Amír Ílkán Jaláyer. He was an immediate descendant of Sultán Arghún Khán, king of Persia, (whose sister was his mother,) and one of the principal chiefs of the Mughals in the reign of Sultán Abú Sa'íd. He married Baghdád Khátún, daughter of Amír Chobán or Jovíán, but the prince being deeply enigmured of her charms, Amír Ilasan, after the death of her father, was forced to resign his consort to him in 1327 A. D., 728 A. H. A few years after the death of Abú Sa'íd, Amír Ilasan married his widow Dilshád Khátún, went to Baghdád, seized that city, and became the founder of a petty dynasty of princes. His life was passed in contests to establish his authority over the territories of Baghdád, and he died before this object of his ambition was accomplished, in July 1356 A. D., Rajab, 757 A. H. His son Sultán Owes Jaláyer was more fortunate: he not only succeeded in completing the conquest his father had commenced, but carried his arms into Azurbeján and Khurásán. Sultán Owes died in October 1374 A. D., 776 A. H., and left his government to his second son Sultán Husain Jaláyer. This excellent prince, who is also alike celebrated for his benevolence and love of justice, lost his life in an action in 1382 A. D., 784 A. H., with his brother Ahmad, surnamed Ílkání, a cruel and unjust ruler, whose enormities compelled his subjects to invite Amir Taimúr (Tamerlane) to their relief in 1393 A. D., and almost the whole of the future life of Ahmad passed in an ineffectual struggle with that conqueror. He fled to Egypt for safety, and when, after the death of Taimúr, he returned to recover his dominions, he was taken and put to death by Kara Yúsaf, a Turkman chief in 1410 A. D., 813 A. H.

**Hasan Imam**, امام حسن, the eldest son of 'Alí, the son of Abú Tálib, and Fátima, the daughter of Muhammud; was born on the 1st March 625 A. D., 15th Ramazán, 3 A. H. After the death of his father in January 661 A. D., Ramazán, 40 A. H., he succeeded him as second Imám, and was proclaimed Khalif by the Arabians, but perceiving the people divided and himself ill-used, he after six months resigned the Khiláfat to Mu'siá, who assigned to him about 150,000 pounds a year, besides

large presents. After this Hasan and his brother Hussain retired and lived privately at Madina, where after a few years he died of poison, administered to him by one of his wives, whom Yazid, the son of Mu'awia suborned to commit that wickedness, on the promise of marrying her afterwards. But instead of a new husband, she was forced to be contented with a good sum of money which Mu'awia gave her for her pains; for Yazid was not so mad as to trust himself to her embraces. This mournful event took place on the night of the 17th March, 669 or 670 A. D., 7th Safar, 49 A. H. He was buried in Madina at a place called Bakia. Hasan is said to have been in person very like his grandfather Muhammad, who, when he was born, spit in his mouth and named him Hasan. He had twenty children, fifteen sons and five daughters. Though his wives were remarkably fond of him, yet he was apt very frequently to divorce them and marry new ones.

**Hasan Kashi, Moulana,** مولانا حسن کاشی, a poet who was a native of Kúshán. He is the author of many Kásidas and Ghazals. The year of his death is not known, but he appears to have flourished about the 8th century of the Hijri era.

**Hasan Khwaja,** خواجه حسن, *vide* Hasan Sanjari.

**Hasan Khwaja,** خواجه حسن, a dervesh, the son of Khwajá Ibrahím. He is the author of a Diwán of Ghazals, in the last verses of each he has mentioned the name of his beloved.

**Hasan Kochak, Sheikh,** شیخ حسن کوچک, a grandson of Amir Choubán or Jovián. He was one of the chiefs, who, during the period of trouble and confusion which took place after the death of Sultán Abú Sa'íd, king of Persia, in 1335 A. D., rose to eminence. He fought several battles with Amir Hasan Buzurg, and met his death accidentally by the hands of his quarrelsome wife, in December 1343 A. D., Rajab, 744 A. H.

**Hasan Maimandi,** حسن مینندی. It is recorded by some that he was one of the ministers of Sultán Mahmúd of Ghazní. This statement is altogether incorrect and unfounded, says Mr. Elliot, as it is not mentioned by any great historian. But his son who is commonly called Ahmad-bin-Hasan Maimandí was a minister of that monarch. Hasan Maimandí was, during the lifetime of Sultán Násir-uddín Subaktagín, employed as Diwán or Collector of Revenues at Kasba Bust; but Násir-uddín was led by the secret machinations of his enemies to entertain an unfavourable opinion of him, till he was at last, in consequence of his having been convicted of extortion and fraud to a large amount, hanged by order of that Sultán; so that the general notion which prevails that he was the wazir of Sultán Mahmúd, is erroneous.

**Hasan, Mir,** میر حسن, a Hindústání poet of Lakhnau, and author of the novel called "Masnawí Mir Hasan," containing the loves of Badr-i-Munir and Benazir in Urdu verse, which he completed and dedicated to Nawáb 'Asaf-uddaula in the year 1785 A. D., 1199 A. H. It is also called "Sahr-ul-Bayán." His ancestors were of Hirát, but he was born at Dehlí and went early in life to Lakhnau, where he was supported by Nawáb Saifdar Jang and his son Mirzá Nawázish Álí Khán. He is also the author of a Diwán of about 8000 verses, and of a Tazkira of Urdu poets. He died in 1790 A. D., 1204 A. H. His father's name was Mir Ghulám Husain Záhib.

**Hasan Mirza,** حسن میرزا, son of Mulla Abdur Rassák of Lehján. He has left some noble compositions, such as, "The True Light on the articles of Faith." "The

"Beauty of good Men in their Works." A pious treatise, and some others. He died in the beginning of the 18th century.

**Hasan, Moulana,** مولانا حسن, a learned Musalman who lived in the time of the emperor Jahángir and wrote a chronogram on the sudden death of Sheikh 'Alí Ahmad, son of Sheikh Husain Nakshí, in the year 1609 A. D., 1018 A. H.

**Hasan Mutkallim, Moulana,** حسن متكلم, a poet and pupil of Mouláná Muzafr of Hirát. He flourished in the reign of Malik Ghayás-uddín Kart II, in whose name he composed a book on the art of poetry.

**Hasan Rafi,** حسن رفیع, a Persian poet.

**Hasan Sabba** حسن صباح, the founder of the dynasty of the Isma'ilis in Persia. He was styled Sheikh-ul-Jabal, an Arabic title, which signifies "the chief of the mountains." The name by which this ruler and his descendants are indiscriminately known in European history, is, "The Old Man of the Mountain." His followers or descendants were also called Hasaní, and the English word "assassin," is supposed to have been formed from a corruption of this term. Hasan Sabbáh was at first a mace-bearer to Sultán Alp Arsalán; but in consequence of a quarrel with Nizám-ul-Mulk, the minister of that prince, he retired to Rai, his native country: and from thence, to Syria, where he entered into the service of a chief of the family of Isma'il the son of Ja'far Sádik, and adopted the tenets of that sect. The first object of Hasan was to possess himself of a stronghold; and he succeeded in gaining by stratagem the mountain fort of Alahmút, situated between Kazwin and Gilán. The fort was built by Hasan-bin-Zaid in the year 860 A. D., 246 A. H., and Hasan Sabbáh took it in 1089 A. D., 482 A. H. From this fortress he commenced depredations on the surrounding country, and added several other hill forts to the one he had already seized. That of Ródbár, which is also near Kazwin, was next to Alahmút in consequence. Malik Sháh Saljúki, the reigning Sultán, had sent a force to reduce him, but without any success. In the month of October, 1092 A. D., Ramazán, 485 A. H., Nizám-ul-Mulk, who was then following the royal camp from Isfahan to Baghdád, was stabbed by one of the followers of Hasan Sabbáh who was his personal enemy. Hasan Sabbáh died in 1134 A. D., 26th Rabí II, 518 A. H. Rukn-uddín, who was the last of this family, and who is better known under the name of Káhir Sháh or Khár Sháh, after a weak and ineffectual struggle fell before Halákú. That conqueror not only made him prisoner, but took and dismantled all his strongholds. This event took place in the month of November, 1256 A. D., Zi-Kada' 654 A. H. It was his father Alá-uddín Muhammad who forced Nasir-uddín Túsi to remain with him for some years, till he was released by Halákú Khán. *Vide* Ismáil and Ismáilís. The successor of Hasan was Buzurg Umed.

**Hasan Salimi,** حسن سلیمی, *vide* Salími.

**Hasan Sanjari, Khwaja,** خواجه حسن سنجری, also called Khwája Hasan Dehlawí, a celebrated Persian poet of Dehlí, who was a contemporary of the famous Amir Khusro, and had become at the age of 50 years a disciple of Sheikh Nizám-uddín Aulia. He died, according to the author of the "Mirat-ul-Khayál," in the Dakhan in the year 1307 A. D., 707 A. H., and is buried at Daulatábád. He is the author of several works, amongst which is a Diwán, and one called "Fawád-ul-Fawád," a collection of letters written by Nizám-uddín Aulia to his disciples. Tálib says he died in 1337 A. D., 738 A. H. His father's name was Aláí Sanjari.

**Hasan, Shaikh,** شیخ حسن, the son of Shaikh Nasar-ulláh. He is the author of a work called "Sarat Istakam." He died in Mírat in the year 1078 A. H.

**Hasan Khan Shamlu,** حسن خان شاملو, governor of Hirát under Sháh Abbás II, and his son Sháh Sulaiman. He died in 1697 A. D., 1109 A. H., and is the author of a Díwán.

**Hasan, Sayyad,** سید حسن غزنوی, of Ghazní, a poet who flourished in the reign of Sultán Bahrám Sháh the Ghaznavida, and is the author of a Díwán. He is also called Sayyad Hasan-al-Husainí. He died in the way while returning from Mecca, in the year 1170 A. D., 565 A. H.

**Hasham,** هشام بن عبد الملك, the son of Abdúl Malik, and the tenth Khalif of the house of Umaya or Ummaides, succeeded his brother Yazid II in 724 A. D., 105 A. H. He conquered the Khákán of Turkistán, and made war against Leo III, the Isaurian. He was always attended by 600 camels to carry his splendid wardrobe. He died after a reign of 19 years 7 months and 11 days in the year 743 A. D., 125 A. H., and was succeeded by Walid II, son of Yezid II. In his time lived the celebrated Majnún, the lover of Lailí.

**Hashim,** هاشم, a poet who flourished at Burhánpúr in the Dakhan in the reign of the emperor Jahángír and was a disciple of Shaikh Ahmad Fárikí, commonly called Shaikh Ahmad Sarhindí. He is the author of a Díwán and several other books, and was alive in 1646 A. D., 1056 A. H.

**Hashim,** هاشم, the son of Abdúl Manáf, was the father of Abdúl Muttalib, who was the father of Abdulláh and grandfather of Muhammad the prophet of the Musalmáns. He succeeded his father as president of the Ka'ba, and raised the glory of his people to the highest pitch; insomuch that the neighbouring great men and heads of tribes made their court to him. Nay, so great veneration is the memory of Hashim held in by the Arabs, that from him the family of Muhammad among them are called Hásimites. He died at Ghaza in Syria, and was succeeded by his son Abdúl Muttalib, who became president of the Ka'ba.

**Hashimi Kirmani,** هاشمی کرمانی, author of a poem or Masnawí called "Mazhar-ul-Asár." He died in 1541 A. D., 948 A. H.

**Hashmat,** حشمت, the poetical name of Mír Muhtashim Alí Khán, whose ancestors were of Badakhshán, but he was born in Dehlí. He died about the year 1748 A. D., 1161 A. H., and left a Díwán of 7000 verses.

**Hashmat,** حشمت, the poetical name of Bakhshí Alí Khán, which see.

**Hasrat,** حسرت, the poetical name of Sayyad Muhammad, who died in the reign of the emperor Muhammad Sháh.

**Hasrat,** حسرت, poetical name of Mír Muhammad Hayát of Patna who had the title of Haibat Kúlí Khán. He was for some time attached to the service of Nawáb Shaukat Jang at Purania, and for some time to that of Siráj-uddaula of Murshidábád. He died in 1800 A. D., 1215 A. H., and left a Díwán of 2000 verses.

**Hasrat,** حسرت, poetical appellation of Mirzá Ja'far 'Alí, an Urdú poet who flourished in the latter part of the 18th century, and gave instructions in the art of poetry to Nawáb Muhabbat Khán at Lakhnau.

**Hasrati,** حسرتی, *vide* Shefta.

**Hatifí, Moulana,** مولانا هاتفی, the poetical name of Abd-

ulláh, the son of Mouláná Abdur Rahmán Jámí's sister. He was born in Jám a city of Hirát, and died there in the year 1621 A. D., 927 A. H., and was buried in the village of Kharjard. He was a good poet, and author of several works. Having finished his studies, under the patronage and instruction of his uncle, Hátifí, with his permission, secluded himself from the world. When Sháh Isma'il Safví fought the Uzbak Tartars in Khurásán, and slew Sháhsbeg Khán their chief in 1508 A. D., 914 A. H., he prevailed on our poet to quit his cell, and come to court. Solely ambitious of rivalling the Khameas or five poems of Nizámí, he wrote in imitation of them his "Lailí and Majnún," "Khusro and Shirín," "Haft Manzár," the "Taimúr Námá," which is also called "Zafarnámá," and in imitation of the Sikandar Námá, he undertook a heroic poem in praise of his patron, called "Fatuhát Shahí," which he did not live to finish. Among the numerous Persian poems on the story of Lailí and Majnún, that of Hátifí seems universally esteemed the simplest and most pathetic.

**Hatim,** حاتم طائی, commonly called Hátim Táí, a famous Arabian Chief of the tribe of Táí, celebrated for his liberality, wisdom and valour. He flourished before the birth of Muhammad, and his sepulchre may still be seen at a little village, called Anwarz in Arabia. There is an account of his adventures in the Romance entitled "Hátim Táí" in Persian, which has also been translated into Urdú. An English translation of this Romance was made by Duncan Forbes, A. M., from the Persian.

**Hatim,** حاتم اصم, surnamed Al-Asamm, that is to say, the deaf, was a great Musalmán doctor, much-esteemed for his piety and doctrine. He was a disciple of Shakík Balkhí and master of Ahmad Khizroya. He died 851 A. D., 237 A. H., in the reign of Mutwakkil the Khalif of Baghdád, and was buried at Balkh in Khurásán his native country.

**Hatim Kashi, Maulana,** مولانا حاتم کاشی, a poet of Káshán in Persia, who flourished in the reign of Sháh Abbas the Great.

**Hatim,** حاتم, or Sháh Hátim, poetical name of Shaikh Záhir-uddín, a poet who was a contemporary of Wálí. He was born at Dohlí in 1699 A. D., 1111 A. H., and was a soldier by profession. He gave the first impulse to Urdú poetry in Dohlí. In 1720 A. D., 1132 A. H., the Díwán of Wálí was brought to Dehlí and verses of it were on every body's lips; this induced him and three friends of his, Náji, Mazmún, and 'Abrú to apply themselves to Rekhta poetry. Up to the time of Hátim, it would appear, that Indian poets wrote in Persian. He is the author of two Díwáns in Urdú, one in imitation of Wálí, and the other in imitation of Sauda and Mír Taqí.

**Hatim Ali Beg, Mirza,** میرزا حاتم علی بیگ, *vide* Mehr.

**Hawas,** هوس, poetical title of Nawáb Mirzá Takí, son of Nawáb Mirzá Alí Khán. He is the author of the story of Leilí and Majnún in Urdú, and of a Díwán in which every Ghazal contains the name of Leilí and Majnún.

**Haya,** ہیا, poetical title of Shio Rámdás, a Hindú, and brother of Rájá Dayá Mal Imtiyás. He was a pupil of Mirzá Abdúl Kádir Bedil, and is the author of a Díwán of about 5000 verses.

**Hayat-ullah Ahrari,** حیات اللہ احراری, author of the work called "Hahata Alarfin," which contains the life of Abraha. He died in 1061 A. H., and his tomb is in Agrah.

**Hayati Mulla,** ملی میانی, of Gilán, a poet.

**Hazin,** مولانا شیخ محمد علی حزین, the poetical name

of Moulána Shaikh Muhammad 'Alí, a Persian of distinction, eminently learned, and accomplished. He fled into Hindústán from his native country to avoid the persecution of Nádir Sháh in 1733 A. D., 1146 A. H. He was a voluminous author both in prose and verse. He wrote his Memoirs in 1741, eight years after his settlement for life in India, and it contains a variety of personal and historical anecdotes, excellent observations on men and manners, besides an interesting account of his travels, and remarks on many modern literary productions. A translation of this work, entitled, "The Life of Shaikh Muhammad Ali Hazin," was made by T. C. Balfour, Esquire, and published in 1830. His father's name was Shaikh Abú Tálib of Gilán, a descendant of Shaikh Táj-uddín Ibráhím, commonly called Shaikh Záhid Gilání, who was the spiritual guide of Shaikh Safi-uddín Ardibeli. He was born at Isfahán on the 7th January, 1692 O. S., 27th Rabi' II, 1103 A. H., was in Dehli at the time of Nádir Sháh's invasion, and died in 1766 A. D., 1180 A. H., aged 77 lunar years, at Benaras (where he had built his own tomb some time before his death) equally admired and esteemed by the Musalmán, Hindú and English inhabitants of that place. He is the author of several works in Persian and Arabic.

**Hazik, Hakim,** حکیم حاذق, son of Hakim Humám, the brother of Abú'l Fath Gilání. He was a noble of the reign of the emperor Sháh Jahán, a physician and a poet, and is the author of a Diwán in Persian. He died 1668 A. D., 1068 A. H.

**Hessing, Colonel John William,** of Holland. He came to India and was at first employed by the Nawáb Nizam Ali Khán of the Dakhan in the year 1763 A. D., 1177 A. H., and afterwards by Mádho Ráo Scindia in 1784, after whose death in 1794, he continued in the service of his nephew Daulat Ráo Scindia, by whom he was appointed a Colonel in 1795, with the command of the fortress and city of Agra. He died on the 21st of July 1803, and was buried in the Roman Catholic Burial-ground at Agra, where a splendid mausoleum of red stone was built by his children, with an English inscription on his tomb which is of white marble.

**Hidaet,** هدایت, poetical name of Hidaet Khán, the uncle of Nisár-ulláh Khán Firák. He died in the year 1215 A. H., and left a Diwán.

**Hidaet-ullah,** هدایت اللہ, author of a work on arts and sciences called "Hidáet-ul-Ramal," written in 1601 A. D.

**Hidaet-ullah Khan,** هدایت اللہ خاں, great-grandson of Khán 'Asim Mirzá Koka. He is the author of a History called "Tarikh Hidaet-ullah Khán" written in the year 1659 A. H.

**Hiemu,** هیم, a banian or Indian shopkeeper of the caste of Dhússar, whom Salím Sháh, king of Dehlí, had made superintendent of the markets. In the reign of Muhammad Sháh 'Adil, he was appointed his wazír, and intrusted with the whole administration of affairs. This person in the beginning of the reign of the emperor Akbar laid siege to Agra, and having reduced it proceeded to Dehlí which also surrendered, and Tardi Beg, governor of that place, who fled to Sarhind, was seized by Bairám Khán, the minister of Akbar, and beheaded for abandoning Dehlí, where he might have defended himself. Hiemu was afterwards defeated and made prisoner in a battle fought at Panipat on Thurday the 5th of November, 1556 A. D., 2nd Muhamarram, 964 A. H., and brought into the presence of the king by Bairám Khán, who begged him to

Hill the infidel with his own hand. Akbar (who was then in his fifteenth year) in order to fulfil the wish of his minister, drew his sword and touched the head of the captive, while Bairám Khán, drawing his own sabre, at a single blow severed the head of Hiemu from his body.

**Hijri,** هجری, the poetical title of a poet who was a native of Koubán but lived in Bengal. He is the author of a Diwán in which there is a Kasída of a most wonderful composition. If you read the first letter of every Misra', you have a Kitá' in praise of Nawáb Sayyad Muhammad Riza Khán Muzaaffar Jang. Some letters in the Kasída are written in red, if you read them by themselves, you have a Ghazal, and certain letters in the Ghazal form a Rubá'i, and certain letters in the Rubá'i form a Misra'. He was living in 1766 A. D., 1180 A. H.

**Hilal Kazwini,** هلال قزوینی, an author who died in 1527 A. D., 934 A. H.

**Hilali,** هلالي اسپرادي, of Astarábád, was a Tartar of the tribe of Jughtai or Chughtai, and author of a Diwán consisting of amorous odes. In his youth he travelled to Khurasán, and resided in Hirát, where the illustrious Amir 'Alisheir conferred on him many favours. He was a Sunní by religion, and was, by the contrivance of his enemies, who were Shias, put to death by order of one of the Uzbak chiefs in the year 1530 A. D., 936 A. H., but according to a book called Tuhfa Sháhí, in 1533 A. D., 939 A. H. He is the author of the following works, viz. "Sháh-wa-Darwesh," "Laili-wa-Majaín," "Sifát-ul-'Ashikím," and a Diwán.

**Hilm,** حلم, poetical name of Prince Mirzá Saíd-uddín, commonly called Mirzá Faiyáz-uddín, son of Mirzá Rayáz-uddín alias Mirzá Muhammad Ján, son of Mirzá Khurram Bakht, son of Mirzá Jahandar Sháh, son of Sháh Alam, king of Dehlí. He is the author of a Diwán.

**Himmat Bahadur Gushain,** همت بہادر گشائی, Diwán of Ghans Bahádur, Nawáb of Banda, and one of the Peshwa's (Bájí Ráo II) principal officers in Bundelkhand. He joined the British troops under the command of Lieut.-Col. Powell in September, 1803, and gave battle to Shamsher Bahádur, Nawáb of Banda, who was defeated and compelled to retreat with loss. Himmat Bahádur was a powerful commander of a large body of horse, and of a numerous party of Gusháins or Nagas, a peculiar class of armed beggars and religious devotees of whom he was not only the military leader, but also the spiritual guide. He died in 1814 and his family is provided for by the British Government.

**Himmat Khan,** همت خاں, was the son of Khán Jahán Sháesta Khán, the son of the wazír Asaf Khán. He built his house on the banks of the river Jamna in a year with many other buildings such as gardens, reservoirs, baths, &c., &c., of which nothing remain now. But a bath, a reservoir, a Baoli, &c. &c., are still to be seen. His proper name was Sayyad Muzaaffar. Sháh Jahán conferred on him the name of Himmat Khán. In the 19th year of Alamgír he was appointed governor of Allahábád. In the 24th year of Alamgír, the appointment of Bakhangani was conferred on him; and in the 30th year of Alamgír, he was again appointed governor of Allahábád.

**Hinda,** حندہ, the daughter of Utba and wife of Abú Sufián. *Vide* Hamsá (Amír).

**Hindal Mirza,** حندل میرزا, *vide* Handal Mirzá.

**Hindu Rao,** هندو راؤ, the brother of Bijé Bái, the wife of Maharájá Daulat Ráo Scindia. His Kothi or Rekka House on a hillock is well-known at Dehlí. He died in 1855 A. D.

**Hira Singh, هری سنگ**, a Sikh Chief and minister of Māharájá Dalíp Singh of Láhor. He was murdered with many others about the beginning of January, 1845.

**Hirpaldeo, هرپال دیو**, the son-in-law of Rámdeo, Rájá of Deogir, who by the assistance of the other rájás of the Dakhan, had recovered his country from the Musalmáns, but Mubárik Sháh, the son of Alá-uddín Khilji, in the second year of his reign, 1318 A. D., 718 A. H., marched towards the Dakhan, took Hirpaldeo prisoner, flayed him alive, and hung his body at the gate of Deogir which is now called Daulatabád.

**Hisam-bin-Jamil, حسام بن جمیل**, surname of Abú Sah-l-al-Baghdádi, who passed for one of the best traditionists of Musalmánism. He died in 722 A. D., 104 A. H.

**Hissan, حسان بن شابت**, the son of Sábit was a poet and companion of Muhammad. He is the author of a Díwán in Arabic. When Muhammad overcame his enemies at the battle of Khandák, Hissán wrote a few verses on that occasion; the prophet was so much delighted, that he gave him Shírín the sister of Mária Kábti, for wife.

**Hissan-al-Hind, حسان الہند**, that is, the Hissán of India, a title which Mír Gulám 'Alí Azád assumed.

**Holkar, vide** Mulhár Ráo I.

**Hormisdas, vide** Hormuz.

**Hoshang, هوشنگ**, second king of the first or Pishdádian dynasty of Persia, was the son of Sayámak, and grandson of Kyómurs whom he succeeded. He reigned 40 years and was succeeded by his son Tahmurs, commonly called Deoband, or the Magician binder, a title he derived from the success with which he warred against the enemies of his family.

**Hoshang Shah, هوشنگ شاہ**, (formerly called Alp Khán) was the first Muhammadan king of Málwa, and the son of Diláwar Khán Ghorí who was governor of that place from the time of Muhammad Sháh, son of Firoz Sháh Tughlak, king of Dehlí. After his father's death, which happened about the year 1405 A. D., 808 A. H., taking advantage of the times, he became entirely independent and assumed the title of Sultán Hoshang Sháh. He reigned 30 lunar years, and died on the 17th July, 1434 A. D., 8th Zil-hijja, 837 A. H. He was buried in a stone vault, and a splendid mausoleum of white marble was built over it which is still to be seen at Mandú. The date of his death is to be found in the three last words of a distich translated thus by General Briggs.

When death had sealed the glorious Hoshang's fate,  
And he prepared to tread on Lethe's shore,  
I asked a poet to record the date,  
Who briefly said, "Sháh Hoshang is no more."

He was succeeded by his son Sultán Muhammad Sháh, who was poisoned after a reign of one year and nine months by Mahmúd Khán (the son of his Wazír), who took the title of Mahmúd Sháh and ascended the throne of Málwa on Tuesday the 15th of May, 1436 A. D., 29th Shawwál, 839 A. H.

*List of the kings of Málwa, whose capitals were Dhér, Mando or Shádiábád.*

Diláwar Khán Ghorí, governor.

Hoshang Sháh Ghorí.

Muhammad Sháh Ghorí (also called Ghazní Khán).

Mahmúd Sháh Khilji.

Sultán Ghayás-uddín Khilji.

Sultán Násir-uddín Khilji.

Sultán Mahmúd II, the last of the Khiljis.

In his time Málwa was incorporated with the kingdom of Gujarat by Bahádur Sháh.

**Hoshdar Khan, هوشدار خان**, a title of Hidáet-ulláh Khán, the son of Irádat Khán Wásah. He was honoured with this title by the emperor Farrukh-siyar, and after his father's death with that of Irádat Khán and the Faujdári of Dúhipereya in the province of Málva. In the sixth year of Muhammad Sháh, 1724 A. D., 1136 A. H., he attended Nizám-ul-Mulk 'Asaf Jáh to the Dakhan, and after the victory over Mubáriz Khán, was appointed Díwán of the Dakhan with the rank of 4000. He was afterwards appointed governor of Kulburga in the Dakhan and died in the year 1744 A. D., 1157 A. H. He had many sons, most of whom died in his lifetime. His eldest surviving son, Háfiz Khán, succeeded him in the government of Kulbarga which he held at the time. Sháhnawáz Khán wrote the "Másir-ul-Umra," or Biography of Nobility.

**Hoshmand Begam, هوشمند بیگم**, daughter of Sultán Khusro, married to Prince Hushang, the son of prince Dániel in the year 1035 A. H.

**Hujjat, حجت**, poetical name of Násir Khusro, which see.

**Hujjat-ul-Islam, حجت الاسلام**, a title of Muhammad Ghazzáli, a celebrated doctor of the Musalmán law, *ende* Ghazzáli.

**Huma, هما**, poetical name of Sayyad Imtiyáz Khán, a son of Mo'tmid Khán, and a brother of Sayyad Ahmad, whose takhallus was Zamír. He is the author of a Díwán.

**Humai, Queen, همای**, was the daughter of Bahman, who is also called Ardisher Darázdast (Artaxerxes Longimanus of the Greeks). She succeeded her father as queen of Persia, in the fourth century before Christ. She built the city called Simrah, which the author of the "Tabqat Tawarikh" says, bore also the name of Simirem, and is the same which is at this day called Jarbadakan. The Persian authors state, that when she ascended the throne, she was pregnant by her own father. Shamo led her to conceal this circumstance: and the child, of which she was delivered, was given over to a nurse to be put to death. The life of the child, however, was miraculously preserved; and the unnatural mother first recognised her son, when his fortune and valour had advanced him to the rank of a victorious general in her army. Humái immediately resigned the crown to him, and retired to a private life after she had reigned 32 years. Her son reigned about 12 years, and is called by the Persians Dárá or Dáráb I.

**Humam, Hakim, همام**, brother of Hakím Abú'l Fatha Gíráni, a well educated and learned man in the service of the emperor Akbar. He was sent by that monarch on an embassy, in company with Sayyad Sadr Ja-hán, to Abdulláh Khán Uzbák, ruler of Khurásán, about the year 1589 A. D., 997 A. H. He died in 1595 A. D., 1004 A. H., and left two sons, Hakim Sádík and Hakim Khúshhfá.

**Humam, همام**, poetical name of Kamál-uddín Muhammad bin-Abdul-Wahháb, styled by Arabsháh, "One of the most illustrious doctors of the member of the Sádat," that is to say, of the race of 'Alí. He lived in the time of Amír Taimur (Tamerlane) and died in 1457 A. D., 861 A. H. He is author of a Commentary on the Hidáya. His proper name is Kamál-uddín Muhammad-al-Siwási, which see.

**Humam Tabrezi, Khwaja, همام تبرزی**, a celebrated Persian poet of Tauris or Tabrez, and author of a collection of Rubáís or quatrain verses called "Rubáyat Mír Humam." He was a cotemporary and rival wit of Shaikh Sa'dí. Meeting one day in a bath, Humám, observing Sa'dí to be very bold, presented to him a basin with the bottom upwards; asked him, "Why do the

heads of the people of Shíráz resemble this?" Sa'dí, having turned the basin with the empty side upwards, replied, "First tell me, why do the heads of the people of Tabrész resemble this?" Many other anecdotes are related of them. Humám died in the reign of Al-Jáitú, emperor of the Mughals, in the year 1313 A. D., 713 A. H., and was buried at Tabrész. He is also called Khwája Hu-mám-uddín Tabrézi.

**Humam-uddin Tabrezi**, *حُمَّامُ الدِّينْ تَبْرِيزِيٌّ*, vide Humám Tabrézi.

**Humayun**, *صَهْرِ الدِّينْ حُمَّاهُنْ*, emperor of Hindústán, surnamed Nasír-uddín Muhammad, was the eldest son of the emperor Bábár Sháh, was born at Kábul on the night of Tuesday the 7th of March, 1508 A. D., 4th Zi-Ká'da, 913 A. H., and his mother's name was Máham Begam. He succeeded his father on the throne at Agrah on the 26th December, 1530 A. D., 6th Jumádá I, 937 A. H., and conferred the government of Kábul, Kan-dahár, Ghazní, and the Panjáb on his brother Mirzá Ká-mirán, to Mirzá Askarí he gave the government of Sarkár Sambhal, to Mirzá Handál, Sarkár Alwar, and the government of Badakhshán to Mirzá Sulaimán, the son of Khán Mirzá, the son of Sultán Muhammad, the son of Sultán Abú Said. Humáyún was defeated the first time by Sher Khán (afterwards Shér Sháh) in a battle fought on the banks of the Chausá in Behár on the 26th June, 1539 A. D., 9th Safar, 946 A. H., and the second time at Kan-noj on the 17th of May, 1540 A. D., 10th Muhamarran, 967 A. H. The capital no longer afforded him a place of refuge; even his brothers became his enemies, and would not grant him shelter in their provinces. He fled from one place to another, subject at times to the greatest hardships; and was at last obliged to quit the kingdom and seek an asylum in Persia, where he arrived in July, 1544 A. D., 951 A. H., and was hospitably and honorably entertained for some time by Sháh Tahmásپ of Persia, who assisted him with troops. During the absence of Humayún, which extended to a period of fifteen years, five kings ascended the throne of Déhlí, viz. Sher Sháh, his son Salím Sháh, Muhammad Sháh Adilí, Ibráhím Khán, and Sikandar Sháh. Humáyún having overcome his brothers at Kábul and Kan-dahár, commenced his march from the former city in the month of January, 1555 A. D., Safar, 962 A. H., towards India. He took the Panjáb, and advancing towards Déhlí, defeated Sikandar Sháh on the 22nd of June, 1556 A. D., 2nd Sha-bán, 962 A. H., in a battle fought at Sarhind. Sikandar, after his defeat, fled to the mountains of Sewálík, and Humáyún having reached Déhlí in triumph, became a second time emperor of Hindústán. Bairám Khán, to whose valour and talent the king was principally indebted for his restoration, was rewarded with the first offices in the state with the title of Khán Khánán. The year of this victory was found by Bairám Khán to be contained in the words, "The sword of Humáyún." Seven months after this victory, on the 21st January, 1556 A. D., as Humáyún was coming down at the time of evening prayers from the terrace of the Library at Déhlí, he fell headlong over the steps, and died on the 26th January, 1556 A. D., 11th Rab' I, 963 A. H. The words "Alas! my sovereign fell from the terrace," contain the year of his demise. He was buried at Gílokharí, a distance of four kos from the city of Sháhjehánábád on the banks of the river Jamna; and a splendid monument was erected over his remains some years after, by his son Akbar, who succeeded him. Humáyún died at the age of 49, after a reign of 25 years, including the fifteen years of his banishment from his capital. The foundation of his mausoleum was laid in 1556 A. D., 973 A. H., was superintended by Háji Begam mother of Akbar, and was finished in 16 years at a cost of 15 lakhs of rupees. Farrukh-siyar, 'Alamgrí II, Dára Shikoh and other princes are also buried in this mausoleum. Humáyún, after his death, received the title of Jan-nat 'Ashráni.

**Humayun, Amir**, *عَمَّار*, of Isfahan, a poet who went early in life to Tabréz, and was supported by the 'I'a and Sultan Yá'kub, who called him Khámu'l-kásh, that is, the second Khámu'l and Khámu'l Kóchak. After the death of his patron, he went to Káshán and died there in 1496 A. D., 902 A. H. He is the author of a Díván.

**Humayun Shah, Bahmani, Sultan**, *سُلَطَانُ الْمُهَمَّانِي*

Sultán Zálim, surnamed Zálim, or the Cruel, was the eleventh king of the Bahmani dynasty. He succeeded his father Sultan 'Alá-uddín II Bahmani in the year 1468 A. D., 862 A. H., and causing his brother Hasan Khán's eyes to be put out, ascended the throne of the Dakhan. According to the will of his father, he conferred the office of Wakil-us-Saltanat on Khwája Mahmúd Gáwán, with the title of Malik-ut-Tajjár and the government of Bijápúr. He was an unjust prince and a great tyrant, on which account he was surnamed "the Cruel." He reigned 3 years 6 months and 6 days, and was murdered with one stroke of a heavy club on the 1st of September, 1461 A. D., 28th Zi-Ká'da, 865 A. H., during a fit of intoxication by his own servants who were wearied out with his inhuman cruelties. He was succeeded by his son Sultan Nisám Sháh, then only eight years of age.

**Hunain**,  *Hunain*, surname of Abú Zaid 'Abdur Rahmán

Hunain, son of Is-hák, son of Hunain, was a celebrated Christian physician who translated many books out of the Greek into Syriac and Arabic.

**Hurmuz or Hormuzd I**, *هرمز*, the third king of Persia, of the Sasanian race, was the son of Sháhpúr I, whom he succeeded in 272 A. D. He is the Hormisdas of the Greek authors, and is said to have resembled both in person and character, his grandfather Ardiáher. The mother of this monarch was the daughter of Máhrúkh a petty prince, whom Ardiáher had put to death, and whose family he had persecuted, because an astrologer had predicted that a descendant of Máhrúkh should attain the throne of Persia. This lady had fled to the tents of a shepherd where she was seen by Sháhpúr when hunting. This prince became enamoured, and married her privately. His father Ardiáher, going one day unexpectedly to his son's house saw young Hormuz. He was greatly pleased with the appearance of the child and made enquiries, which compelled Sháhpúr to confess all that had happened. The joy of the old king was excessive. "The prediction of the astrologers," he exclaimed, "which gave me such alarm, is, thank God, confirmed, and a descendant of Máhrúkh shall succeed to my crown." Hormuz was a virtuous prince, but reigned only one year and ten days. He died about the year 273 A. D., and was succeeded by his son Bairám I.

**Hurmuz or Hormuzd II**, *هرمز*, the eighth king of Persia of the Sasanian race. He succeeded his father Narsí about the year 303 A. D., ruled Persia seven years and five months and died 310 A. D. No events of any consequence occurred during the reign of this prince. At his death he left no son; and the kingdom was on the point of being thrown into confusion, when it was declared that one of the ladies in the harem was pregnant, and that there were certain indications of the embryo being a male. When the child was brought forth, it was named Sháhpúr: and every care was taken to give the young sovereign an education suited to his high duties.

**Hurmuz or Hormuzd III**, *هرمز*, the second son of Yezdigard II, succeeded his father, of whom he was always the favourite, 456 A. D. His elder brother Fíros, though at first compelled to fly across the Oxus, soon returned to assert his right at the head of a large army, which aided by a general defection of the Persians, who deserted his weak brother, obtained an easy victory, and the unfortunate Hormuz was, after a short reign of little more than one year, dethroned and put to death 457 A. D.

**Hurmuz or Hormuz IV.** (the Hormidas III of the Greeks) was declared successor to his father the great Chosroes, surnamed Nausherwán the Just, and ascended the throne of Persia 579 A. D. His subjects revolted against him at the instigation of Bahram Chobín or Varanes his general, whom he had offended by sending him a female dress because he had been defeated by the Romans. They confined Hormuz and put out his eyes to disqualify him from ascending the throne, and soon after put him to death 590 A. D. His son Khusro Purvez having collected a force to oppose Bahram, who with the intention of taking the government into his own hands was advancing towards Madáin, was defeated; and with great difficulty effected his escape to the territories of the Romans, from whose emperor, Maurioe, he met with the most friendly and hospitable reception. Bahram Chobín took possession of the vacant government: but his rule was short: for within eight months from the period of his taking possession of Madáin, he was defeated by an army of Romans and Persians commanded by Khusro, and fled to Tartary.

**Husain, حسین**, poetical name of Muzaffar Husain, an author who is also called Shahid or Martyr. He is the author of the work called "Rayáz-us-Sálíkím."

**Husain Ali Khan Bahadur,** حسین علی خان بہادر, second son of Alahwardi Khán, a nobleman of high rank who served under the emperor 'Alamgír, and died on the 3rd of October, 1686 A. D., 25th Zí-Ka'da 1097 A. H., a day after the fort of Bijápúr was taken.

**Husain Ali Khan, Sayyad,** حسین بن علیم, Amir-ul-Umrá. *Vide* Abdullah Khán (Sayyad).

**Husain-bin-Alim,** حسین بن علیم, author of the "Nuzhat-ul-Arwáh." containing interesting anecdotes of the most celebrated Súfis, *vide* Husain-bin-Hasan-al-Hasaní.

**Husain-bin-Muhammad, as-Sama'ani,** حسین بن محمد, author of the "Khazánat-al-Muftiín" which contains a large quantity of decisions, and is a book of some authority in India. It was completed in 1339. A. D., 740 A. H.

**Husain-bin-Hasan-al-Husaini,** حسین بن حسینی, a native of Ghór and author of several works, *viz.* "Kanz-ul-Ramúz," "Sí Nama," "Nuzhat-ul-Arwáh," "Zád-ul-Musáfarin," "Tarab-ul-Majális," "Rúh-ul-Arwáh," "Sirát-ul-Mustakím," and of a Diwán in Arabic and Persian. He died, says Jámí, in the year 1317 A. D., 717 A. H., and is buried at Hírat. Firishta calls him Amír Husainí Sádát, and says, that he with his father Sayyad Najm-uddín came to India as merchants and became the disciples of Shaikh Bahá-uddín Zikaria at Multan, and died at Hírat on 1st December, 1318 A. D., 6th Shawwál, 718 A. H.

**Husain Dost Sambhalí, Mir,** حسین دوست سنبھالی, son of Abú Tálib of Sambhal. He is the author of a biography of poets called "Tazkira Husainí," which appears to have been compiled a few years after the death of Muhammad Sháh the emperor of Dehlí who died in 1748 A. D., 1161 A. H.

**Husaini,** حسینی, author of the "Asmáe Husainí" and "Maktóbát Husainí."

**Husain Ghaznavi,** حسین غزنوی, author of the story of Padmáwat in Persian poetry called "Kissae Padmáwat."

**Husain Hallaj, Shaikh,** حسین حلاج, the son of Mansúr Halláj. Many fables have been invented to account for the imprudence of this wise teacher. One of these states, that he observed his sister go out every even-

ing: he followed her; having seen her communicate with the Húries, and receive from these celestial nymphs a cup of nectar, he insisted on drinking one or two drops that remained of this celestial liquor. His sister told him he could not contain it, and that it would cause his death. He persisted; from the moment that he swallowed it, he kept exclaiming An-ul-Hak! that is, "I am the truth!" till he was put to death. *Vide* Mansúr Halláj.

**Husain, Imam,** امام حسین, the second son of 'Alí, the son-in-law of Muhammed. He was born at Modina in January, 626 A. D., Shabán 4 A. H., and was the third Imám of the race of 'Alí. Having refused to acknowledge Yazid the son of Mu'áwiya, for the lawful Khalif, he was obliged to leave Modina, and to fly to Mecca, but was overtaken on his way and killed by order of Ubaidulláh-ibn-Zayd, one of Yazid's captains, on the 10th October, 680 A. D., 10th Muharram, 61 A. H. When his head was brought to Ubaidulláh at Kúfa, he struck it over the mouth with a stick, and treated it with great contempt. He then sent it along with his family who were made captives, to Damascus where Yazid then reigned. The day on which he was killed, is still a great day amongst the Musalmáns. He is buried at a place called Karbalá in Babylonian Irák or Chaldea near Kúfa. Some pretend to show that Husain's head was buried near the river of Karbalá; others say, that there are no traces of it remaining. However, the first Sultán of the race of Boyaides built on that spot a sumptuous monument, which is visited to this very day with great devotion by the Musalmáns. It is called "Günbaz Faiz," or the dome of grace.

**Husain-ibn-Muin-uddin Maibadi,** الدین میبدی, حسین بن معین, author of a work on religion, entitled "Fawáth."

**Husain Jalayer, Sultan,** سلطان حسین جلایر, grandson of Amir Hasan Buzurg, succeeded his father Sultán Awes Jaláyer, to the throne of Baghdád in October, 1374 A. D., 776 A. H., and lost his life in an action with his brother Sultán Ahmad in 1382 A. D., 784 A. H. *Vide* Hasan Buzurg.

**Husain Kashi,** حسین کاشی, an author, who died in 1544 A. D., 951 A. H.

**Husain, Kashmiri,** حسین کشمیری, author of the Persian work, entitled, "Hidáyat-ul-'Amí," the Guide to the Blind, containing essays on various religious subjects, Súfi doctrines, &c.

**Husain Khonsari,** حسین خوانساری, was one of the celebrated philosophers of Persia, surnamed from his birth-place Khonsár, a town between Teheran and Káshan. He flourished in the latter part of the 17th century.

**Husain Langa I,** حسین لک, third king of Multán, succeeded his father Kutb-uddín Mahmúd Langa in 1469 A. D., 874 A. H. He entered into a treaty of alliance with Sikandar Lodí, king of Dehlí, and died about the year 1498 A. D., 904 A. H., or according to some, on Sunday the 28th August, 1502 A. D., 26th Safar, 908 A. H., after a reign of 30 or 34 years. He was succeeded by his grandson Mahmúd Khán Langa. Firishta says, that the "Tawárikh Bahádúr Sháhí," which contains the history of this prince, is full of errors, and the author of the "Mirat-Sikandari" declares it to be absolutely unintelligible.

**Husain Langa II,** حسین لک, fifth and last king of Multán, was, after the death of his father Mahmúd Khán Langa in 1524, raised to the throne, although a minor. He was only a pageant in the hands of his sister's husband, Shujá'-ul-Mulk, who assumed the office of protector. Sháh Husain Arghún, king of Thatta, under the orders of the emperor Bábár Sháh, soon after besieged the place which was at length, in the year 1526 A. D., 932 A. H., carried by escalade, after a siege of fifteen months. Husain Arghún having nominated one Lashkar

Khán his deputy, returned to Thatta. When Bábár Sháh, during his illness, abdicated the throne in favor of his son Humáyún, the latter prince gave the Panjáb in jágfr to Mirzá Kámrán his brother, who on his arrival at Láhor, sent for Lashkar Khán and made over the district of Kábúl to him, in lieu of that of Multán, since which time the kingdom of Multán has continued a province of the empire of Dehlí.

**Husain Marwi**, حسین مروی, *vide* Khwája Husain Marwi.

**Husain Mirza**, حسین مرزا, *vide* Sultán Husain Mirzá.

**Husain Mashhadi**, حسین مشهدی, a Persian poet.

**Husain Moin-uddin**, حسین معین الدین, author of the "Fawá'ih Sabá" on Theology.

**Husain Maibazi, Muin-uddin**, حسین مبیدی, معین, author of the "Sajanjal-ul-Arwáh," or Mirror of Spirits, a selection from the Persian and Turkí poets. He flourished in the tenth century of the Hijra.

**Husain Muammai, Mir**, میر حسین معماں, a celebrated punster who died in the year 1498 A. D., 904 A. H.

**Husain Nakshi, Mulla**, ملا حسین نقشی, a learned Musalmán of Dehlí who was a good poet and an excellent engraver in the time of the emperor Akbar. He died on the 16th of July, 1581 A. D., 14th Jumádá II, 989 A. H.

**Husain Nizam Shah I**, حسین نظام شاہ, ascended the throne of Ahmadnagar in the Dakhan in the 30th year of his age, after the death of his father Burhán Nizám Sháh I in the year 1554 A. D., 961 A. H. In 1565 A. D., 972 A. H., an alliance was formed between him and the three Sultans, viz., 'Alí 'Adil Sháh of Bijápur, Ibráhím Kút Sháh of Gólkunda and Amír Barid of Ahmadábád Bidar, against Rámráj, rájá of Bijanagar, who was defeated and slain. Husain Nizám Sháh died eleven days after his return from this expedition, on Wednesday the 6th of June, 1565 A. D., 7th Zí-Ka'da, 972 A. H., and his son Murtazá Nizám Sháh succeeded him. The death of Nizám Sháh has been commemorated in the following chronogram: "The sun of the Dakhan has become obscured."

**Husain Nizam Shah II**, حسین نظام شاہ ثانی, a nominal prince of the Nizám Sháhí dynasty. *Vide* Fatha Khán, the son of Málik 'Ambar.

**Husain Sabzwari**, حسین سبزواری, a native of Sabzwár, and author of the works entitled "Latáef Wazáf," and "Ráhat-ul-Arwáh," books on Súfyism, containing the best means of obtaining salvation, and rules for moral conduct.

**Husain Sadat, Mir**, میر حسین سادات, *vide* Husain bin-Hasan-al-Husainí.

**Husain Shah Lohani, Pir**, حسین شاہ لوهانی پیر, a Muhammadan saint whose tomb is in Múngír, where both Hindús and Muhammadans make offerings especially on their marriages and other special occasions.

**Husain Shah Sharqí, Sultan**, سلطان شرقي, ascended the throne of Jaunpúr after his brother Muhammád-Sháh, who was slain in battle about the year 1452 A. D., 856 A. H. He fought several battles with Bahól Lodi, the king of Dehlí, and was at last defeated, and so closely pursued that he left his horse and escaped on foot. The army of Dehlí advanced without any other check to Jaunpúr which fell to the arms of Bahól, while Husain Sháh, abandoning his capital, was obliged to content himself with a small tract of country yielding only

a revenue of five lakhs of rupees. Bahól having delivered over Jaunpúr and its kingdom to his own son Bárbaik, enjoined him not to deprive Husain Sháh of the small tract to which he was confined, terming it his family estate. This event took place about the year 1476 A. D., 881 A. H., and the subversion of the Sharqí dynasty may be dated from that year. The reign of Husain Sháh lasted for a period of 19 lunar years. Some years after the death of Bahól Lodi (which happened in 1489 A. D., 894 A. H.) Husain Sháh incited the prince Bárbaik to rise up against his brother Sikandar Lodi, king of Dehlí, and wrested the government out of his hands; but Bárbaik was defeated in the first action and retired to Jaunpúr, to which place he was pursued by the king. Jaunpúr fell shortly after, and was added to the kingdom of Dehlí. Husain Sháh was now induced to seek refuge with 'Alá-uddín Púrbí, king of Bengal, by whom he was treated with the respect due to his station till his death which took place in 1499 A. D., 905 A. H. With him the royal line of Jaunpúr was extinguished.

**Husain Shah**, حسین شاہ of Bengal; *vide* 'Alá-uddín Husain Sháh.

**Husain Shah, Sayyad**, ممید حسین شاہ, author of the story of Bahram Gór, entitled "Hasht Gulgasht," which he made into prose from the "Hasht Bahisht" of Amír Khusro in the year 1800 A. D., 1215 A. H., on the requisition of M. Charles Perron, who served under Daulat Háo Scindhia, *vide* Hak-ik-at.

**Husain Waez, Maulana**, مولانا حسین واعظ surnamed Kásífi, was a man of consequence in the time of Sultán Husain Mirzá, surnamed Abú'l Gházi Bahádur of Khurásán, and held the office of sacred herald in the city of Hirát till the Hijrí year 910, on the last day of which he expired, i. e., on the 3rd June, 1505 A. D., 30th Zil-hijja, 910 A. H. He is the author of a commentary on the Kurán, commonly called "Tafsír Husainí," which he entitled "Mawáhib 'Uliát," also of one entitled "Jawáhir-ut-Tafásír." Besides these, he wrote several other works, amongst which are the "Rouzat-ush-Shuhadá," an excellent history of Muhammad with a minute detail of the battle of Karbala, dedicated to Sultán Husain Mirzá in 1501 A. D., an abridgment of which is called "Dah Majlis." The "Akhlák Muhsiní," a very valuable system of Ethics, treating upon worship, prayer, patience, hope, chastity, &c., dedicated to the same Sultán 1494 A. D., 900 A. H., the title of which gives the year of its completion. The "Anwár Suhéli," (Emanations of the star Canopus) being a translation of Pilpay's Fables in Persian, dedicated to Amir Shaikh Ahmad Suhéli, seal-bearer to the Sultán. He calls himself in this book Maulána Hussain-bin-'Alí-al-Waez surnamed Kásífi. He also made an abridgment of Moulwi Rúmí's Masnawí which he called "Lubb-i-Labáb." He is also the author of the works called "Makhzan-ul-Inshá," "Sabq" Kásífi (on astrology) "Asrár Kásími," "Máta'-ul-Anwár," and of a collection of Anecdotes called "Latáef-ut-Tawáf." This author is by some writers called Kamál-uddín Husain-al-Waez-al-Kásífi-us-Subzwári.

**Husain-uddin Husain-bin-Ali**, حسین بن علی, حسین الدین, who is said to have been a pupil of Burhán-uddín 'Alí, was the first who wrote a commentary on the Hidáya, entitled the Niháya.

**Husuri, Mir**, میر حسروی, son of Amír Sayyid 'Alí Muh-tasib. He lived in the time of Sháh Isma'il Safví, and wrote a chronogram on his accession to the throne of Persia in the year 1576 A. D., 984 A. H. He is the author of a Diwán.

## I.

Ibn-Abi Tai, ابن أبي طىء, author of the work called Kitáb "Ar Rauzatán."

Ibn-Abu Usaibia, Muwaffik-uddin Abu'l Abbas Ahmad, موثق الدين ابوالعباس احمد بن ابو عصيба, au-

thor of the Arabic work called "Ayún-al-Anbá-fi-Tabkát-ul-Atíbbá," i.e., Fountains of Information respecting the classes of Physicians. This book was translated by the author into Arabic from the Sanskrit at the commencement of the 13th century of our era. In the 12th chapter of this work, he gives an account of all the Physicians who were from India. Of one, whom he calls Kanka-al-Hindí, he says, He was skilful as a philosopher amongst the ancient philosophes of India, and one of the greatest of men. He investigated the art of physic, the power of medicines, the nature of compound substances, and the properties of simple substances. He was the most learned of all men in the form of the universe, the composition of the heavenly bodies, and the motions of the planets. An extract from the above work is given in the "Journal of the Royal Asiatic Society, No. 11," by the Rev. W. Cureton; with remarks by Professor H. H. Wilson. Ibn-Abú Usaibia died in 1269 A. D., 668 A. H.

Ibn-Arabi, ابن العربي, surname of Shaikh Muhi-uddín Abú'Abdulláh-bin-Muhammad-bin-'Alí-al-Táí-al-Hatímí-al-Andalusí, a celebrated doctor of Damascus to whom, the Muhammadans pretend, was dictated or inspired, or sent from heaven, by their prophet in the year 1229 A. D., a book of mystical divinity, called "Fasús-ul-Hakam." It contains 27 Hukams or Instructions; each of which is attributed to one of the ancient patriarchs or prophets, excepting the last, which belongs to Muhammad, and is entitled "Hakam Fardiyát Muhammadiyat." The Musalmán doctors are very much divided as to the merit of this work; for some praise it, and others absolutely reject it, as being full of superstition and falsehood. He is also the author of several other works, one of which is called "Fatihát Makkia." He died in 1240 A. D., 638 A. H. There appears to be another Ibn-'Arabí who died in Sarmanrae in Baghdád in the year 1040 A. D., or 431 A. H., and who was also an author of several works.

Ibn-Arabshah, ابن عربشاه, surname of Ahmad-bin-Muhammad, a native of Damascus, who besides a collection of Tales, wrote several other works in a very polished style, the most celebrated of which is a history of the Life of Amir Taimur (Tamerlane) entitled "Ajáeb-ul-Makdúr." He died at Damascus in the year 1450 A. D., 854 A. H. *Vide* Arab Sháh.

Ibn-Amin, ابن امین, *vide* Ibn-Yamín or Amír Mahmúd.

Ibn-Asir, ابن اسرىر, al-Shaibání Majd-uddín, also called Jazarí, a most celebrated Arabian author of whom we have several works. He is the author of the Arabian work on Jurisprudence entitled "Jáma'-ul-Uslí," a work having great authority. Another of his works is called "Kamil-ut-Tawaríkh." He is by some authors called Abú'l Sa'dát. Mubárík-bin-Asir-al-Jazarí, commonly called Ibn-Asfr. He died 1209 A. D., 606 A. H. *Vide* Jazarí.

Ibn-Askar, ابن اسكندر, an author who wrote the history of Damascus.

Ibn-Babawia, ابن بابويه, *vide* Abú Ja'far Muhammad bin-'Alí-bin-Bábawia.

Ibn-Batúta, ابن باتوتة, the Arab traveller whom Muhammad Tughlak made Judge of Dehlí, was the author of the work called "Travels of Ibn-Batúta," which has

been translated from Arabic by the Rev. S. Lee, B. D. London, 1829. Ibn-Batúta performed his pilgrimage to Mecca in 1332 A. D., 732 A. H. His work contains few facts concerning Arabia. His whole account of Mecca is "May God ennoble it."

Ibn-Bauwab, ابن بوب, *vide* Bauwáb.

Ibn-Dahan, ابن دهان, *vide* Dáhán.

Ibn-Darastuya, ابن درستويه, commonly called so, but his proper name is Abú Muhammád 'Abdulláh, the son of Ja'far, a very learned Musalmán who died 958 A. D., 347 A. H., at Baghdád.

Ibn-Dured, ابن درد, author of a dictionary and of a work entitled "Gharib-ul-Kurán" which is also called "Jambíra." He died at Baghdád in 933 A. D., 321 A. H.

Ibn-Fakhr-uddin Anju, ابن فخر الدين انجو, author of the "Farhang Jahángír," *vide* Jamal-uddín Husain Anjú.

Ibn-Farat, ابن فرات, author of the Geographical Memoirs of Egypt.

Ibn-Farghani, ابن فرغاني, Shaikh Abú Bakr Wasiti, a saint, who died about 320 A. H.

Ibn-Fourak, ابن فرق, *vide* Fourak.

Ibn-Ghayas, ابن غياث, *vide* Kamál-uddín Muhammad (Khwája).

Ibn-Hajar, Shahab-uddin ابن حجر, son of 'Alí 'Uskálaní, an Arabian author who wrote more than a hundred books, among which are "Lisán-ul-Mizán," and Asába. He died in 1449 A. D., 853 A. H., *vide* Shahab-uddin Abú'l Fazl-al-'Uskálaní.

Ibn-Hajar Yehsami or Yehthami, حجر يحيى, son of Badr-uddín, author of the work called "Sa-wáik Muhríka," and several other books. He died in 1566 A. D., 974 A. H.

Ibn-Hajib, ابن حاجب, an Arabian author of several works. He died at Alexandria in the year 1248 A. D., 646 A. H. He is the author of the two commentaries called "Káfá and Shafí'a."

Ibn-Hanbal, ابن حنبل, whose proper name is Abú 'Abdulláh Ahmad-ash-Shaibání-al-Marwazí, but generally known by the name of Ibn-Hanbal, was the founder of the fourth Sunní sect. This learned doctor, who was a pupil of Sháfi'i, strenuously upheld the opinion that the Kurán was uncreated, and that it had existed from all eternity. Since, however, it happened unfortunately that the Khalifa Al-Mustansir maintained the contrary doctrine, Ibn-Hanbal was greatly persecuted for his persistent opposition to that monarch's favorite belief. *Vide* Hanbal.

Ibn-Hanbali, ابن حنبلي, surname of Muhammad-bin-Ibráhím Hanbali, author of the "Uddat-ul-Hásib-wa-Umdat-ul-Masáhib," a book of Arithmetic. He died 1663 A. D., 971 A. H., and is the author of several other works.

Ibn-Hasham, ابن هشام, the author of the Sirat-ul-Rasúl or Biography of the Prophet. His native place was Old Cairo, where he died in 828 A. D., 213 A. H. An abridgment of his work was made at Damascus in 1307 A. D., 707 A. H., by one Ahmad Ibn-Ibráhím.

Ibn-Hasham, ابن هشام بن يوسف, son of Yúsuf, author of several Arabic works, among which are "Toush," "Sharah Alfi," &c. &c. He died 1361 A. D., 762 A. H.

**Ibn-Hibban**, ابن حبّان, whose proper name was Asir-uddin Muhammad, the son of Yúsaf. Was the author of several works. He died at Damascus in the year 1344 A. D., 745 A. H.

**Ibn-Hilal**, ابن هیل, also called 'Aláí, is the author of a work, entitled "Minháj-ul-Tálibín," which is also called "Tárikh 'Aláí," and is dedicated to Sháh Shujá'a' Kir-máni.

**Ibn-Houbal**, ابن هوبل, a celebrated physician and author, who died in the year 1213 A. D.

**Ibn-Houkal**, ابن هوکل, an Arabian, and author of the work, entitled "Ashkál-ul-Bilád," containing maps and geographical description of several countries, which he wrote in the year 977 A. D., 367 A. H.

**Ibn-Humam**, ابن همام, author of a Commentary on the Hidáya, entitled "Fath-ul-Kádir," which is also called "Sharah Hidáya." He died in the year 1457 A. D., 861 A. H. He is also called Humám, which see.

**Ibn-Husam**, ابن حسام, of Khawáf, surname of Shams-uddin Muhammad, author of an heroic poem in praise of 'Alí, containing the principal events of his life; his disputes, wars, &c., entitled "Kháwar Náma." He died 1470 A. D., 875 A. H.

**Ibn-Ibad**, ابن عباد, surname of Abú'l Kasim Ismáíl, Káfi, who was wazír and first minister of state to the Sultáns Muwaiyad-uddaula and Fakhr-uddaula of the race of Bóyu. He died 995 A. D., 385 A. H., and is said to have left a library consisting of 112,000 volumes, and to have passed for the most generous and most liberal man of his time. He was also styled Káfi-ul-Kafát.

**Ibn-Imad**, ابن عماد, a poet of Khurásán who flourished in the latter end of the 14th century of the Christian Era. He resided in Shíráz, and is author of a Díwán or a love-story, called "Dah Náma", in Persian.

**Ibn-Jinni**, ابن جنی, whose proper name was Abú'l Fatha 'Usmán, a learned Musalmán, but blind of one eye. He died at Baghdád 1002 A. D., 392 A. H.

**Ibn-Jouzi**, ابن جوزی, *vide* Abú'l Farah-ibn-Jouzi.

**Ibn-Kamal Pasha**, ابن کمال پاشا, surname of Muftí Shams-uddin Ahmád-bin-Sulaimán, author of the "Shárah Hadís-al-'Arbaín." He died 1583 A. D., 940 A. H.

**Ibn-Kattaa**, علي بن جعفر صقلي المشهور به ابن قطاع, surname of 'Ali-bin-Ja'far Síkíllí, an Arabian author, who died 1121 A. D., 515 A. H.

**Ibn-Khaldun**, ابن خالدون, the African philosopher. His name and titles are in Arabic: "Wali-uddin Abú Zaid 'Abdurrahman-bin-Muhammad-al-Hasramí-al-Ishbíl," but he is better known by the single patronymic name of Ibn-Khaldún. His father surnamed Khaldún was a native of Amazigh or Berber (in Africa), but his wife, descending from a family of the Arabian province Hasramát, made her son adopt the surname of Al-Hasramí. He was born in Tunis in the year 1332 A. D., and passed his youth in Egypt. He then served a short time under Táimúr, as chief justice at Damascus. He returned to Egypt where he became Supreme Judge, and died in the year 1406 A. D. His principal and most remarkable work is the History of the Arabs, the Persians, and the Berbers. The whole composition is commonly called Taríkh-ibn-Khaldún.

**Ibn-Khallikan**, ابن خالکان, whose full name is Shams-uddin Abú'l Abbás Ahmad-ibn-Muhammad-ibn-Abu Bakr-ibn-Khallikan, drew his descent from a family of Balkh. This very eminent scholar and follower of Sháh's doctrines, was born at Arbela, but resided at Damascus, where he had filled the place of chief Káfi till the year 1281 A. D., 680 A. H., when he was dismissed, and from that time till the day of his death he never went out of doors. He was a man of the greatest reputation for learning, versed in various sciences, and highly accomplished; he was a scholar, a poet, a compiler, and an historian. By his talents and writings, he merited the honorable title of "the most learned man," and the ablest historian. His celebrated Biographical work, called the Wafáiat-ul-Aiyán or deaths of eminent men, is the acme of perfection. This work was translated from the Arabic by Baron MacGucklin De Slane, Member of the Council of the Asiatic Society of Paris, &c., and published in 1842 A. D. This translation is a most valuable work to those who wish to gain a knowledge of the legal literature of the Muhammadans, as he has added to the text numerous learned notes, replete with curious and interesting information relating to the Muhammadan law and lawyers. Ibn-Khallikan was born on Thursday the 22nd of September, 1211 A. D., 11th Rabí' II, 608 A. H., and died on Thursday the 31st of October, 1282 A. D., 26th Rajab, 681 A. H., aged 73 lunar years, in the Najíbia College at Damascus and was interred at Mount Kásiyún.

**Ibn-Khurdadbih**, ابن خردابه, an historian, who died about the year 912 A. D. *Vide* Khurdáziba.

**Ibn-Kutaiba**, ابن قتيبة, surname of Shaikh al-Imám Abú Muhammad Abdulláh-bin-Muslim Dínwári, author of the "Ayyún-ul-Akhbár," and many other works. He died 889 A. D., 267 A. H.

**Ibn-Maja**, ابن ماجة, whose proper name is Abú Abdul-láh Muhammad-bin-Yezid-bin-Mája-al-Kazwíni, was the author of a collection of traditions, and of a commentary on the Kurán. The first, which is entitled "Kitab-us-Sunan," is the sixth book of the Sunna, and is commonly called "Sunan Ibn-Mája." Ibn-Mája was born in the year 824 A. D., 209 A. H., and died in 886 A. D., 273 A. H.

**Ibn-Makla**, ابن مکلا, wazír of the khalif al-Káhir Billáh of Baghdád, whom, with the consent of other Umras, he deposed and having deprived him of sight, raised Al-Rázi Billáh to the throne. Not long after, his hands and tongue were cut off by the order of Rázi, because he had written a letter to the Khalif's enemy without his knowledge, from which he died in the year 939 A. D., 327 A. H. Ibn-Makla is the inventor of the present Arabic character which was afterwards improved by Ibn-Bauwáb.

**Ibn-Marduya**, ابن مردویہ, commonly called so, but his proper name is Abú Bakr. He is the-author of the work "Mustakhraj Bikhárf" and of a commentary and history. He died 410 A. H.

**Ibn-Malik**, ابن مالک, *vide* Abú Abdulláh-ibn-Málik.

**Ibn-Muallim**, ابن معلم, *vide* Shaikh Mufid.

**Ibn-Rajab**, *vide* Zain-uddin-bin-Ahmad.

**Ibn-Rashid**, ابن رشید, surname of Abú'l Walíd Muham-mad-bin-Ahmad, whom the Europeans call Averroës and Aven Rosch, was one of the most subtle philosophers that ever appeared among the Arabians. He was born at Corduba in Spain, where his father held the office of high priest and chief judge, under the emperor of Morocco. His knowledge of law, divinity, mathematics, and astrology was very extensive, and to this was added the theory rather than the practice of medicine. On the death of his father, he was appointed to succeed him. Falling

under the suspicion of heresy, he was deprived of his posts, and thrown into prison, from whence he was at last delivered and reinstated in his office of judge. He wrote a treatise on the art of physic, an Epitome of Ptolemy's Almagest, a treatise on astrology, and many amorous verses; but when he grew old, he threw the three last into the fire. As to religion, his opinions were, that Christianity is absurd; Judaism, the religion of children; and Muhammadanism, the religion of swine. The best edition of his works is that of Venice, published in 1608. He is said to have died in 595 A. H., corresponding with 1199 A. D., but Lamprière in his Universal Biography says, that he died at Morocco in 1206 A. D.

**Ibn-Sabbagh-al-Shafai**, ابن صباغ الشافعي, surname of Abú Nasr 'Abdúl Saíd-bin-Muhammad, author of the "Uddat-ul-'Alím Wát Tarık-ul-Sálím." He died 1084 A. D., 477 A. H.

**Ibn-Sad**, ابن سعد, author of the *Tabakát*.

**Ibn-Sina**, ابن سينا, *vide* Abú Sína.

**Ibn-Shahab-uz-Zohri**, ابن شَابُ الظَّهْرِي, an Arabian author who flourished during the Khiláfat of 'Umar-ibn-'Abdul 'Azíz.

**Ibn-Siraj**, ابن سراج, whose proper name is Abú Bakr Muhammad, was an Arabian author, and died in 928 A. D. 316 A. H.

**Ibn-Ukba**, ابن عقبة, surname of Jamal-uddín Ahmad, author of the "Umdat-ut-Tálib." He died 1424 A. D., 828 A. H.

**Ibn-Ukda**, ابن عقدة, *vide* Abú'l-Abbás Ahmad-bin-Muhammad.

**Ibn-ul-Arabi**, ابن العربي, *vide* Ibn-Arabi.

**Ibn-ul-Hajar**, ابن الحجر, *vide* Ibn-Hajar.

**Ibn-ul-Jazari-bin-Muhammad**, ابن الجزري, an Arabian author who died in the year 1430 A. D., 833 A. H.

**Ibn-ul-Khashab**, ابن الخشاب, whose proper name is Abú Muhammad 'Abdullah, was an excellent penman. He died at Baghdád in 1172 A. D., 567 A. H.

**Ibn-ul-Rumi**, ابن الرومي, a famous Arabian poet who was co-temporary with Avicenna. He is the author of a *Diwán* in Arabic.

**Ibn-ul-Warda**, ابن الوردا, author of an Arabic history called "Mukhtásir Jáma-ut-Tawáríkh," a valuable general history from 1097 to 1543 A. D.

**Ibn-us-Saleh**, ابن الصالح, whose proper name is Abú 'Amrú 'Usmán-bin-'Abdur Rahmán-ash-Shahrzúrí, author of a collection of decisions according to the doctrine of Sháfa'i, entitled "Fatáwá Ibn-us-Saleh." He died in 1244 A. D., 642 A. H.

**Ibn-Yemin**, ابن يمين, a celebrated poet, whose proper name was Amír Mahmúd, which see.

**Ibn-Yunas**, ابن يونس, astronomer to the Khalif of Egypt, who observed three eclipses with such care, that by means of them, we are enabled to determine the quantity of the moon's acceleration since that time. He lived about a century or more after Al-Batáni.

**Ibn-Zohr**, ابن زهر, *vide* Abdul Malik Ibn-Zohr.

**Ibn-Zuryk**, ابن ذريك, Tanúki, an author.

**Ibrahim**, إبراهيم the patriarch Abraham.

**Ibrahim**, إبراهيم, an emperor of the Moors of Africa in the 12th century, who was dethroned by his subjects, and his crown usurped by 'Abdul Múmin.

**Ibrahim, Sultan**, سلطان إبراهيم, emperor of the Turks, was the son of Ahmad (Achmat). He succeeded his brother Murád IV (Amarath) in February, 1640 A. D., 1049 A. H., and spent a great part of his reign in the war of Crete against the Venetians, but without any great success. He was assassinated for his debaucheries and repeated cruelties in 1649 A. D., 1059 A. H. His son Muhammad IV, succeeded him.

**Ibrahim**, إبراهيم, the son of Alashtar, killed in 690 A. D., 71 A. H., in a battle fought between the khalif 'Abdul Malik and Misaa'b the brother of 'Abdullah, the son of Zubair whose faithful friend he was.

**Ibrahim**, إبراهيم, the son of Ibráhím Mahrán, a very famous doctor of the sect of Sháfa'i, and author of several works.

**Ibrahim Adham**, إبراهيم ادhem, a king of Balkh, who retired from the world, became a Dervish and died between the years 875 and 880, aged 110 years. It is said that he saw in a dream, a man on the top of a house looking for something. He asked him, what he was looking for? The man replied, that he had lost his camel. What a fool you must be, said the king, to be looking for your camel on the roof of a house. The man rejoined, And what a fool you must be to look for God in the cares and troubles of a crown! Ibráhím from that day abdicated his throne, and became a wandering Dervish.

**Ibrahim 'Adil Shah I**, إبراهيم عادل شاه, Sultan of Bíjápúr, surnamed Abí'l Nasr, son of Isma'il 'Adil Sháh, succeeded his brother Mallí 'Adil Sháh, on the throne of Bíjápúr in the Dakhan in 1535 A. D., 941 A. H. He married the daughter of 'Ala-uddín 'Imád Sháh, named Rabia Sultána in 1543 A. D., 950 A. H., reigned 24 lunar years and some months, and died in 1558 A. D., 965 A. H. He was buried at Kúki near the tombs of his father and grandfather, and was succeeded by his son 'Alí 'Adil Sháh.

**Ibrahim 'Adil Shah II**, إبراهيم عادل شاه, of Bíjápúr, surnamed Abí'l Muzaaffar, was the son of Tahmásپ the brother of 'Alí 'Adil Sháh, whom he succeeded in April, 1580 A. D., Safar, 988 A. H., being then only in his ninth year. The management of public affairs was given to Kamál Khán Dakhaní, and Chánd Bibí Sultána, widow of the late king, was entrusted with the care of the education of the minor monarch. For some time Kamal Khán behaved with due moderation in his office; but at length was guilty of some violence towards Chánd Sultána, who turned her thoughts to effect his destruction. She secretly sent a message to Hájí Kishwar Khán, an officer of high rank, who caused him to be murdered. After this event Kishwar Khán, by the support and patronage of Chánd Bibí, grasped the authority of the State, and ruled with uncontrolled sway, till he was assassinated. Akhlás Khán next assumed the regency; but after some time he was seized by Diláwar Khán, who put out his eyes, and became regent of the empire. He was expelled by the king in 1590 A. D., and his eyes put out and himself confined in 1592 A. D. Ibráhím 'Adil Sháh died after a reign of more than 38 lunar years in 1626 A. D., 1036 A. H., and was succeeded by his son Muhammad 'Adil Sháh. The first building of any importance we meet at Bíjápúr, is the Ibráhím Rauza, the tomb of Ibráhím 'Adil Sháh II. On a high-raised platform of stone, separated by a square, in the midst of which is a house or fountain, stand the rousa and mosque opposite each other, and corresponding in size and contour. The tomb is most elaborately ornamented, the walls being covered

with inscriptions from the Qurán in raised stone Arabic letters, which formerly were gilt, on a blue ground, though now the colouring has worn away. The mosque also is a beautiful building.

**Ibrahim Ali Khan**, ابراهیم علی خان, the new chief of Maleir Kotla is a minor of about 15 years of age (1872), and is receiving his education in the Wards' School at Umballa.

**Ibrahim Ali Khan**, ابراهیم علی خان, nawáb of Tonk, grandson of the famous Pindara chief Amír Khán. His father Muhammad 'Alí Khán was deposed by the British Government on account of the Lówa massacre in 1867. He was installed as nawáb of Tonk on the 19th January, 1871 by the British Government.

**Ibrahim Astarabadi**, ابراهیم استربادی, an author who translated the Risala or "Kitáb Hasanía" of Abú'l Fatúh Rází Makki from the Arabic into Persian in 1551 A. D., 958 A. H.

**Ibrahim Barid Shah**, ابراهیم برد شاہ, succeeded his father 'Alí Barid in the government of Ahmadábád Bidar about the year 1562 A. D., 970 A. H. He reigned seven years and died about the year 1569 A. D., 977 A. H. His brother Kásim Barid II, succeeded him.

**Ibrahim Bayu, Malik**, ملک ابراهیم بیو. In the province of Behar there is a hillock called Pír Pahári, on the top of which there is a tomb with Persian inscriptions in verse, intimating that Malik Ibráhím Bayú died in the reign of Sultán Firoz Sháh on a Sunday in the month of Zil-hijja 753 A. H., which corresponds with January, 1353 A. D., but who he was we are not informed.

**Ibrahim-bin-Aghlab**, ابراهیم بن اغلب, an Arabian captain who was appointed governor of Egypt and Africa by the Khalif Hárún-al-Rashíd in 800 A. D., 184 A. H. The descendants of this governor who settled in Africa, bore the name of Aghlabia or Aghlabites, and formed a dynasty of princes who reigned there till the year 908 A. D., 296 A. H., when they were driven out by the Fatimites.

**Ibrahim-bin-Ali**, ابراهیم بن علی, author of the work called "Majma'-ul-Ansáb," or the Genealogy of the different dynasties of Persia, till 1233 A. D., 630 A. H.

**Ibrahim-bin-Hariri**, ابراهیم بن حریری, author of the "Tárikh Ibráhímí," an abridged history of India, from the earliest times, to the conquest of that country by the emperor Bábár Sháh, who defeated Sultán Ibráhím Husain Lodí, king of Dehlí, and became the founder of the Mughal dynasty. It was dedicated to Bábár Sháh in 1528 A. D., 934 A. H.

**Ibrahim-bin-Muhammad-al-Halabi**, شاikh, شیخ ابراهیم بن محمد الحلبی, author of a Persian work on Theology called "Akáed Sunnia," and of the "Mul-taká-al-Abhár." This work, which is an universal code of Muhammadan law, contains the opinions of the four chief Mujtahid Imáms, and illustrates them by those of the principal jurisconsults of the school of Abú Hanifa. He died 1549 A. D., 956 A. H., *viz.* Imám 'Alam-bin-'Ata.

**Ibrahim-bin-Nayal**, ابراهیم بن نیال, brother of Tughral Beg's mother, a chief who defeated Tughán Sháh I, a prince of the Saljúkian family, in battle, took him prisoner and blinded him. Ibrahim was murdered after some time in 952 A. D., 461 A. H., by Tughral Beg, the uncle of Tughán Sháh.

**Ibrahim-bin-Saleh**, ابراهیم بن صالح, cousin of Hárún-al-Rashíd. A curious story is given of him in the Journal of the Royal Asiatic Society, No. 11, that when he died, Mausá-al-Hindí the philosopher restored him to life, and that Ibráhím lived long after this circumstance, and married the princess 'Alí 'Abbásá, daughter of Al-Mahdí, and obtained the government of Egypt and Palestine, and died in Egypt.

**Ibrahim-bin-Walid II**, ابراهیم بن ولید ثانی, a Khalif of the race of Umaiya, succeeded his brother Yazid III, in 744 A. D., 126 A. H., and had reigned but seventy days, when he was deposed, and slain by Mu'awia II, who ascended the throne in Syria.

**Ibrahim Husain**, Khwaja, خواجه ابراهیم حسین, a celebrated calligrapher in the service of the emperor 'Akbar, who wrote a beautiful Naastalíq hand. He died in the year 1593 A. D., 1001 A. H., and 'Abdul Kádir Badawí found the chronogram of his death to be contained in his very name with the exception of the first letter in Ibráhím, *viz.*, Alif.

**Ibrahim Husain Lodi**, Sultan, سلطان, ascended the throne of Agra, after the death of his father Sikandar Sháh Lodí in February, 1510 A. D., Zi-ká'da 915 A. H. He reigned 16 years, and was defeated and slain in a battle fought at Punipat with the emperor Bábár Sháh on Friday the 20th April, 1526 A. D., 7th Rajab, 932 A. H., an event which transferred the empire of Dehlí and Agra to the family of Amír Taimúr. From this battle we may date the fall of the Pathán empire, though that race afterwards made many efforts, and recovered it for a few years in the time of the emperor Humáyún.

**Ibrahim Husain Mirza**, ابراهیم حسین مرزا, a son-in-law of the emperor Humáyún, and the second son of Muhammad Sultán Mirzá, who had four other sons besides him, *viz.*, 1st, Muhammad Husain Mirzá, 2nd, Ibráhím Husain Mirzá, 3rd, Mass'úd Husain Mirzá, 4th, Ulagh Mirzá, who died in 1567 A. D., 975 A. H., and 5th, Sháh Mirzá. They were styled, "The Mirzás," and were, on account of their ill-conduct, confined in the Fort of Sambhal by order of the emperor Akbar. When that monarch marched in the year 1567 A. D., 975 A. H. for the purpose of subduing Málwá, they made their escape and sought an asylum with Chingiz Khán, a nobleman at Baroach. They took Champaneir and Súrat and also Baroach in 1569 A. D., 977 A. H., and created a great disturbance in the surrounding countries. Ibráhím Husain was taken prisoner in 1573 A. D., 981 A. H., and shortly after put to death by Makhís Khán, governor of Multán, and his head sent to the emperor; who ordered it to be placed over one of the gates of Agrah, (*viz.* Gúrakh Begam) and caused his brother Mass'úd Husain Mirzá to be confined in the fort of Gwáliar where he soon after died.

**Ibrahim-bin-Aghlab**, ابراهیم بن اغلب, a king of Barbary. This country was reduced by the Saracens in the Khilafat of 'Umar, and continued subject to the Khalif of Arabia and Baghdád till the reign of Hárún-al-Rashíd, who having appointed Ibrahim-bin-Aghlab governor of the western parts of his empire, that prefect took the opportunity, first of assuming greater powers to himself than had been granted by the Khalif, and then erecting a principality altogether independent of the Khalif. The race of Aghlab continued to enjoy their new power peaceably till the year 910 A. D., 298 A. H., which time they made several descents on the island of Sicily, and conquered a part of it. About this time, however, one Obeidulláh surnamed 'Al-Mahdí, rebelled against

the house of Aghlab, and assumed the title of Khalif of Kairwán.

**Ibrahim, Imam,** ابراهیم امام. This Ibráhím who bears the title of Imám, or chief of the religion of Muhammad, is not of the number of the twelve Imáms of the posterity of 'Ali. He was a son of Muhammad, the son of 'Ali, the son of 'Abdullah, the son of 'Abbás the uncle of the prophet, and eldest brother of the two first Khalifs of the house of 'Abbás; but was himself never acknowledged for a Khalif. He was put to death by order of Marwán II, surnamed Himál, last Khalif of the house of Umayya, in the month of October, 749 A. D., Safar, 132 A. H.

**Ibrahim Khan,** ابراهیم خان, the son of the celebrated Amír-ul-Umrá 'Ali Mardán Khán. He was honoured with the rank of 5000 in the second year of the emperor 'Alamgír 1659, A. D., and appointed governor, at different periods, of Kashmír, Lahor, Bihár, Bengal and other places, and died in the reign of Bahádur Sháh.

**Ibrahim Khan Fatha Jang,** ابراهیم خان فتح جنگ,

was a relation of the celebrated Núr Jahán Begam, whose mother's sister he had married. When Kasim Khán the grandson of Shaikh Salím Chishtí was recalled to court from the government of Bihár in the twelfth year of the emperor Jahángír 1616 A. D., 1025 A. H., Ibráhím Khán was appointed governor of that province with the rank of 4000. He was killed at Dacca 1623 A. D., 1032 A. H., in battle against prince Khurram (afterwards Sháh Jahán) who had rebelled against his father Jahángír. His wife Rúh Parwaz Khánam lived to a great age, and died in the reign of the emperor 'Alamgír.

**Ibrahim Khan Sur,** ابراهیم خان سور, son of Ghází Khán, governor of Bayána, was the brother-in-law of Muhammad Sháh 'Adilí, whose sister he had married. He raised a considerable army and took possession of Dehlí and Agra on the 28th February, 1555 A. D., 6th Jumáda I, 962 A. H. He had no sooner ascended the throne, than another competitor arose in the province of the Panjab, in the person of Ahmad Khán, a nephew of the late Sheir Sháh. He defeated Ibráhím Khán in a battle, and the latter retreated to Sambhal, while Ahmad Khán took possession of Agra and Dehlí, and assumed the title of Sikandar Sháh in May the same year. Ibráhím Khán was killed by Sulaimán, King of Bengal, in Orissa in a battle fought in 1567 A. D., 975 A. H., and is buried there. Amongst the incidents of the year 1555 A. D., 962 A. H., was the explosion in the fort of Agra, when enormous stones and columns were sent flying several kóds to the other side of the Jamna, and many people were destroyed. As the whole Fort was called Bédalgarh, the date was found in the words, "The fire of Bédalgarh."

**Ibrahim Khawas,** ابراهیم خواص, a pupil of Abú 'Abdullah Mughrábí who died 911 A. D. He was called Khawás, which means a basket-maker.

**Ibrahim Kutb Shah,** ابراهیم قطب شاہ, was the son of Kúlí Kutb Sháh I, sovereign of Golkanda. On the death of his brother Jamshid Kutb Sháh, the nobles of the court elevated his son Subhán Kúlí, a child of seven years of age, to the throne; but as he was unable to wield the sceptre, Ibráhím was sent for from Bijánagar, where he then resided, and was crowned on Monday the 28th of July, 1560 A. D., 12th Rajab, 957 A. H. In the year 1565 A. D., 972 A. H., he, in conjunction with the other Muhammadan monarchs of the Dakhan, marched against Ramráj, the rájá of Bijánagar, who was defeated and slain, and his territories occupied by the conquerors. In 1571 A. D., 979 A. H., the fort of Rájmandír was taken from the Hindús by Ráfa't Khán, the general of Ibráhím; the following chronogram commemorates the

date of its occurrence: "The temple of the infidels has fallen into our hands." Ibráhím Kutb Sháh, after a prosperous reign of 32 years, died suddenly on Thursday the 5th of June, 1581 A. D., 21st Rabí' II, 989 A. H., in the 51st year of his age, and was succeeded by his son Muhammad Kutb Sháh.

**Ibrahim Mirza,** ابراهیم مرزا, the son of Bahram Mirzá and grandson of Sháh Isma'il Safví. His poetical name was Jáhí. He was murdered by order of his grandfather.

**Ibrahim Mirza, Sultan,** سلطان ابراهیم مرزا, was the son of Sháhrukh Mirzá and grandson of Amr Taimúr. He was governor of Fars during the life of his father, and died a few years before him in 1435 A. D., 839 A. H. After his death, his son 'Abdullah Mirzá succeeded him, and was killed in battle against Mirzá Abú Sa'id his cousin-governor in 1451 A. D., 855 A. H.

**Ibrahim Mirza,** ابراهیم مرزا, his poetical name was Adam, which see.

**Ibrahim Mirza,** میرزا ابراهیم, the son of Mirzá Sulaimán of Badakhshán, was born in the year 1534 A. D., 941 A. H. When his father with the intention of conquering Balkh went to that country, prince Ibráhím accompanied him, and was taken prisoner in battle and put to death by order of Pír Muhammad Khán, ruler of Balkh in the month of September, 1560 A. D., Zil-hijja, 967 A. H.

**Ibrahim Nayal,** ابراهیم نیال, *vide* Ibráhím-bin-Nayál.

**Ibrahim Nizam Shah,** ابراهیم نظام شاہ, succeeded his father Burhán Nizám Sháh II, in the kingdom of Ahmadnagar Dakhan in the month of April, 1595 A. D., Sha'bán, 1003 A. H., and was slain in action against the troops of Ibráhím 'Adil Sháh II, of Bijápúr, after a reign of only four months in the month of August, 1595 A. D., Zil-hijja, 1003 A. H. Mián Manjú, his Wazír, raised to the throne one Ahmad a boy, said to be of the Nizám Sháhi family.

**Ibrahim Pasha,** ابراهیم پاشا, an adopted son of Muhammad 'Ali Pasha of Egypt, was born in 1789 A. D., and gave the first proofs of his gallantry and generalship in 1819 A. D., in quelling the insurrection of the Wahabis. He afterwards made several conquests. In 1848 A. D. when Muhammad 'Ali had sunk into absolute dotage, Ibráhím went to Constantinople, and was installed by the Porte as Viceroy of Egypt; but on the 9th November, 1848, he died at Cairo.

**Ibrahim Shah Sharki, Sultan,** سلطان ابراهیم شاہ شرکی,

ascended the throne of Jaunpur, after the death of his brother Mubárik Sháh in 1402 A. D., 804 A. H. He was famous during his reign for the encouragement he afforded to literature; and we find that in those times of anarchy and confusion which prevailed in Hindústán, Jaunpur became the seat of learning; as appears (says Firishta) from several works now extant, dedicated to Ibráhím Sháh. He died in 1440 A. D., 844 A. H., after a long reign of upwards of 40 years. He was beloved in life, and he was regretted by all his subjects. His eldest son Mahmúd Sháh Sharíf succeeded him.

**Ibrahim Shah Pir,** ابراهیم شاہ پیر, a Muhammadan saint whose tomb is in the district of Kach thirty miles above Lakpat. *Vide* Transactions Royal Asiatic Society, Vol. III, p. 558.

**Ibrahim Shaikh,** شیخ ابراهیم, the son of Shaikh Músa, the brother of Shaikh Salím Chishtí. He served Akbar for several years in the military line, and when that emperor was proceeding to Kábul after the death of his brother, Muhammad Hakím, Shaikh Ibráhím accompanied

him as far as Thánesar, where he fell sick through excess of drinking and died on the 18th Mehr, in the 30th year of Akbar's reign, corresponding with September, 1585 A. D., Shawwál, 998 A. H. According to the work "Másir-ul-Umrá," he was left behind by the emperor and ordered to take charge of the fortress of Agra, where he died 1591 A. D., 999 A. H.

**Ibrahim, Shaikh, ibn-Mufrij-us-Souri,** ابراهیم بن مفرج سوری, author of the history of Alex-

ander the Great and of Khizir in Arabic, called "Kitáb Taríkh al-Iskandar Zulkarnain-al-Rúmi-wa-Wásirat-al-Khízir." This is one of those substructures of truth upon which Eastern nations have erected large and romantic edifice of fable, much in the same manner as the tales of chivalry of the Middle Ages, which though fictitious, were partly attributed to real characters, as in the romances of the Knights of the Round Table and the Peers of Charlemagne.

**Ibrahim Shirwani, Shaikh,** شیخ ابراهیم شروانی, ruler of Shirwán, who reigned about the beginning of the ninth century of the Hijra. Mauláná Kárib flourished in his time and died in 1435 A. D.

**Ibrahim Shaibani,** ابراهیم شبانی, of Kirman Sháh, a pupil of Abú 'Abdullah Maghrábi. He lived about the year 900 A. D.

**Ibrahim, Sultan, ابراهیم سلطان,** the son of Sultán Ma-súd I of Ghazní, succeeded his brother Farrukházad in 1059 A. D., 450 A. H. He was a pious, liberal and just prince. In the first year of his reign he concluded a treaty of peace with Sultán Sanjar the Saljúkide, at the same time his son Ma-súd espoused the daughter of Maliksháh, sister to Sultán Sanjar, and a channel of friendship and intercourse was opened between the two nations. He afterwards came to India and took several forts and obtained the title of conqueror by the extent of his victories. Sultán Ibrahim had 36 sons and 40 daughters by a variety of women, the latter of whom he gave in marriage to learned and religious men. He died after a reign of more than forty years in 1098 A. D., 492 A. H., aged 76 lunar years, and was succeeded by his son Sultán Ma-súd II or III. According to the work called "Tarík Guzida" he reigned 30 years and died in the year 1088 A. D., 481 A. H.

**Ibrat,** ابرات, the poetical name of Ahmad 'Alí Khán, cousin of Nawáb Sa'ídát Khán Zulfíkar Jang.

**Ibrat,** ابرات, the poetical title of Mir Zaya-uddín, a poet, who wrote the first part of the story of Padmáwat in Urdú verse, and died; consequently the second part was written by Ghulám 'Alí 'Ishrát, and finished in the year 1796 A. D., 1211 A. H., the chronogram of which he found to contain the words "Tasmif Dosha'ir."

**Ibrat,** ابرات, the poetical name of 'Abdul Mannán, which see.

**Ibrat,** ابرات, the poetical name of Ahmad, a musician of Dehlí, who, from the instructions that he received from Mirza 'Abdul Kádir Bedil, became an excellent poet. He at first had assumed "Maftún" for his poetical name, but afterwards changed it for "Ibrat." He was a contemporary of Násir 'Alí the poet, and was living about the year 1688 A. D., 1100 A. H.

**Ibrat,** ابرات, the poetical title of Mir Zias-uddín, author of the first portion of the story of Padmáwat in Urdú verse. He died about the year 1795 A. D. *Vid Padmáwat.*

**Idris or Adris-bin-Hisam-uddin, Mulla,** ادريس بن حسام

الله اویس بن حسام, author of the history called "Ta-rikh Haft Bahist," or the Eighth Paradise, containing the Memoirs of the most illustrious characters of the Muhammadan religion, who flourished from 1461 to 1508 A. D.

**'Idrīsi, (ابو 'عبدالله محمد بن عبد الله ادریسی),** Sharíf-al-Idrīsi-al-Siklī, author of a system of Arabian geography, composed in 1153 A. D. He is said to be one of the most eminent Arabic geographers and descendant of the royal family of the Hāshimí. He was born at Ceuta or Sibtí (Civitas) in the year 1090 A. D. The title of the above work is "Nuzhat-al-Mush-tak," and it has been translated into Latin by several authors.

**Iftikhar Khan,** افتخار خان, title of Sultán Husain, the eldest son of Mír 'Abdúl Hádi, entitled Asálat Khán Mír Bakhshí, who died at Balkh in the 20th year of the emperor Sháh Jahán 1647 A. D., 1057 A. H. In the first year of 'Alamgír, Sultán Husain was honored with the title of Iftikhar Khán. Some time before his death he was appointed Faujdár of Jounpúr, where he died in 1681 A. D., 1092 A. H.

**Iffat Bano,** افتت بانو, daughter of the emperor Jahángír. Her mother was the daughter of Saíd Khán of Kashghar. She died at the age of 3 years.

**Ihsan,** احسان, the poetical name of Mirzá Ihsánullah, commonly known by the title of Nawáb Zafar Khán, who at one time was governor of Kábul when the poet Muham-mad 'Ali Sáeb of Persia came to see him there. He died in 1662 A. D., 1073 A. H., and is the author of a Diwán in Persian.

**Ihsan,** احسان, the poetical name of 'Abdur Rahmán Khán of Dehlí, who wrote excellent poetry in Urdú, and died some time after the year 1844 A. D., 1260 A. H.

**Ihsan,** احسان, the poetical title of a Hindú named Chunni Lál, who was living at Agra in 1760 A. D., 1174 A. H.

**Ihtisham Khan,** احتشام خان, title of Shaikh Faríd of Fathapúr Sikrí, the son of Kutb-uddín Shaikh Khúbán. He served under the emperors, Jahángír, Sháh Jahán and 'Alamgír; and was raised to the rank of 3000. He died in 1664 A. D., 1075 A. H.

**Ijad,** اجاد, the poetical name of Mír Muham-mad Ihsán, who died in the year 1721 A. D., 1133 A. H.

**Ika Pandit,** اکا پنڈی, a Marhatta who, in the time of Sháh Alam and Madho Ráo Scindhia, held the appointment of the Súbadarship of the fort of Agra.

**Ikbal Khan,** اقبال خان, was the son of Zafar Khán, the son of Fíroz Sháh Tughlak. He defeated Nasrat Khán and ascended the throne of Dehlí about the beginning of the year 1400 A. D., 802 A. H., and was slain in a battle against Khízir Khán, the governor of Multán, in November, 1405 A. D., 19th Jumádá I, 808 A. H. After his death Sultán Mahmúd Sháh, who was defeated by Amír Taimur and had fled to Gujrát and then to Kanauj, returned on the invitation of Daulat Khán Lodí who commanded at Dehlí, and took possession of the empire.

**Ikbal-uddísvila Muhsin Ali Khan,** اقبال الدیلی محسین علی خان, the son of Shams-uddínla Ahmad 'Alí Khán, the son of Nawáb Sa'ídát 'Alí Khán of Lucknow. He sailed for England to claim the throne of Andh in January, 1836 A. D., and after trying in vain to obtain the recognition of his claim in England, determined upon

passing the remainder of his days in a life of sanctity in Turkish Arabia. He is the author of the work called "Ikbál Firang."

**Ikhlas Khan Husain Beg,** اخلاص خان حسین بیگ, a nobleman of the reign of the emperor Sháh Jahán who died in the year 1639 A. D., 1049 A. H.

**Ikhlas Khan Ikhlas Keish,** اخلاص خان اخلاص کیش, was a Hindú of the tribe of Khatrí of Láhor. He was well-versed in Persian, and served under the emperor 'Alamgír, who conferred on him the above title. In the time of Farrukh-siyar he was raised to the rank of 7,000. He wrote the history of that emperor and called it "Bádsháh Nama." See Kishún Chand.

**Ikram Khan,** اکرام خان, the son of Islám Khán and Ládlí Begam, the sister of Abú'l Fazl, the prime minister of the emperor Akbar. *Vide* Islám Khán.

**Ikram Khan,** اکرام خان, title of Sayyad Hasan, an amír, who served under the emperor 'Alamgír, and died in 1661 A. D., 1072 A. H.

**Ikram Ali,** اکرام علی, author of the Urdú "Akhwán-us-Safá," which he translated from the Persian in the year 1810 A. D., 1225 A. H.

**Ikram-uddaula,** اکرام الدولہ, the brother of 'Alí Naki Khán, the prime minister of Wajid 'Alí Sháh, king of Lakhnau, died August 1869, A. D.

**'Ikrima,** عکرمه, son of Abú Jahl.

**'Ikrima,** عکرمه, *vide* Akrima.

**Iksir, Mirza,** اکذیر مرزا, *vide* Aksír.

**Ilah Wirdi Khan,** اللہ وردی خان, { *vide* Alah Wirdi Khan. **Ilah Yar Khan,** اللہ یار خان, } Khan.

**Ilahi,** ایلہ, an author who, according to the work called "Khulásat-ul-Asha'ár," died in 1538 A. D., 945 A. H.

**Ilahi, Mir,** میراللہ, name and poetical title of a person who was a descendant of the Sayyads of Rashídábád in Humdán. He came to India in the latter part of the reign of Jahángír, and served under his son Sháh Jahán. He is the author of a biography called "Khazína Ganj Iláhí," and of a Diwán containing amorous songs. The author of the "Mirat Jahán" says, he died in 1648 A. D., 1057 A. H., but from the chronogram which Ghani Kashmír wrote at his death, it appears that he died in 1654 A. D., corresponding with 1064 A. H.

**Ilahi, Shaikh,** شیخ ایلہ, a philosopher of Bayána, who in the time of Salím Sháh, king of Dehlí, made a great stir, by introducing a new system of religion. He called himself Imám Mahdí, who, according to the Shí'a's, is still living and is to conquer the world. Having raised a great disturbance in the empire, he was in the year 1547 A. D., 954 A. H., scoured to death by order of that emperor.

**Ildiguz, Atabak**, بلدنگز, was a Turkish slave, sold to Sultán Masa'íd, one of the Saljúkí princes. He is said to have so completely established himself in the favor of his royal master, that he advanced him to the highest stations in the kingdom: and the able manner in which Ildiguz executed every duty that was assigned to him, led at last, not only to his being charged with the education of one of the young princes, which gave him the title of Atábak or Atábeg, but to his marriage with the widow of Tughral II (the brother of Masa'íd, and nephew of Sultán Sanjar), and within a short period

he became the most powerful noble of the Persian empire. He died at Hamdán in 1172 A. D., 568 A. H., in the reign of Arsalán Sháh, and left his power and station to his eldest son Atábak Muhammad.

*List of the Atábaks of the race of Ildiguz.*

	A. D.
Atábak Ildiguz,	died 1172
" Muhammad, son of Ildiguz,	1186
" Kízal Arsalán, son of Ildiguz,	slain 1191
" Abú Bakr, son of Muhammad,	died 1210
" Muzaaffar, son of Muhammad,	defeated 1125
by Sultán Jalal-uddín of Khwárizm, and died some time after.	
He was the last of the Atábaks of the race of Ildiguz who reigned in 'Azurbejan.	

**Ilham, الہام,** *vide* Malúl.

**Ilmas 'Ali Khan,** الماس علی خان, the celebrated rich and powerful eunuch of the Court of Nawáb Asif-uddaula. He died in 1808 A. D.

**Iltilmish,** التمیش, *vide* Altamish.

**'Imad-al-Katib** or **Imad-uddin-al-Katib,** عادی, الکاتب یا عادی الدین الکاتب, that is, 'Imád the Secretary, was the surname of Muhammad, the son of 'Abdulláh, the son of Samad, also called Isfaháni. He was a celebrated author, and has written in Arabic the history of Sáláh-uddín (Saladin) the Sultán of Egypt and Syria, in seven volumes, entitled "Bark-ush-Shámi," the Lightning of Syria. He died 1201 A. D., 597 A. H.

**'Imadi,** عادی, surname of Jamál-uddín-bin-'Imad-uddín Hanafí, author of the Arabic work called "Fusúl-ul-'Imádi."

**'Imad Fakih Kirmani, Khwaja,** خواجه کرمانی, a Muhammadan doctor who lived in the time of Sháh Shujá' of Shiráz. His death is mentioned in the "Jawáhir-ul-Asha'ár" to have happened in 1391 A. D., 793 A. H., but according to the poets Iláhi and Daulat Sháh he died in the year 1371 A. D., 773 A. H., which appears to be correct. Iláhi also mentions to have seen 12,000 verses of his composition, and that he is the author of the works called "Muhabbat Náma" and "Mehnat Náma," adding that he wrote in all a "Panj Ganj," that is to say, five Maasawís or Poems. It is mentioned in the "Habíb-us-Siar," that Khwaja 'Imád had a cat that would stand up to prayers with him, and do what he did. This was believed by Sháh Shujá' to be a miracle of the Khwája; but Khwaja Háfiz who was his cotemporary, and would not take it for a miracle, but a deceit of the doctor, wrote a ghazal on that occasion; the following is the translation of a couplet from the same: "O thou charming bird, where art thou going, stand still, and be not proud (or think thyself to be safe) because the cat of the saint says prayers." Imád Khwája was buried at Kirman, the place of his nativity.

**'Imad Khwaja,** خواجه عادی, *vide* Imád Fakih.

**'Imad Shah,** عادی شاہ, *vide* Imádul Mulk, commonly called Fatha-ulláh.

**'Imad-uddin Katib,** عادی الدین کاتب, *vide* 'Imád-al-Katib.

**'Imad-uddin,** عادی الدین, surname of Kara Arsalán-bin-Dád-bin-Sukmán-bin-Arták. Núr-uddín Mahmúd was his son, to whom Sáláh-uddín (Saladín) the Sultán of Egypt gave the city of 'Amid or Kara 'Amid, 1182 A. D., 579 A. H.

'Imad-uddin, عِمَادُ الدِّين, author of a poem called the "Guldasta" or the Nasegey, which he composed in 1664 A. D., 1075 A. H. He was a native of India.

'Imad-uddin, عِمَادُ الدِّين, author of the history of the Saljúkides.

'Imad-uddin Zangi, عِمَادُ الدِّين زَنْجِي, the son of Afsa-kar, was one of the Atábaks or ruling ministers under the latter princes of the Saljúkian race. He was the first of that branch that had the government of Mousal. He received the governorship of that province in 1127 A. D., 521 A. H., from Sultán Muhammad, the son of Sultán Maliksháh Saljúkí, reigned 19 years, and was murdered by one of his slaves in 1145 A. D., 540 A. H.

The following is a list of the princes of this race.

	A. D.
'Imád-uddín Zangi, .....	began 1127
Saif-uddín Ghazi-bin-Zangi who defeated the French at Damascus, .....	began 1145
Kutb-uddín Maudúd, son of Zangi, ....	569 A. H. 1149
Núr-uddín Mahmúd, son of Zangi, he reigned at Aleppo and formed another branch, died 569 A. H., .....	.....
Malik Sálah, son of Núr-uddín, succeeded his father and reigned at Aleppo and died 1174, ....	1170
Al-Muizz Saif-uddín Ghazi-bin-Maudúd, .. began	1180
Azz-uddín Masa'úd-bin-Maudúd, .....	1193
Núr-uddín Arsalan Sháh-bin-Masaúd, .....	1210
Malik-ul-Káhir Azz-uddín Masa'úd-bin-Núr-uddín, Núr-uddín Arsalan Sháh-bin-Káhir, .....	1218
Násir-uddín Mahmúd-bin-Káhir, .....	1219
Al-Malik-al-Rahím Badr-uddín Lúlú, .....	1222
Al-Malik-us-Sálah Isma'il-bin-Lúlú, .....	1259

#### Halab or Aleppo branch.

'Imád-uddín Zangi, .....	1127
Núr-uddín Mahmúd-bin-Zangi, .....	1145
Al-Malik-us-Sálah Isma'il-bin-Núr-uddín, .....	1174
'Imád-uddín Zangi-bin-Kutb-uddín-bin-Maudúd, delivered Aleppo to Sálah-uddín (died 1197 A. D.)	1181
His son Muhammad reigned at Singara.	

'Imad-uddaula, عِمَادُ الدُّولَةِ عَلَى بُوْيَه, surnamed 'Alí

Bóya, was the son of Bóya, a fisherman who rose to the command of the armies of the Sultán of Dílam and obtained possession of Persia, &c., which he divided with his two brothers. He fixed his residence at Shiráz 933 A. D., 321 A. H., and died in the year 949 A. D., 338 A. H. Vide 'Alí Bóya.

'Imadul Mulk, عِمَادُ الْمُلْك, commonly called Fathulláh

'Imád Sháh, founder of the 'Imád Sháhí dynasty in the Dákhán, was descended from the Kanarese infidels of Bijanagar. Having been taken prisoner in the wars with that country when a boy, he was admitted among the bodyguards of Khán Jahán, commander-in-chief and governor of Berár. In the reign of Muhammad Sháh Bahmání, through the influence of Khwája Mahmúd Gáwán, he received the title of 'Imád-ul-Mulk, and was subsequently raised to the office of commander of the forces in Berár. After the murder of his patron Khwája Mahmúd Gáwán in 1481 A. D., 886 A. H., he retired to his government of Berár. On the accession of Sultán Mahmúd Bahmání, he was honored with the office of wizárat, which he held for some time, but being soon after disgusted with the court, he left it and declared his independence in the year 1485 A. D., 890 A. H. Elich-pur was his capital. He died about the year 1513 A. D., 919 A. H., and was succeeded by his eldest son 'Alá-uddín 'Imád Sháh.

#### List of the kings of the 'Imád Sháhí dynasty of Berár.

Fath-ulláh 'Imád Sháh.

'Alá-uddín 'Imád Sháh, son of Fath-ulláh.

Daria 'Imád Sháh, son of 'Alá-uddín.

Burhán 'Imád Sháh.

Tufal Khán, prime minister of Burhan 'Imád Sháh, who usurped the throne, but was opposed from Ahmadnagar, and the family of 'Imád Sháh and Tufal extinguished in 1568 A. D.

'Imad-ul-Mulk, عِمَادُ الْمُلْك, title of that Ghází-uddín Khán who murdered his master 'Alamgír II, emperor of Dehlí. Vide Ghází-uddín Khán III.

'Imad Zangi, عِمَادُ زَنْجِي, vide 'Imád-uddín Zangi.

Imam, امام, a high priest or head or chief in religious matters, whether he be the head of all Muhammadans, as the Khalifa or the priest of a mosque, or the leader in the prayers of a congregation; but this sacred title is given by the Shías only to the immediate descendants of 'Alí, the son-in-law of the prophet, which are twelve, 'Alí being the first. The last of these, Imám Mahdí, is supposed by them to be concealed (not dead), and the title which belongs to him, cannot, they conceive, be given to another: but among the Sunnis it is a dogma, that there must be always a visible Imám or "father of the church." The title is given by them to the four learned doctors who are the founders of their faith, viz.: Imáms Hanifa, Málík, Sháfi'i, and Hanbal. Of these four sects, the Hanbalite and Málíkite may be considered as the most rigid, the Sháfi'ite as the most conformable to the spirit of Islámism, and the Hanfíte as the wildest and most philosophical of them all. Two other Imáms, Abú Dáud-uz-Záhíri, and Sufián-us-Saurí were also chiefs of the orthodox sects, but their opinions had not many followers, and after some time were totally abandoned. Ibn-Jarír-ut-Tubári, whose reputation as an historian is so familiar to Europeans, founded also a particular sect, which disappeared soon after his death. The following are the names of the twelve Imáms of the race of 'Alí.

Imám 'Alí, the son-in-law of the prophet.

" Hasan.

" Husain.

Zain-ul 'Abidín.

Bákir or Muhammad Bákir.

Jáfar Sádik.

Músí Kázim.

'Alí Músí Raza.

Takí or Muhammad Takí.

'Alí Naki.

Hasan Askári.

Mahdí.

Imam 'Alam-bin-'Ala-al-Hanafi, عَلَامُ بْنِ عَلَى الْحَنَفِي

'Alam, author of a large collection of Fatwas in several volumes, entitled "Fatáwá Tátárkhání," taken from the "Muhib-al-Burhání," the "Zakhírat," the "Khánía" and "Zahírá." Afterwards, however, a selection was made from these decisions by the Imám Ibráhím-bin-Muhammad-al-Halabi, and an epitome was thus formed, which is in one volume, and still retains the title of "Tátárkhánía."

Imam Bakhsh, Shaikh, عَلَامُ بَخْشٍ, vide Sahábí.

Imam Bakhsh, Shaikh, عَلَامُ بَخْشٍ, vide Násikh.

Imam Bakhsh, Moulvi, مُولِّي عَلَامُ بَخْشٍ, vide Sahábí.

Imam 'Azim, title of Abú Hanifa.

Imami Hirwi, Moulana, مُولِّي إِيمَانِي هِرْوي, he is called Hirwi, because he was a native of Hirát. He was an excellent poet and co-temporary with the celebrated

Shaikh Sa'dí of Shiráz, whom, in the opinion of some writers, he surpassed in the Kasída. He died about the year 1281 A. D., 680 A. H., and has left a Díwán.

**Imam Malik**, امام مالک ابن انس, son of Anas, one of the four Imáms or Jurisconsults of Mecca. He died on the 28th of June, 795 A. D., 7th Rabi' II, 179 A. H., in the time of the Khalif Hárún-al-Rashíd. *Vide* Málík-ibn-Anas.

**Imam Muhammad**, مفتخر امام محمد, a Muftí in the reign of Hárún-al-Rashíd the Khalifa. He died at Baghdád in 802 A. D., 186 A. H., and is said to have written 999 works. He was a pupil of Imám Abú Yúsaf, who committed his notes to him, and he (Muhammad) made great use of them in the composition of his works. *Vide* Abú 'Abdulláh Muhammad-bin-Husain.

**Imam-uddin Amir Katib-bin-Amir Umar**, امام الدین امیر کاتب بن امیر عمر, author of a Commentary on the Hidáya entitled "Kifáya" which he finished in 1346 A. D., 747 A. H. He had previously written another explanatory gloss of the same work, and entitled it the "Gháyat ul-Bayán."

**Imdad Ali**, امداد علی, the rebel Deputy Collector, who was hanged at Banda together with the rebel Tahsídár of Pailání Muhammad Muhsin on the 24th of April, 1858.

**Imrit Rao**, امرت رو, *vide* Amrit Ráo.

**Imtihani**, امتحانی, poetical name of Imám-uddín Beg.

**Imtiyaz**, امتیاز, the poetical name of rájá Dayá Mal, whose father was Díwán of Asad Khán the Wazír of 'Alamgír, and he of Ghazi-uddín Khán, styled 'Imád-ul-Mulk.

**Imtiyaz Khan, Sayyad**, خالص سید امتیاز خان, whose poetical name is Khálís, was a native of Isfahán or Mashhad. He came to India in the time of the emperor 'Alamgír, was appointed governor of Gujrát for some time, and was slain by Khudá Yár Khán in 1710 A. D., 1122 A. H., in Sindh. It is said that Kásim Alí Khán, the Nawáb of Bengal, was his grandson. He is the author of a Díwán.

**In'a'mullah Khan**, انعم اللہ خان, *vide* Yekín.

**Inayet Khan**, عنایت خان, whose poetical title is 'Ashná or Ahsan, and proper name Muhammad Táhir, was the son of Zafar Khán. He was an excellent poet, and is the author of the work called "Sháh Jahán Nama," a history of the emperor Sháh Jahán. Besides the above-mentioned work, he is the author of a Díwán and a Maṣnawi. He died in 1666 A. D., 1077 A. H.

**'Inayet-ullah, Shaikh**, شیخ عنایت اللہ دہلوی, of Dehlí, author of the work called "Bahár Dánish," a collection of amusing tales, principally satires on women. Several of these tales were published by Colonel Dow, under the title of "The Tales of 'Inayet-ullah," and the whole work was translated in the year 1799 A. D., by Jonathan Scott, Esq., in three volumes, octavo.

**'Inayet-ullah Khan**, عنایت اللہ خان, the son of Shuk-ulláh Khán, a descendant of Sayyad Jamál of Naishápúr. His mother Háfiz Mariam was tutor of the princess Zeibun Niśá Begam, the daughter of the emperor 'Alamgír; by her influence her son 'Inayet-ullah Khán was raised by degrees to the rank of 2500. In the reign of Farrukh-siyar the rank of 4000 was conferred on him, and in that of Muhammad Sháh, of 7000. He is the author of the work called "Ahkám 'Alamgír," and compiler of the "Kalmát Taiyabát." He died 1726 A. D., 1189 A. H.

**Indarman Bundela, Raja**, راجه اندرمن بندبلہ, the brother of Rájá Sujañ Singh. He died in the Dakhan about the year 1675 A. D., and his zamindári of Urcha and the title of rájá were conferred upon his son Jaswant Singh by the emperor 'Alamgír.

**Insañ, انصاف**, the poetical name of Muhammad Ibráhím. His father was a native of Khurásán, but he was born in India. He was a cotemporary of Sarkhush the poet, was living about the year 1688 A. D., 1100 A. H., and died young.

**Insan**, انسان, the poetical title of Nawáb Asad-ulláh Asad Yár Khán. He held the mansab of Haft Hazári in the reign of Muhammad Sháh, and died in April, 1745 A. D., Rabi' I, 1158 A. H. His remains were brought to Agrah and buried there in the cemetery of his ancestors.

**Insha or Insha Allah Khan**, انشا اللہ خان, a poet and son of Máshá Allah Khán. He is the author of four Díwáns of different kinds.

**Intikhabi**, انتخابی, a poet who was a native of Khurásán, but was brought up in India. He is the author of a Díwán.

**Intizam-uddaula Khan Khankhanan**, خان خانان انتظام الدولہ, the second son of Nawáb Kamar-uddín Khán Wazír. He was appointed to the rank of second Bakhsí on the accession of Ahmad Sháh to the throne of Dehlí in 1748 A. D., 1161 A. H., and was honored with the appointment of Wazír in 1753 A. D., 1165 A. H., after the dismissal of Nawáb Safdar Jang from the office. He was murdered by 'Imád-ul-Mulk Ghází-uddín Khán on the 26th November, 1759 A. D., 5th Rabi' II, 1173 A. H., three days before the assassination of the emperor 'Alamgír II.

**Iradat Khan**, ارادت خان, the title of Mír Ishák or Ishák Khán, the son of Nawáb 'Azim Khán who held a high rank in the reign of the emperor Jahángír. Irádat Khán held various offices under Sháh Jahán, and in the first year of 'Alamgír's reign he was appointed governor of Audh, but died after two months in October, 1658 A. D., Zil-hijja 1068 A. H.

**Iradat Khan**, ارادت خان واصح, the title of Mirzá Mu-barik-ulláh, whose poetical name was Wázah. His father Is-hák Khán (who afterwards held the title of Kifáyet Khán) was the son of Nawáb 'Azim Khán. Both his grandfather and father were noblemen of high rank. The former was Mír Bakhshí to the emperor Jahángír, and was afterwards appointed Faujdár of Jaunpúr, where he died in 1649 A. D., 1059 A. H., the latter held various offices of importance under Sháh Jahán and 'Alamgír, and died soon after his appointment to the government of Audh in 1658 A. D., 1068 A. H. His title was also Irádat Khán which was conferred on his son after his death. In the 33rd year of 'Alamgír our present poet was appointed Faujdár of Jágára, and at other periods, of Aurangzéb and Mándú in Málwa. In the reign of Sháh 'Alam Bahádúr Sháh, he was governor of the Doáb, and the intimate friend of Múa'zzim Khán, Wasír. In the latter part of his days, he led a retired life, became a Kalandár, and died in 1716 A. D., 1128 A. H. His abilities as a poet were great, and he left a volume of poems behind him. He is the author of the "Kalmát 'Alát," (Sublime discourses,) "Mína Básár" and of a history of Aurangzéb's successors, which latter was translated into English by Jonathan Scott, Esq., in 1786 A. D. After his death, which happened in the time of Farrukh-siyar, his son Mír Hidéet-ullah received the title of Hooshdár Khán, held the rank of 4000, and died at Aurangzéb 1744 A. D., 1167 A. H.

**'Irakí**, عرکی, whose proper name is Fakhr-uddín Ibráhím-bin-Shahryár, was a native of Hamdán in 'Irák, and a pupil and grandson by the mother's side of the great Shaikh Shaháb-uddín Suhrávardí, author of a host of mystical works highly esteemed by the Súfís. 'Irakí offended his parent and master, in consequence of some love attachment, and went to India, where he remained some time, regretting his native country, and uttering his complaints in moving verse. He lived in company with the Shaikh Bahá-uddín Zikaria of Multán, whom he accompanied on his journey and became his disciple. 'Irakí, after a long sojourn in India, proposed returning to his own master, Shaháb-uddín; but the latter had died, and our poet continued his wanderings to Syria, where he expired after a long life of eighty-two years on the 23rd November, 1280 A. D., 8th Zi-Ku'da, 688 A. H., and was buried at Sáláhí in Damascus close to the tomb of Shaikh Muhib-uddín Ibñ-ul-'Arabí. His son Shaikh Kabir-uddín is also buried there. 'Irakí is the author of a work called "Lama'át," *vide* Fakhr-uddín 'Irakí.

**'Irfan**, عرفان, poetical name Muhammad Rizá, the son of Muhammad Ján Iráfán, author of the "Kár Náma," containing the exploits of 'Alí Mardán Khán, the Amír-ul-Umrá of the emperor Sháh Jahán.

**Irtiza 'Ali Khan Bahadur**, ارتضا علی خان بادار, author of the "Faráez Irtiza," a concise treatise in Persian on the law of Inheritance, which appears to be the principal authority of that law in the Dakhin. It was printed in Madras, but without a date.

**'Isam-uddin Ibrahim-bin-Muhammad Isfaraeni**, عاصم الدين ابراهيم بن محمد اسفراني, an Arabian author, who died 1536 A. D., 943 A. H., and is the author of the marginal notes in Arabic called "Háshia Isám-uddín."

**'Isa-ibn-Musa**, عيسى ابن موسى, the cousin-german of the Khalif Abú Ja'far Mansúr, after whose death in 775 A. D., 158 A. H., he entertained thoughts of setting up for himself at Kúfa where he then resided; and in order to facilitate the execution of his scheme, fortified himself in that city. But al-Mahdí, the son of Mansúr, being apprised of his defection, sent a detachment of 1000 horse to bring him to Baghdád; which being done, al-Mahdí not only prevailed upon him to own allegiance to him, but also to give up his right to the succession (he being the next apparent heir to the crown) for 10,000 according to some, and according to others 10,000,000 dinars.

**'Isa Sawaji**, عیسی سوچی, a poet of Sáwa who was a Kází. He died in 896 A. D., 291 A. H.

**'Isi Turkhan, Mirza**, میرزا عیسیٰ ترخان, was a Turkmán and commander-in-chief of Sháh Beg Arghún, king of Sindh's army, after whose death he took possession of Thatta of which he was then governor, and assumed the title of king. He reigned 13 years and died in 1567 A. D., 975 A. H., when he was succeeded by his eldest son Mirzá Muhammad Bákí Turkhán, who, during his rule always maintained a friendly intercourse with the emperor Akbar of Dehlí, frequently sending presents, and acknowledging fealty to that monarch. He died after a reign of 18 years in 1586 A. D., 993 A. H., and was succeeded by his grandson Mirzá Jání Beg.

**Isdigertes**, اندجرد, *vide* Yezdijard.

**Izafhani**, اصفهانی, author of the "Dánish Náma," a system of natural philosophy.

**Izfan or Stephen**, ایفان, is the name and takhallus of a Christian, born at Dehlí. His father was a European. He was alive in 1800 A. D., 1215 A. H.

**Isfandiyar**, ایسفندیار, the son of Kiektás or Giektás (Hystaspus) the fifth king of the Kayánid dynasty of Persia, was a great warrior, and appears to be the Xerxes of the Greeks. He was killed by Rustam before his father's death.

**Is-hak**, ایشاق, the poetical title of Jamál-uddín, a cotton-thrasher of Shiráz. He was an elegant poet, and has left us a Diwán called "Akáir-ul-Ishtihá," the Elixir of Hunger, full of amorous songs and parodies on the odes of Khwája Háfiz, each verse of which contains either the name of a sweetmeat or a dish. He lived in the time of prince Sultán Sikandar, the son of Umar Shaikh, who much esteemed him. His proper name is Abú Is-hák, which he uses in poetry by abbreviating it into Bus-hák, *vide* Abú Is-hák.

**Is-hak-bin-'Ali**, ایسحاق بن علی, author of a Diwán in Arabic, and of a work called "Zuhr-ul-'Adáb." He died in 1022 A. D., 413 A. H.

**Is-hak-bin-Husain or Hunain**, ایسحاق بن حسین, پا ہنین an Arabian author who translated the Almagastí of Ptolemy from the Greek into Arabic under the title of "Tahrír-al-Majastí." This book is to be found in the French King's Library, No. 887. Shirází has written a commentary on this work, and entitled it "Hall Mushkilat-al-Majastí."

**Is-hak Khan**, ایشاق خان, styled Mó'tamin-uddaula, whose original name was Mirzá Ghulám 'Alí, was a nobleman of high rank, and a great favourite of the emperor Muhammad Sháh of Dehlí. He was a good poet, and used for his poetical name Is-hák. He died in the 22nd year of the emperor 1740 A. D., 1163 A. H., and after his death, his daughter was married to Shujá-uddaula, the son of Nawáb Safdar Jang, and the nuptials were celebrated with uncommon splendour, 1746 A. D., 1159 A. H.

**Is-hak, Maulana**, مولانا ایشاق, a learned Musalmán who was born at Uchcha in Multán. In his youth he dedicated himself under the guidance of his uncle Sayyad Sadr-uddín Rájú Kattál, whose sister was his mother. He died in 1456 A. D., 860 A. H., and was buried in the compound of his own house at Saháranpúr.

**Is-hak Mousali**, ایشاق موصلي, a celebrated Arabian author, born at Mousal. It is related in the Kitáb Alaghání, that when he was on a journey, he carried with him eighteen coffers full of books, though he declared, that if he had not been anxious to make his luggage as light as possible, he would have brought double the quantity.

**Ishk**, عشق, poetical title of Sháh Rukn-uddín who flourished in the reign of the emperor Sháh 'Alam.

**Ishki**, عشقی, the title of a poet who flourished in the reign of the emperor Muhammad Sháh, and is the author of a Diwán. He died in 1729 A. D., 1142 A. H.

**Ishki**, عشقی, poetical title of Shaikh Muhammad Wajh, son of Ghulám Husain Mujrim of Patna. He was for ten years under the English government Tahsildár of Kharwar; was living in 1809 A. D., 1224 A. H., and is the author of a Diwán.

**Ishrat**, مشعر, poetical name of Mirzá 'Alí Rizá, who collected his poems into a Diwán under Muhammad Sháh in 1747 A. D., 1160 A. H., and died shortly after.

**Ishrat**, مشعر, author of the last part of the story of Padmawat in Urdu verse, which was completed by him 1796 A. D. *Vide* Padmawat and Ibrat.

**Ishrati**, عشرتی, poetical name of a poet who is the author of a small Diwán. His name is Aka 'Alí of Isfahán, he came to India, and on his return died at Mashad.

**Ishtiyak**, اشتیاق, poetical name assumed by Sháh Walí Ulláh of Sarhind, who was the grandson of Shaikh Ahmad Sarhindí. He was a distinguished Theologian and Súfi. He died in 1748 A. D., 1161 A. H., and left several works. Sháh 'Abdul 'Aziz of Dehlí, the most celebrated Indian Theologian in modern time, was one of his sons.

**Ishuri or Ishwari Singh**, ایسری سنگھ!, the son of Rájá Jai Singh Sawái, whom he succeeded to the rāj of Jaipúr in 1743 A. D. He died in 1760 A. D., and was succeeded by his son Mádhó Singh.

**Ishuri Parshad Narain Singh Bahadur** ایسری فرید نرائن سنگھ بہادر, Púرشad Nárin of Benaras (1869).

**Iskandar**, اسکندر, Alexander the Great. *Vide* Sikandar Zulkarnain.

**Iskandar Manishi**, اسکندر منشی, whom Stewart in his "Catalogue of Tippú Sultán's Library," calls Sikandar Hamnashíní, is the author of the "Tárikh 'Alam 'Aráe 'Abbásí," a history of the Persian kings of the Safví dynasty, from Sháh Isma'il I to Sháh 'Abbás the Great, to whom it was dedicated in 1616 A. D., 1025 A. H.

**Islam Khan**, اسلام خان, title of Mír Zayá-uddín Husain Badakhshí, whose poetical name was Wálá. He served under the emperor 'Alamgír, and was raised to the rank of 5000 with the title of Islám Khán. He died in the year 1663 A. D., 1074 A. H., at Agrah, and the chronogram of his death was written by Ghani Kashmírí. He was the father of Nawábs Himmat Khán, Saif Khán and 'Abdur Rahím Khán.

**Islam Khan**, اسلام خان, the son of Safí Khán and grandson of Islám Khán Mashhadí, was Súbadár of Lehór in the time of the emperor Farrukh-siyár, and was raised to the rank of 7000 in the reign of Muhammad Sháh.

**Islam Khan Mashhadí, Nawab**, اسلام خان مشهدی, نواب, (he is by some called Islám Khán Rúmí, but that is a mistake). He was a native of Mashhad, and his original name was Mír 'Abdu Salám. In the time of Jahángír he held the mansab of 5000, and the Súbadári of Bengal; and in the time of Sháh Jahán was raised to the rank of 6000 with the title of Motam-uddaula and held the appointment of second Bakhsigári and governorship of the Dakhin. He afterwards was again appointed governor of Bengal. In the 13th year of Sháh Jahán he was raised to the rank of Wízárát with the title of Jumdat-ul-Mulk. Shortly after he was raised to the rank of 7000, and the Súbadári of the Dakhin. He was wazír to Sháh Jahán and held the mansab of 7000, with the title of Islám Khán. He was some time before his death appointed governor of the Dakhin where he died in the 21st year of the emperor, on the 2nd of November, 1647 A. D., 14th Shawwál, 1067 A. H., and was buried at Aurangábád.

**Islam Kha'a Rumi**, اسلام خان رومی!, title of Hussain Páshá, son of 'Alí Páshá. He was governor of Baara, but being deprived of that situation by his uncle Muhammad, he left that country and came to India in 1689 A. D., 1080 A. H., where he was received by the emperor 'Alamgír with the greatest respect, and honored with the rank of 5000 and title of Islám Khán. He was killed in the battle of Bijápúr in the Dakhin on the 13th of June,

1676 A. D., 11th Rabí' II, 1087 A. H. He had built his house at Agrah on a piece of ground consisting of four bigas and seven cottas, and a garden on a spot of three bigas and nine cottas, on the banks of the river Jamna near the Ghát called Tajára close to the fort of Agrah.

**Islam Khan, Shaikh**, شیخ اسلام خان, styled Nawáb

Ya'tzád-uddaula, was a grandson of Shaikh Salím Chishtí, and son-in-law of Shaikh Mubárík, the father of the celebrated 'Abú'l Fazl, whose sister, named Ládlí Begam, he had married. He was appointed governor of Bengul by the emperor Jahángír in 1608 A. D., 1017 A. H. Nawáb Ikrám Khán was his son, and Kásim Khán his brother. The latter succeeded him in the government of Bengal in 1613 A. D., 1022 A. H., in which year Islám Khán had died. His remains were transported to Fathapúr Sikrí where he was buried.

**Islam Shah**, اسلام شاہ, *vide* Salím Sháh.

**Isma'il**, اسمعیل, or Ishmael, the son of the patriarch Abraham.

**Isma'il**, اسمعیل بن امام جعفر صادق, the eldest son of Imám Ja'far Sádiq, from whom the sect of Isma'ilis or Isma'ilias take their name. They maintain, that Isma'il, who was the eldest son, but died during his father's life, should have succeeded to the dignity of Imám, and not Músí Kázim, who was his younger brother, and became the seventh Imám. Hasan Sabbah was of this sect. *Vide* Isma'ilis.

**Isma'il I, Safwi, Shah**, شاہ اسمعیل صفوی, the son of Sultán Haidar, was the first monarch of the Safwian dynasty of kings who reigned in Persia. He traced his descent from Músí Kázim the seventh Imám, who was descended in a direct line from 'Ali, the son-in-law of Muhammad. Almost all his ancestors were regarded as holy men, and some of them as saints. The first of this family who acquired any considerable reputation was Shaikh Safi-uddín, who had settled at Ardíbel, and from whom this dynasty takes its name of Safwí or Safví. His son Sadr-uddín Músá, as well as his immediate descendants, Khwája 'Alí, Shaikh Ibráhím, Sultán Junaid, and Haidar, acquired the greatest reputation for sanctity. Contemporary monarchs, we are informed, visited the cell of Sadr-uddín. The great Taimúr (Tamerlane), when he went to see this holy man, demanded to know what favour he should confer upon him. "Release those prisoners you have brought from Turkey," was the noble and pious request of the saint. The conqueror complied; and the grateful tribes, when they gained their liberty, declared themselves the devoted disciples of him to whom they owed it. Their children preserved sacred the obligation of their fathers; and the descendants of the captives of Taimúr became the supporters of the family of Safi, and enabled the son of a devotee to ascend one of the most splendid thrones in the world. Khwája 'Alí, after visiting Mecca, went on a pilgrimage to Jerusalem, and died at that city. His grandson Junaid, sat on the masnád as a spiritual guide after the death of his father Shaikh Ibráhím; and so great a crowd of disciples attended this holy man, that Jahán Sháh, the chief of the tribe of the Black Sheep, who at that time ruled Azurbeján, became alarmed at their numbers, and banished him from Ardíbel. Junaid went to Dayárbíkar, whose ruler, the celebrated Uzzan Hasan, received him kindly, and gave his sister in marriage to Junaid. He afterwards went with his disciples to Shirwán, where he was slain in a conflict with the troops of the king of that province in 1456 A. D., 860 A. H. His son Sultán Haidar succeeded him, and his uncle, Uzzan Hasan who had now by his overthrow of Jahán Sháh and Sultán Abú Saíd, become sovereign of all Persia, gave him his daughter in marriage. The name of this princess according to Muhammadan authors, was 'Alam Shoa', but we are informed by

a cotemporary European writer, that she was called Martha, and was the daughter of Uzzan Hasan by the Christian lady Despina, who was a daughter of Calo Joannes, king of Trebisond. Sultán Haidar also lost his life from the wound of an arrow which he received in a battle with the troops of Shirwán Sháh and Ya'kúb Beg in July, 1488 A. D., Shabán, 893 A. H. Sultán Haidar had three sons by this princess; Sultán 'Ali, Ibráhim Mirzá and Sháh Isma'il. When Isma'il attained the age of fourteen (his elder brothers having died some years before), he put himself at the head of his adherents, and marched against the great enemy of his family the ruler of Shirwán, called Shirwán Sháh, whom he defeated 1500 A. D., 906 A. H., and soon after; by another victory gained over Alwand Beg, the son of Ya'kúb Beg, a prince of the dynasty of the White Sheep, he became the master of the province of Azurbeján, and established his residence at the city of Tabrez; and in less than four years became the acknowledged sovereign of the kingdom of Persia. He was born on the 17th July, 1487 A. D., 25th Rajab, 892 A. H., died after a reign of 24 lunar years on Monday the 23rd of May, 1524 A. D., 19th Rajab, 930 A. H., aged 38 years, and was buried at Ardibel. Muhammadan historians fix the commencement of his reign from the year 1500 A. D. He left four sons; Tahmasp, who succeeded his father, Sam Mirzá, Bahram, and Ikh-lás Mirzá, and five daughters. He composed a Turkish Diwán in which he uses the Tukhallus of Khitabí.

*The following is a list of the Safví kings of Persia.*

1. Sháh Isma'il Safví, 1st son of Sultán Haidar.
2. Sháh Tahmasp Safví I, son of Isma'il Safvi.
3. Sháh Isma'il II.
4. Muhammad Khudá Banda.
5. Hamza, son of Khudá Banda.
6. Sháh Isma'il III, son of Khudá Banda.
7. Sháh 'Abbás I, son of Khudá Banda.
8. Sháh Safí, the son of Safí Mirzá, the son of 'Abbás.
9. Sháh 'Abbás II, son of Sháh Safí.
10. Sháh Sulaimán, son of 'Abbás II.
11. Sháh Husain, son of Sulaimán.
12. Sháh Tahmasp II, last of the Safví dynasty.  
Mahmúd, an Afghán.  
Ashraf, an Afghán.
13. Sháh 'Abbás III, *vide* Nádir Sháh.  
Nádir Sháh.

**Isma'il II, Safvi, Shah,** شاه اسماعیل صفوی ثانی, second son of Sháh Tahmasp I, Safvi, whom he succeeded on the throne of Persia in May, 1576 A. D., Safar, 984 A. H., by the aid of his sister Pari Khánam, who sent for him from the fort of Kahkah where he was confined by his father, for the last 18 years. The short reign of this unworthy prince was marked by debauchery and crime. Immediately on his accession, he directed the massacre of all the princes of the blood-royal that were at Kazwín, except 'Alí Mirzá whose life was spared: but even he was deprived of sight. His eldest brother Muhammad Mirzá, who had a natural weakness in his eyes, which rendered him almost blind, and was during his father's life, employed as governor of Khurásán, was then at Shiráz. Orders were sent to murder him and his son 'Abbás, but before they could be executed, Isma'il was found dead one morning in a confectioner's house, supposed to have been poisoned by his sister. His death happened at Kazwín on Sunday the 24th November, 1577 A. D., 13th Ramazán, 985 A. H., after a short reign of one year and six months. He was succeeded by his eldest brother, Muhammad Mirzá who, on his accession to the throne, took the title of Muhammad Khudá Banda.

**Isma'il, چهارم**, surnamed al-Mansúr, third or fourth Khalíf of Barbary of the race of the Fátimites, succeeded his father al-Kásem 945 A. D., 384 A. H., and having defeated and slain Yezid-ibn-Kondat who had rebelled against

his father, caused his body to be flayed, and his skin stuffed and exposed to public view. Al-Mansúr died after a reign of seven years and sixteen days in 962 A. D., 30th Shawwál 341 A. H., and was succeeded by his son Abú Tamím Ma'd surnamed Mo'izz-uddín-alláh.

**Isma'il 'Adil Shah, Sultan,** شاه اسماعیل عادل, of Bijápur, surnamed Abú'l Fatha, succeeded his father Yúsaf 'Adil Sháh on the throne of Bijápur in the Dekhin in 1510 A. D., 915 A. H., and died after a glorious reign of 25 lunar years on Wednesday the 27th of August, 1534 A. D., 16th Safar, 941 A. H., and was buried at Kúki near the tomb of his father. He was succeeded by his son Mallú 'Adil Sháh.

**Isma'il-bin-Hasan,** شاه اسماعیل بن حسن, author of the work called "Zakhíra Khwárizm Sháh." He flourished in the reign of Alá-uddín Takash, Sultán of Khwárizm who died in 1200 A. D., 596 A. H., and was a cotemporary of Khaqání the poet.

**Isma'il, Sayyad-bin-Husain Jurjani,** شاه اسماعیل بن سید بن حسین جرجانی, author of two medical works in Persian, called "Aghráz-ut-Tibb," and "Khiff-i-'Alái," which he dedicated to Alp Arsalán, Sultán of Khwárizm.

**Isma'ilí, اسماعیلی**, or **Isma'ilis**, a family of chiefs, who had through the means of superstition, established an influence over the minds of their followers, that enabled them to strike awe into the bosoms of the most powerful sovereigns, and to fill a kingdom with horror and dismay for a period of nearly two centuries. Their ruler, who may be justly termed the chief of the assassins resided on a lofty mountain, called Alahmút, and fate was in his hands; for there was no shape which his followers could not assume, no danger that they could not brave, to fulfil his mandates. These were the Isma'ilis or assassins, well-known by the Crusaders, as subjects of the Old Man of the mountain. They were completely extirpated by Halákú, the Tartar king of Persia, in the year 1256 A. D. *Vide* Isma'il and Hasan Sabbáh.

**Isma'il Hakki, Shaikh,** شیخ شاه اسماعیل حقی, author of a commentary on the Kurán called "Rúh-ul-Bayán," and of the "Hadis-ul-Arba'in."

**Isma'il Mirzá,** شاه اسماعیل میرزا, of Isfahán, an author.

**Isma'il Nizam Shah,** شاه اسماعیل نظام, His father, prince Burhán Sháh, having been defeated in an attempt to dethrone his brother Murta'za Nizám Sháh, had fled for protection to the court of the emperor Akbar. On his departure he left behind him two sons, named Ibráhim and Isma'il, who were kept confined in the fortress of Láhgurh. On the death of Mírán Husain Sháh, the younger being raised to the throne of Ahmadnagar by Jamál Khán in the month of March, 1589 A. D., Jumádá I, 997 A. H., took the title of Isma'il Nizám Sháh. His father Burhán Sháh having received assistance from the emperor Akbar, marched against his son, but was defeated. However in a short time after this, he renewed his attempts, and being joined by a great majority of the chiefs and people, attacked Jamál Khán the king's minister, who was killed in the action on the 27th April, 1591 O. S., 13th Rajab, 999 A. H. Isma'il, who had reigned little more than two years, was taken prisoner and confined by his father, who ascended the throne of Ahmadnagar with the title of Burhán Nizám Sháh II.

**Isma'il Pasha,** شاه اسماعیل پاشا, the present Khaddev or king of Egypt, son<sup>+</sup> and successor of Muhammad 'Alí Pasha, who died in August, 1849 A. D.

**Isma'il Samani, Amir,** امیر شاه اسماعیل سامانی, the first King or Amir of the race of Sámán, called Sámání, traced

his descent from Bahrám Chobín, the warrior who contended for the crown of Persia with Khusro Parvez Sámaní, the great-grandfather of Isma'il, is termed, by European writers, a keeper of herds, and a robber: but this merely designates the occupation of a Tartar chief. His father Naar Ahmad, the son of Asad, the son of Sámaní, was appointed governor of Máwarun Nahr by the Khalif Mo'tamid in the year 875 A. D., 261 A. H. On his death his son Isma'il succeeded him. Isma'il, after his conquest over Amrú-bin-Lais, whom he seized and sent to Baghdád, in 900 A. D., became independent. The power of the dynasty of the Sámaní's extended over Khurasán, Seistán, Balkh and the countries of Trans-Oxania, including the cities of Bukhárá and Samarkand. This justly celebrated prince died after a reign of twenty years in 907 A. D., Safar 295 A. H., aged 60 years, and was succeeded by his son Amir Ahmad Sámani.

The names of the kings of this family who were called Amírs, and who continued to reign for a period of 128 lunar years, are as follow:—

- |                          |                        |
|--------------------------|------------------------|
| 1. Amír Isma'il Sámani.  | 6. Amír Mansúr I.      |
| 2. " Ahmad Sámani.       | 7. " Núh II.           |
| 3. " Nasr-bin-Ahmad.     | 8. " Mansúr II.        |
| 4. " Núh I, son of Nasr. | 9. " 'Abdul Málík II,  |
| 5. " Abdul Málík.        | the last of this race. |

**'Ismat**, *إِسْمَاتٍ*, *vide* Asmat.

**Istarushi**, *عَسْرُوشِي*, *vide* Muhammad-bin-Mahmúd.

**Istaghana**, *اسْتَغْنَا*, poetical title of 'Abdul Rasúl.

**Itabi**, *عَلَبِي*, a poet, who died in the year 1614 A. D., 1023

A. H.

**Itkad Khan**, *اعْلَقَاد خَان*, the brother of 'Asaf Khán, Wasír, and son of Ya'tmád-uddaula. He was appointed governor of Kashmir by the emperor Sháh Jahán, which situation he held for several years. He died at Agrah in 1650 A. D., 1060 A. H.

**Itkad Khan**, *اعْلَقَاد خَان*, the title of Mirzá Bahman Yár, the son of 'Asaf Khán and grandson of Ya'tmád-uddaula. He was raised to the rank of 4000 in the 25th year of Sháh Jahán 1651 A. D., 1061 A. H., with the title of Ya'tkád Khán, which his father held for some time as well as his uncle the brother of 'Asaf Khán. In the 5th year of 'Alamgír 1662 A. D., 1072 A. H., the rank of 5000 was conferred on him. In 1667 A. D., 1077 A. H., he proceeded to Dacca in Bengal, to visit his brother Sháista Khán who was then governor of that province, and died there in the year 1671 A. D., 1082 A. H.

**Itkad Khan**, *اعْلَقَاد خَان*, former title of Zulfikár Khán Nasrat Jang.

**Itmad Khan Khwaja Sará**, *اعْتِمَاد خَان خَواجَة سَرَا*, an eunuch and officer in the service of the emperor Akbar. He was stabbed by his servant Maksamúd 'Alí in 1578 A. D., 986 A. H., and was buried at a place called Itmad-púr, twelve miles from Agrah, which he had founded in his lifetime.

**Itmad Khan**, *اعْتِمَاد خَان*, title of Shaikh 'Abdúl Ḳawí, an Amír of the reign of the emperor 'Alamgír. He was murdered by Kalandar in 1666 A. D., 1077 A. H.

**Itmad-uddaula**, *اعْتِمَاد الدُّولَة*, title of Khwája Ayás or Ghayás the father of the celebrated Núr Jahán Begam, the favourite wife of the emperor Jahángír. He was a Tartar and came from Persia to India in the reign of the emperor Akbar. In the time of Jahángír, he was raised to the high rank of Wazír, with the title of Itmád-uddaula, and his two sons to the first rank of 'Umra with

the titles of 'Asaf Khán and Itkád Khán. He died near Kót Kángár where he had accompanied Jahángír on his way to Kashmír in February, 1621 O. S., Rabí' I, 1030 A. H. His remains were transported to Agrah, and buried on the left bank of the Jamná, where a splendid mausoleum was built over his relics by his daughter Núr Jahán. It was completed in 1628 A. D., and is still in a high state of preservation. It is said, but it seems not to be true, that she intended to raise a monument of silver to his memory, but was reminded by her architect, that one of less covetable material stood a fairer chance of duration. After his death, his son 'Abú'l Hasan was appointed Wazír with the title of 'Asaf Khán. No private family ever made such alliances with royal blood, as this Tartar; for, his own daughter, his son's daughter and the daughter of his grandson, were married to three successive emperors of Hindústán; and another daughter of his grandson, to prince Murád Bakhsh, who disputed the throne with 'Alamgír, and for some days thought himself in possession of it. The place where he is buried, was a garden built by Itmád-uddaula during his lifetime. There are two tombs of yellow stone under the Rauza, one of which is of Itmád-uddaula and the other is said to be his wife's. It has a very large gate towards the east, built of red stone. It has two minars on both sides in the same number as there are two on the side of the Jamna towards the west. There is on the chabútra towards the Jamna a fish made of stone; if the water runs in and rises as far as its mouth, the whole of Allahábád will be inundated.

**Itmad-uddaula**, *اعْتِمَاد الدُّولَة*, title of Muhammad Amír Khán, the prime minister of the emperor Muhammad Sháh. *Vide* Muhammad Amír Khán.

**Itmad-uddaula**, *اعْتِمَاد الدُّولَة*, son of Muhammad Amín Khán, Wazír. *Vide* Kamar-uddín Khán.

**Itsam-uddin Shaikh**, *شِيخ اعْصَم الدِّين شَايْخ*, author of the "Shagarf Nama-i-Wiláct," being the travels of the author in Great Britain and Franco, some time before or after the year 1766 A. D., 1180 A. H. This work has been translated into English.

**Ihia-bin-'Abdul Latif-al-Husaini of Kazwin**, *أَمْرِيَّةَ بْنِ عَبْدِ اللَّطِيفِ الْحُسَيْنِيِّ*, author of the "Lubbut Tawárikh," which he composed in 1541 A. D., 948 A. H. Héjí Khalfa gives his name as Isma'il-bin-'Abdul Latif, and in the Másir-ul-Umra, he is called Mír Ihia Husainí Saifi. He was patronized by Sháh Tahmásp Safví, but his enemies, envious of his good fortune, endeavoured to poison his patron's mind against him, and at last prevailed so far as to induce the king to order him together with his son Mír Abdul Latif, to be imprisoned, the latter, however, made his escape, but Mír Iahia died in prison after one year and nine months' imprisonment in 1555 A. D., 962 A. H., aged 77 years. His second son Alá-uddaula known by the poetical name of Kámí, is the author of the work called "Nafásí-ul-Másir." His eldest brother Mír 'Abdul Latif who had fled to Gílán, came afterwards to Hindústán with his family some time after Akbar had ascended the throne. By him he was received with great kindness and consideration, and was appointed his preceptor. He is said by some authors to have died at Síkrí in 1563 A. D., 971 A. H., but the author of the "Másir-ul-'Umra" writes that his death took place in 1573 A. D., 981 A. H., and that Kásim Arsalán found the chronogram of his death to be "fakharályas." His eldest son Ghayás-uddín 'Alí was also endowed with an excellent disposition, and served Akbar for a long period. In the 26th year of Akbar's reign, 1581 A. D., he was honored with the title of Nakíb Khán, by which he is now best known. In the time of Jahángír he attained still further honors, and died at Ajmir in 1614 A. D., 1023

A. H. He was buried there in a marble tomb within the area of Mo'in-uddin Chishti's mausoleum, where his wife also lies buried by his side. Nakib Khán was one of the compilers of the first portion of the "Tárikh Alfí," and the translator of the "Mahábharat," though this honour is usually ascribed to Faizi. He left a son named Mír 'Abdul Latif who was a person of great worth and ability, and attained high honours, but died insane.

**Iyar Muhammad Khan, Mir,** میر یار محمد خان, the son of Mír Murád 'Alí, former ruler of the Haidarábád portion of Sindh. He is a brother of Muhammad Khán, who being dispossessed and kept for some time a prisoner on the annexation of Sindh under Sir Charles Napier, was allowed to return, and now resides at Haidarábád as a private gentleman upon a pension from Government.

**Izid Baksh, Mirza,** میرزا ایزد بخش. His poetical name was Basá; he was the grandson of 'Asaf Khán Ja'far Beg who was Wazír to Jahángír. Izid Baksh was at first employed by the prince 'Azim Sháh, and then by his father the emperor 'Alamgír in the capacity of Munshí. On the accession of Farrukh-siyar, he was disgraced by that emperor on account of his casting some reflections on his father Azím-ush-Sháh at the time of the battle which took place between 'Azim Sháh and his brother Bahádur Sháh. By the order of the emperor, the hairs of his mustaches were plucked out one by one, and afterwards he was cruelly murdered. This event took place about the beginning of the year 1713 A. D., 1125 A. H. His tomb is still to be seen in the compound of the Agrah College.

**'Izzat,** عزت, poetical name of (Shaikh) 'Abdul 'Azíz, which

'Izzat, عزت, poetical name of Sangham Lál, which see.

'Izzat, عزت, poetical title of Jaikishun, which see.

'Izzat, عزت, poetical appellation of Shaikh Wajih-uddín.

**'Izzat-uddaula Mirza Muhsin,** عزت الدوّلہ مرزا محسین, brother of Nawáb Safdar Jang. He was sent to Persia on an embassy to Nádir Sháh after his invasion of Hindústán, by the emperor Muhammad Sháh. *Vide* Najuf Khán and Muhammad Kulí Khán.

**Izz-uddin Abdul Aziz-bin-Abdus-Salam Damishki, Shaikh,** عزالدین عبدالعزیز بن عبد السلام دمیشکی, author of the "Shajrat-ul-Má'rif." He died in the year 1261 A. D., 660 A. H.

**Izz-uddin Husain,** عز الدین حسین. He was created by Sultán Ibráhím of Ghazní, Amír Hájib, in which station he conducted himself so well, that the king gave him a princess of the house of Ghazní in marriage. He rose daily in favour and estimation, till Sultán Massá'ud the son of Ibráhím, put him in possession of the principality of Ghór. By the princess of Ghazní he had seven sons entitled the seven stars. One of them, Fakhr-uddín Massá'ud, became king of Bámýán. The second was Kuth-uddín Muhammad, who married his cousin, a princess of Ghazní, the daughter of Sultán Bahram Sháh. The third was 'Alí-uddín Hasan, prince of Ghór, who destroyed Ghazní. Izz-uddín during his lifetime paid tribute to the Saljúks as well as to the Ghánavides.

**Izz-uddin Khalid Khani,** عز الدین خالد خانی, author of the work called "Dálatl Fíris Sháhí," which he translated into Persian by order of Fíris Sháh, from a Hindi book which treated on philosophy, astrology and divination.

**Izz-uddaula Bakhtyar,** مزاولہ بختیار, the son of Mu'izz-uddaula-ibn-Bóya. He succeeded to the kingdom of Irák the same day on which his father died, i.e., Monday the 1st of April, 967 A. D., 17th Rabi' II, 356 A. H. The Khalíf al-Táya Billáh in the year 974 A. D. gave him his daughter in marriage, on whom a dowry of one hundred thousand dirhás was settled by her husband. He was a noble prince, and possessed such bodily strength that he would seize an enormous bull by the horns and throw him to the ground. A contest which arose between him and his cousin 'Azd-uddaula relative to their respective possessions, caused a breach between them which led to a war, and on Wednesday the 29th May, 978 A. D., they met and fought a battle, in which Izz-uddaula was slain, aged 36 years. His head was placed on a tray and presented to 'Azd-uddaula, who on seeing it, covered his eyes with his handkerchief and wept.

## J.

**Jabali,** جبالي, the son of Ayham, last king of the tribe of Ghassán, who were Christian Arabs. He became a Muhammadan, and afterwards attempted to assassinate Umar, the second Khalif after Muhammad. He died 673 A. D., 53 A. H.

**Jabali,** جبالي, surname of Abú 'Alí Muhammad-bin-'Abdul Waháb, who was the master of the celebrated Abú'l Hasan al-Ash'arí, chief of the sect of the Asharians, and one of the four Imáms of Musalmanism.

**Jabali,** جبالي, poetical name of 'Abdul Wáṣa, who was born in the mountains of Ghurjistán, hence his takhallus which means mountaineer. He found a patron in Bahram Sháh of Ghazní, and served Sultán Sanjar Saljúkí fourteen years. He died in 1160 A. D., 555 A. H., and left a Díwán of Kasídás. *Vide* 'Abdul Wáṣa.

**Jabar,** جابر, poetical name of Abú Músá Ja'far-al-Safí, which

**Jabila Ram Nagar,** جبلہ رام نگر, a Hindú chief who was governor of Allahábád, and died there in the commencement of the reign of Muhammad Sháh in 1720 A. D., 1132 A. H. His nephew Girdhar was appointed governor of Audh after his death, and in 1724 A. D., 1136 A. H., the government of Málwá was conferred on him, and the Súbadárí of Audh was given to Burhán-ul-Mulk Sa'ádat Khán. Rájá Girdhar died at Málwá during the invasion of Báijí Ráo Marhatta, the general of Rájá Sáhú, about the year 1729 A. D., 1142 A. H., and was succeeded by Dayá Bahádur his relation, who continued gallantly to resist the enemy, and fell in battle about the year 1730 A. D., 1143 A. H., when Muhammad Khán Bangash was appointed governor of that province.

**Jabir,** جابر بن عبد الله, the son of 'Abdullah, was a companion of Muhammad and a traditionist. He was present in nineteen battles which Muhammad fought, and died in the year 692 A. D., 73 A. H., aged 94 years.

**Ja'far,** جعفر, poetical title of 'Asaf Khán, commonly called Mirzá Ja'far Beg.

**Ja'far,** جعفر, a soldier by profession. He is the author of a Maqawí, which he dedicated to the emperor Sháh Jahán.

**Ja'far-al-Barmaki**, جعفر البرمکی بن سعید, son of

Ahia or Yahia and grandson of Khâlid, the son of Barmak who was originally a fire-worshipper. He succeeded his father Ja'far as wazir to the Khalif Hârûn-al-Rashîd; his grandfather having been wazir to Abû'l Abbâs Saffâh, who was the first of all the Khalifs who had a wazir. This wazir Ja'far, was a great favourite of Hârûn-al-Rashîd, who gave him 'Abbâsa, his sister, in marriage, under the condition to have no carnal connection with her, but he transgressed the command, for which the Khalif ordered his head to be struck off. He also threw his brother al-Fazl and his father Ahia into prison, and there left them to die. Ja'far was only 28 years old when he was executed, having been in the favour of Hârûn-al-Rashîd for the space of seventeen years. Ja'far was beheaded on Sunday the 29th of January, 803 A. D., 1st Safar 187 A. H., his body was gibbeted on one side of the bridge of Baghdað, and the head stuck up on the other.

**Ja'far Ali Khan**, جعفر علی خان, commonly called Mîr

Ja'far, whom the English placed on the masnad as Nawâb of Bengal, Behar and Orissa, after the defeat and death of Nawâb Sirâj-uddaula, in June, 1757 A. D., Shawwâl 1170 A. H. He was, however, deposed in 1760 A. D., 1174 A. H., on account of his neglect in the affairs of his government, and was obliged to retire on an ample pension, when his son-in-law, Mîr Kâsim 'Alî Khân was raised to the masnad. This man after his elevation, intending to drive out the English from Calcutta, was defeated in a battle fought at Udwâ Nala on the 2nd of August, 1763 A. D., 22nd Muhamarram, 1177 A. H., and expelled, and Mîr Ja'far was again placed on the masnad by the English. He died on Tuesday the 5th February, 1765 A. D., 14th Shabân, 1178 A. H., and his son Mîr Phûlvarî, who assumed the title of Najm-uddaula, was elevated to the masnad. Ja'far Ali's cemetery is at Murshidâbâd, where his Begam and his son Mîran are also buried.

#### *List of the Nawâbs of Murshidâbâd.*

Ja'far 'Alî Khân, .....	died 5th February, 1765.
Najm-uddaula, son of Ja'far 'Alî Khân, .....	died 3rd May, 1766.
Saif-uddaula, 2nd son of Ja'far 'Alî Khân, .....	died 10th March, 1770.
Mubarik-uddaula, 3rd son of Ja'far 'Alî Khân, .....	died September, 1793.
Nazir-ul-Mulk, son of Mubarik-uddaula, .....	died April, 1810.
Zain-uddin 'Alî Khân.	died 30th October, 1824.
Sayyad Ahmad 'Alî Khân, ..	
Humâyûn Jâh.	
Mansûr 'Alî Khân Nasrat Jang, present Nawâb (1858).	

**Ja'far Barmaki**, جعفر برمکی, see Ja'far-al-Barmaki.

**Ja'far-bin-Abu Ja'far-al-Mansur**, جعفر بن ابو جعفر المنصور,

the Khalif of Baghdað. His daughter Zubeda was married to Hârûn-al-Rashîd. He died in the year 802 A. D., 186 A. H.

**Ja'far-bin-Abu Talib**, جعفر بن ابو طالب, was the brother of 'Alî the son-in-law of the prophet. He was killed in a battle fought at Muta in Syria against the Roman army in 629 A. D., 8 A. H.

**Ja'far-bin-Muhammad Husaini**, جعفر بن محمد حسینی,

author of the "Muntakhib-ut-Tawârîkh," a very judicious abridgment of Oriental history from Adam down to Shâhrûkh Mirzâ, son of Amîr Taimûr. This work

was dedicated to Bâisanghar Bahâdur, third son of Shâhrukh, in 1417 A. D., 820 A. H. Many authors have compiled works under this title, one of which was written by Shaikh 'Abdul Kâdir Badâoni.

**Ja'far-bin-Tufail**, جعفر بن طفیل, an Arabian philosopher in the 12th century, author of a romance, called the "history of Hai-ibn-Yokdhan," in which he asserts that by the light of nature, a man may acquire a knowledge of things, and of God. *Vide* Lemprière's Universal Dictionary, under Jaaphar.

**Ja'far Khan**, جعفر خان, entitled "Umdat-ul-Mulk," was the son of Sâdik Khân Mîr Bakhshî, and sister's son and son-in-law of Yemîn-uddaula 'Asaf Khân, wazir. He held the rank of 5000 under the emperor Shâh Jahân, was appointed prime minister by 'Alamgîr about the year 1662 A. D., 1073 A. H., and died in the 13th year of that emperor, 1670 A. D., 1081 A. H., at Dehlî. After his death the office of wizârat was conferred upon Asad Khân with the title of Asad-uddaula. It seems that after the death of Ja'far Khân his remains were transferred to Agra, where his tomb is to be seen still standing on the right bank of the Jamna.

**Ja'far Khan**, جعفر خان, whose original name was Murshid Kulî Khân, was appointed governor of Bengal by the emperor 'Alamgîr in 1704 A. D., 1116 A. H. He founded the capital of Murshidâbâd and named it after his original title. He was the son of a Brâhman converted to Muhammadanism by Hâjî Shâfi' Isfahâni. He died in the reign of the emperor Muhammad Shâh about the year 1726 A. D., 1138 A. H., and was succeeded by his son-in-law Shujâ-uddîn (also called Shujâ-uddaula). The following is a list of his successors:

	A. D.
Murshid Kulî Ja'far Khân, .....	1704
Shujâ-uddîn, son of Ja'far Khân, .....	1726
'Alâ-uddaula Sarfârâz Khân, .....	1739
Alahwardî Khân Mahâbat Jang, .....	1740
Sirâj-uddaula, grandson of ditto, .....	1756
Ja'far 'Alî Khân (dethroned in 1760), .....	1757
Kâsim 'Alî Khân, son-in-law of ditto, .....	1760
Ja'far 'Alî Khân, restored in .....	1763
Najm-uddaula, son of ditto, .....	1764
Saif-uddaula, brother of Najm-uddaula, .....	1766
Mubarik-uddaula, .....	1768
Nâzim-ul-Mulk Wazir-uddaula, (died April 28th, 1810), .....	1796
Sayyad Zain-uddîn 'Alî Khân, son of ditto, .....	1810
Sayyad Ahmad 'Alî Khân.	
Humâyûn Jâh.	
Mansûr 'Alî Khân, Nasrat Jang.	

**Ja'far Khan**, جعفر خان بن صادق خان, son of Sâdik Khân, king of Persia. He was recognised by the principal noblemen in Fars, after the death of 'Alî Murâd Khân in 1785, and the people were forward in acknowledging his authority, but unable to resist his enemy 'Akâ Muhammad Khân, who now ventured to embrace a more extensive field for the exertion of his talents, and commenced his march against Isfahan. Ja'far Khân was treacherously murdered in 1788; his head was severed from his body, and cast before the citadel, the sport of children, and the outcasts of the city.

**Ja'far Khan**, جعفر خان, a nobleman who in the first year of the emperor Bahâdur Shâh was appointed governor of Kashmîr in the room of Nawâsîh Khân 1707 A. D., 1119 A. H. He proved to be a bad governor and a mob set fire to his residence. He died in Kashmîr of drink and excess 1709 A. D., 1121 A. H., and according to the record of his death, must be faring badly at present.

**Ja'far Nasiri,** جعفر نصيري, an author who completed the work called "Latáef Khayál," in 1742 A. D., 1155 A. H., which was commenced by Mirzá Muhammad Sálah.

**Ja'far Sadik,** جعفر صادق, or Ja'far the Just. He was the eldest son of Muhammad Bákír, the grandson of Imám Husain. He is reckoned the sixth Imám; was born at Madina about the year 702 A. D., 83 A. H., and died in the same city under the khiláfat of Abú Ja'far Al-Mansúr, in 765 A. D., 148 A. H. He was very famous for his doctrine amongst the Musalmáns, was invited to court by Al-Mansúr, that he might profit by his counsel: Ja'far returned for answer, "Whoever has a view duly to this world, will not give you sincere advice, and he who regards the next, will not keep your company." He was buried in the cemetery of Al-Bakía at Madina. The same tomb contains the bodies of his father, Imám Bákír, his grandfather 'Ali Zain-ul-'Abidín, and his grandfather's uncle, Hasan, son of 'Alí. His mother's name was Umm Farwáh, daughter of Kásim, the son of Muhammad, the son of Abú Bakr Sadík, the first Khalif after Muhammad. He is said to be the author of a book of fate called "Fá'l Nama."

**Ja'far Zatalli, Mir,** میر جعفر زلی, a Sayyad of Nár-noul, cotemporary with Mirzá Bedil. He served under prince 'Azim Sháh, the son of the emperor 'Alamgír, who was slain in battle in 1707 A. D., 1019 A. H. Ja'far was the most celebrated humoristic poet of Hindústán: his compositions are a mixture of Persian and Urdú. He is the author of a Sháhnáma in Rekhta. He was put to death in 1713 A. D., 1225 A. H., by order of the emperor Farrukh-siyar, on account of a satirical verse he had written on the accession of that emperor to the throne of Dehlí.

**Jagat Goshaini,** جگت گوشانی *vide* Jodh Bái.

**Jagat Narayan,** جگت ناراین, a Hindú poet who wrote some kasídás in praise of Nawáb 'Asaf-uddaula of Lakhnau, who died in 1797 A. D., 1212 A. H.

**Jagannath, Raja,** راجا جنانث, the son of Bhara Mal. He held the rank of 5000 in the time of the emperor Jahángír, about the year 1605 A. D., 1014 A. H.

**Jagat Singh,** جگت سینگ, the son of Makund Singh Hara, lived in the time of the emperor 'Alamgír 1659 A. D.

**Jagat Singh,** جگت سینگ, rájá of Jaipúr or Jainagar, was the son of rájá Partáp Singh, the son of Madho Singh, the son of Ishuri Singh, the son of the celebrated rájá Jai Singh Sawái, who lived in the time of the emperor Muhammad Sháh. Jagat Singh succeeded his father in 1803 A. D., and is said to have been an effeminate prince. Though he died without issue, he was succeeded by rájá Jai Singh, a posthumous son, believed supposititious.

**Jagnath Kalanwat,** جگناٹ کلانوات, a musician who was employed by Sháh Jahán, who conferred on him the title of Mahá Kabráj.

**Jaghtai,** جفتائی *vide* Chaghtáí Khán.

**Jagnath,** جگناٹ, brother of Réjá Bhagwán Dás. He distinguished himself in the war with Réjá Partáp Singh. He slew the renowned champion Rám Dás, son of Jagmáh.

**Jahan Ara Begam,** جہان آرہ بیگم, daughter of the emperor Sháh Jahán, by Mumtáz Mahal, daughter of 'Asaf

Khán, wazír; was born on Wednesday the 23rd of March, 1614 A. D., 21st Safar, 1023 A. H. One of the most beautiful examples of female modesty to be found in the annals of woman is recorded of this princess, celebrated in song and history as the heroic, the witty, the generous, the elegant, the accomplished, and the beautiful Jahán Ará Begam. One night, (26th March, 1644 A. D., 27th Muhamarram, 1054 A. H.) as she was returning from her father's apartments to the harem, in one of the passages which connect the latter building with the body of the palace, her flowing drapery was unhappily ignited by the flame of a lamp. Her whole dress, which was of the finest muslin, was instantly in flames, and of course her life was in imminent peril; but, knowing that she was then within hearing of many young nobles of the court, she would not raise an alarm, lest they should run to her assistance, and behold her unveiled, or lay their hands upon her in order to extinguish the flames. Heroically enduring all the agonies which fire could inflict, she withheld her cries, and rushed forward until she reached the women's apartments, and there sunk upon the floor, almost lifeless. For a long period, no hopes were entertained of her recovery, but she was ultimately restored to health by an English physician named Dr. Boughton who was then at Súrat, and had been sent for by the emperor her father then in the Dakhin, although her beauty was cruelly impaired. The emperor, in reward for Dr. Boughton's services, besides other favours, granted him, at his disinterested request, a patent for his countrymen to trade free of customs throughout his dominions. The large Masjid of red stone adjoining the fort of Ágrah near the Tripolia (now demolished) was built by her in the year 1648 A. D., 1058 A. H., at a cost of five lacs of rupees. She died in the reign of her brother the emperor 'Alamgír on the 5th September, 1680 A. D., 3rd Ramazán, 1092 A. H., and lies buried in the yard of the mausoleum of Nizám-uddín Aulia at Dehlí. The name of Jahán Ará will ever adorn the pages of history as a bright example of filial attachment and heroic self-devotion to the dictates of duty, more especially when we view it in contrast with the behaviour of her sister Roshan Ará, who, by aiding the ambitious designs of Aurangzéb, enabled him to dethrone Sháh Jahán. The amiable and accomplished Jahán Ará not only supported her aged father in his adversity, but voluntarily resigned her liberty and resided with him during his imprisonment in the fort of Ágrah. Her tomb is of white marble, open at the top, and at the head is a tablet with a Persian inscription inlaid in black marble letters, to the following effect: "Let no one scatter over my grave anything but verdure, for such best becomes the sepulchre of one who had a humble mind." On the margin is written, "The perishable fakír Jahán Ará Begam, daughter of Sháh Jahán, and the disciple of the saints of Chishtí, died in the year of the Hijra, 1092 A. H."

**Jahan Bano Begam,** جہان بانو بیگم, the daughter of Prince Murád, the son of the emperor Akbar. She was married to Prince Parwez, the son of Jahángír, by whom she had Nadira Begam, who was married to Dara Sheko, the eldest son of Sháh Jahán.

**Jahandar Shah,** جہاندار شاہ, surnamed Muhammad Mu'izz-uddín, was the eldest son of the emperor Bahádúr Sháh, and grandson of 'Alamgír. He was born in the Dakhin on Wednesday the 8th April, 1663 A. D., 10th Ramazán, 1073 A. H. The death of his father, which took place in February, 1712 A. D., Muhamarram, 1124 A. H., was followed by the usual struggle among his sons for the crown. The incapacity of Jahándar Sháh the eldest, had given a great ascendancy to the second whose name was Asím-ush-Sháh. He was supported by most of the nobility and of the army, but his other brothers joined their interests, and were kept together by the persuasions and false promises of Zulfíkár Khán the Amír-

ul-'Umrá. Their concord was of short duration, and lasted only until the defeat and death of Azím-ush-Shán; after which a bloody battle ensued between the three surviving brothers, two of whom, *viz.*, Jahán Sháh with his son Farkhunda Akhtar, and Rafí-ush-Shán, being killed, Mu'zz-uddín by the intrigues and support of the Amír-ul-'Umrá, remained undisputed master of the throne, and was crowned at Láhór on Thursday the 10th of April, 1712 A. D., 14th Rabí I, 1124 A. H., with the title of Jahándár Sháh. He was in himself a weak man, effeminately careful of his person, fond of ease, indolent, and totally ignorant of the art of government. He made the vast empire of Hindústán an offering to the foolish whims of a public courtesan, named Lál Kúnwar, which tortured the minds of worthy subjects loyal to his family. He reigned only nine months, was defeated in a battle fought near Agrah, and afterwards taken prisoner and murdered in the month of January, 1713 A. D., Zil-hijja, 1124 A. H., by order of his nephew Farrukh-siyar (the son of the late Azím-ush-Shán), who became emperor. His corpse was exposed to public view, and then interred in the platform before the mausoleum of the emperor Humayún at Dehlí. His mother's name was Nizám Báí.

**Jahandar Shah, Prince,** جهاندار شاہ شہزادہ، the eldest son of the emperor Sháh 'Alam. In April, 1784 A. D., on account of the unsettled affairs of his father, he made his escape from Dohlí and repaired to Lákhnau, where Mr. Hastings had arrived to regulate the concerns between the wazír, Asaf-uddaula, and the Company. He accompanied Mr. Hastings to Benaras, which place he chose for his residence. He had an allowance of five lacs of rupees per annum from the Nawáb wazír at the earnest request of Mr. Hastings. He died in Benaras on the 1st of April, 1788 A. D., 25th Shabán 1202 A. H., after an illness of little more than twenty-four hours; aged about 35 years, and was buried with every honour due to his rank near the tomb of a venerated Muhammadan in Benaras. The English Resident and principal people of the city attended his funeral. He left behind him three sons, whom, with the rest of his family, he recommended to the care of the English, under whom they still enjoy a comfortable asylum and allowance at Benaras. Garçon-de-Tassy informs us, that there is a work of his in the India House, which has the title of "Bayáz Ináyét Murshidzada." He is also called Mirzá Jawán Bakht, and his poetical title is Jahándár. The narrative written by this prince, was translated by Mr. Scott, and published in the appendix to Mr. Hastings' Review of the state of Bengal.

**Jahangir,** نور الدین محمد جهانگیر, (emperor) surnamed Núr-uddín Muhammad, was the eldest son of the emperor Akbar the Great; was born in the village of Sikri on Wednesday the 31st of August, 1569 A. D., 17th Rabí I, 977 A. H., and was named Mirzá Salím on account of his coming into the world, as supposed, by the prayers of Shaikh Salím Chishtí, a venerable Shaikh and dervish who resided in the village of Sikri, now called Fathapur Sikri, in the province of Agrah. His mother, who received the title of Mariam Zamán, was the daughter of Rájú Bihári Mal Kachhwáhá. After the death of his father, which took place on the 16th of October, 1605 A. D., he succeeded him by the title of Núr-uddín Muhammad Jahángir. He reigned 22 lunar years, 8 months and 15 days from the day of his father's demise; and died in camp on Sunday the 28th of October, 1627, A. D., 28th Safar, 1037 A. H., on his way to Láhór from Kashmír, aged 59 lunar years, 11 months and 12 days; and was interred in the suburbs of Láhór in the garden of his favourite wife Núr Jahán Begam. He was succeeded by his son Mirzá Khurram, who took the title of Sháh Jahán. His favourite Sultána Núr Jahán, who survived him 18 years, is also buried in the same mau-

soleum. Jahángir, after his death, received the title of "Jannat Makání." It was to this prince that Sir Thomas Roe was sent as ambassador by King James I. Sir Thomas has given a good description of the grandeur of the court of Hindústán; but very little notice is taken of this embassy in the chronicles of the East. In 1612, Jahángir permitted the Company to establish factories at Súrat, Ahmadábád, and Cambay. Jahángir wrote his own Memoir in Persian, called, "Tízak Jahángir" which has been translated by Major David Price, London, 1829, 184 pages 4to. It is also called Jahángir Náma.

**Jahangir Kuli Khan, Kabuli,** جهانگیر قلی خان کابلی

an amír of the rank of 5000, who was appointed governor of Bongal by the emperor Jahángir in 1607 A. D., 1016 A. H., and died there in 1608 A. D., 1017 A. H.

**Jahangir,** جهانگیر, a cousin and husband of Sikandar Begam of Bhopal. His uncle was one of the Pathán or Afghán soldiers of fortune, who under Aurangzib carved out principalities, and on that emperor's death, declared himself independent at Bhopal; and on his death his wife was declared Regent by the army, and his daughter Sikandar Begam, heir. She married Jahángir who died in the year 1845 A. D.

**Jahangir Kuli Khan, son of Khán**

'Azim Mirzá 'Azíz Kóka, served under the emperors Akbar and Jahángir, and died in the fifth year of Sháh Jahán 1631 A. D., 1041 A. H.

**Jahangir Mirza,** جهانگیر مرزا, the eldest son of Amír Taimúr. He died before his father 1574 A. D., 776 A. H. His son's name was Pír Muhammad, which see.

**Jahangir, Mirza,** میرزا جهانگیر, the eldest son of Akbar

Sháh II, king of Dohlí. He was, in consequence of having fired a pistol at Mr. Seton the Resident at Dohlí, sent as a State prisoner to Allahábád, where he resided in the garden of Sultán Khusro for several years, and died there in 1821 A. D., 1236 A. H., aged 31 years; a salute of 31 guns was fired from the ramparts of the fort of Allahábád at the time of his burial. He was at first interred in the same garden, and subsequently his remains were transferred to Dehlí, and buried in the court-yard of the mausoleum of Nizám-uddín Aulia.

**Jahanian Jahan Gasht, Makhendum,** جهانیان جهان گشت مخدوم, *vide* Shaikh Jalál.

**Jahan Khatun,** جهان خاتون, a famous lady, who after the death of her first husband, got married to Khwája Amín-uddín, minister of Sháh Abú Is-hák, ruler of Shiráz. She is said to have been a very beautiful woman, and a good poet.

**Jahan Shah Turkman,** جهان شاہ ترکمن, son of Kará Yúsáf Turkmán, was the brother of Sikandar Turkmán, after whose death in 1437 A. D., 841 A. H., the government of Azurbéján was conferred on him by Sháhrukh Mirzá, the son of Amir Taimúr. He held it till the death of that prince in 1447 A. D., 850 A. H., after which he conquered most part of Persia, and carried his arms as far as Dayárbikár, and fell in a battle which he fought against Hasan Beg, commonly called Uzzan Hasan, the ruler of that province, on the 10th of November, 1467 A. D., 12th Rabí II, 872 A. H., aged 70 years. He reigned more than 30 lunar years, and as he was slain in battle against Hasan Beg, the chronogram of the year of his death was found to contain the words "Slain by Hasan Beg."

**Jahan Shah**, جہان شاہ, (prince) the third son of the emperor Bahádúr Sháh. He was slain in the battle which took place at Láhor after the death of his father between his brothers in March, 1712 A. D. His mangled body with that of his brother Raffi-ush-Shán and his son, was conveyed to Dehlí and interred without ceremony and pomp in the mausoleum of the emperor Húmáyún, the general receptacle of the murdered princes of the imperial family.

**Jahan Soz**, سوز جہان, a title of Sultán 'Alá-uddín Hasan Ghori.

**Jahi**, جاہی, the poetical name of Ibráhím Mirzá (Sultán) which see.

**Jahiz or Aljahiz**, جاہظیا ایجاحی, the surname of Abú 'Usmán 'Umar bin-Mahbúb Kana'ána, a man of great learning, but of a very eccentric tendency of mind. He wrote a book on the Commerce of the Arabians early in the third century of the Hijra, entitled "Kitáb-al-Nazrat fil Tajárát," which is frequently quoted by Nawerí. Jähiz died 868 A. D., 255 A. H., at the age of 96 years.

**Jaiapa**, جیاپا سیندھیا, Sindhia, succeeded his father Ránoji Sindhia, the founder of the Sindhia family, in 1750 A. D., 1163 A. H. and was murdered in his tent in 1759 A. D., 1172 A. H. He was succeeded by his brother Mádhøjí Sindhia.

**Jaichand**, جے چند راٹھور, the last Ráthór monarch of Kanauj. He ruled the country from Buxar to Kanauj and reigned about the Sambat year 1400 A. D., 1343 A. H. His favourite residence was near the city of Jounpúr which he had built in 1359 A. D., 1416 Sambat. The present city of Jounpúr was built by Fíróz Sháh in the year 1370 A. D., 772 A. H., in the name of his uncle Fakhr-uddín Muhammud Júnán, the date of which is found in the words "Sháhr Jounpúr." According to Colonel Tod, Jaichand reigned about the 12th century of the Christian era, and one of his grandsons named Seojí, with a few retainers, planted the Ráthór standard in Márwár in the year 1212 A. D.

**Jai Chand**, جے چند, a rájá of Nagarkot or Kángra, who lived in the time of the emperor Akbar.

**Jaikishun**, جی کشون, a Kashmírí Bráhman whose poetical name was 'Izzat, was the agent of Nawáb Is-hák Khán.

**Jaimal**, جیمیل, a rájá, famous in history as "the bravest of the brave." In 1568 A. D. Udaí Singh, the son of Rána Sanka or Sanga, and the founder of the capital Udaipúr in Chittór, came under the displeasure of the emperor Akbar. The recreant chief fled and left the defence of his capital (Chittór) to Rájá Jaimal, who was killed by Akbar himself in 1568 A. D.

**Jaipal I**, جیپال اول, son of Hitpál, rájá of Láhor of the Bráhman tribe, who reigned over the country extending in length from Sarhind to Lamghan, and in breadth from the kingdom of Kashmír to Multán. He was once defeated by Subaktagín, the Sultán of Ghazní, with great slaughter, and again on Monday the 27th November, 1001 A. D. by his son Sultán Mahmúd, when Jaipal with fifteen of his principal chiefs, being his sons and brethren, were taken prisoners, and 5000 of his troops were slain on the field of battle. He was afterwards released by Mahmúd, but in compliance with a custom which prevailed among the Hindús, that whatever rájá was twice overpowered by strangers, became disqualified to reign, he

ordered a funeral pile to be prepared, and having set fire to it with his own hands, perished therein. He was succeeded by his son Anandpál.

**Jaipal II**, جیپال ثانی, (rájá of Láhor, son of Anandpál whom he succeeded in 1013 A. D. He was routed in a great battle by Sultán Mahmúd in 1022 A. D. on the banks of the river Ráví, the result was the permanent occupation of Láhor by a Muhammadan governor, and the appointment of a Viceroy of Láhor by Mahmúd. This was the foundation of the Muhammadan empire in India.

**Jai Singh I**, راجہ جی سنگھ اول, (rájá) of the tribe of Kachhwáhá, commonly called Mirzá Rájá, was the son of rájá Múhá Singh, the son of Partáp Singh, the son of rájá Mán Singh. He served under the emperor Sháh Jahán, and was made governor over the conquered provinces of the Dakhin about the year 1664 A. D. by the emperor 'Alamgír. He was recalled to court in 1666 A. D., but died on the road, soon after his arrival at Burhánpúr, 28th Muharram 1078 A. H. According to Orme's Historical Fragments of the Mughul Empire, Jai Singh died at Burhánpúr soon after the pretended revolt of Sultán Muazzim the son of the emperor, and seems to have been poisoned by the procurement of 'Alamgír. There never was a prince among the rájpúts equal to him in accomplishments. He was completely learned in Hindi, and understood the Turkish, Persian, and Arabic languages. He left two sons, Rám Singh his eldest, and Kirat Singh. The former was honoured after his father's death with the title of rájá, and put in possession of his father's territories. Jai Singh had built several fine edifices at Ágrah of which no sign remains now, but the name and place on which the buildings stood is still called Jaisinghpúra.

**Jai Singh II**, سوائی جی سنگھ سوائی ثانی, a rájá of the tribe of Kachhwáhá rájpúts, was the son of Bishun Singh, the son of Kishun Singh, the son of Rám Singh, the son of Mirzá Rájá Jai Singh. He is commonly called Mirzá Rájá Jai Singh Sawái. He was the zamíndár or rájá of a considerable territory in the province of Ajmir named Amer, but since the prince's founding a new city called Jaipúr, the rájáship has also taken that name. Bishun Singh, the father of Jai Singh and Bijai Singh, died about the year 1693 A. D., Sambat 1750, and after his death the title of rájá was bestowed on Jai Singh by the emperor 'Alamgír with the rank of 1500, and subsequently with that of 2000. After the death of that emperor, he espoused the cause of 'Azim Sháh, the son of 'Alamgír, whilst his brother Bijai Singh aided Bahádúr Sháh, who on his accession to the throne conferred the rank of 3000 on the latter. Bijai Singh quarrelled with his brother for the rájá; and the emperor, not willing to displease either, confiscated their estate, and appointed Sayyad Husain Ál Khán of Bárha, as Faujdár of that place. When the emperor marched to the Dakhin to punish his brother Kámbakhsh, 1708 A. D., 1120 A. H., Jai Singh, with the aid of rájá Ajít Singh Ráthór, engaged the Faujdár in battle and having killed him took possession of the province. In the reign of Farrukh-siyar he was honoured with the title of Dhíráj Rájá Jai Singh, and in the time of Muhammad Sháh, with that of Sawái. In the year 1732 A. D., 1145 A. H., he was appointed governor of Málwá. His love of science makes him one of the most remarkable persons of his nation. He built five observatories for astronomical studies, namely, at Dehlí, Banaras, Mathrá, Ujaín and Jaipúr, and published a work on astronomy called "Zijí Muhammad Sháhí." He also erected a Karavánsarae and market in every province of Hindústán for the convenience of travellers at his own expence. After his death, which took place in September, 1743 A. D., 9th Shabán, 1156 A. H., three of his wives with many concubines burned themselves on his funeral pile. He was succeeded by his son Ishurí

Singh, after whose death in 1760 A. D., Madho Singh his son succeeded him.

*List of Kachhwáhá Rájás of Amer or Jaipúr.*

Bhara Mal.	Jai Singh Sawai.
Bhagwán Dás.	Ishurí Singh.
Mán Singh.	Madho Singh.
Bháo Singh.	Pirthí Singh.
Mahá Singh.	Partáb Singh.
Jai Singh Mirzá Rájá.	Jagat Singh.
Rám Singh.	Jai Singh.
Bishnu Singh.	

**Jai Singh III.** جی سنگہ ثالث، (rájá) of the tribe of Kachhwáhá rájputs and rájá of Jaipúr, was a posthumous son of Rájá Jagat Singh who died in 1818 A. D. Jai Singh was murdered by his kámdár, whose name was Jhota Rám, in the Sambat year 1891, or in January, 1834 A. D., and his infant son Rám Singh succeeded him.

**Jai Singh.** جی سنگہ، or Ráná Jai Singh of Udaipúr, a descendant of Ráná Sanka who lived in the time of the emperor Akbar, succeeded his father Ráná Ráj Singh, 1680 A. D., 1091 A. H.

**Jai Singh.** جی سنگہ، (rájá) who held the súbahdárship of Agrah in the time of the emperor Muhammad Sháh. He built the Sháharpanah round the city of Agrah. It had several gates, but only three recently were remaining, viz., (1) Ajmíri Darwázá, (2) Kara at Chhangá Mudi's bridge, (3) Kans Darwázá at Gokalpúra. After the mutiny of 1857, the British for some reason or other, pulled down the Ajmíri Darwázá.

**Jalal Asir.** جلال اسیر, *vide* Asír.

**Jalal 'Uzd, Sayyad.** سید جلال عزد, Sayyad Jalal, a poet who flourished in the reign of Muhammad Muzaffar, ruler of Fars and his descendants. He is the author of a Díwán.

**Jalal Bukhari.** سید جلال بخاری, or Sayyad Jalál Bu-khári. He came to India from Bukhárá and became a disciple of Shaikh Bahá-uddín Zikariá of Multán. He resided at Uchcha in Multán and died there. He had three sons, Sayyad Ahmad Kabir, Sayyad Bahá-uddín and Sayyad Muhammad. Sayyad Ahmad Kabír, who succeeded his father as spiritual guide, had two sons, Makhdí Jahánián, also called Shaikh Jalál, and Shaikh Sadar-uddín, commonly called Rájú Kattál.

*N. B.—* There is some confusion between this man and Shaikh Jalál. *Vide* Shaikh Jalál.

**Jalal Bukhari, Sayyad.** سید جلال بخاری, a descendant of Sayyad Ahmad Kabír, and son of Sayyad Muhammad Bukhári. He was born in the year 1594 A. D., 6th Jumádá II, 1003 A. H., and was highly respected by the emperor Sháh Jahán, who conferred on him the office of Sadárat of all Indián with the mansab of 6000. He sometimes amused himself in writing poetry, and had adopted the word Razá for his poetical title. He died on the 25th of May, 1647 O. S., 1st Jumádá I, 1057 A. H., and is buried at Tájganj in Agrah. His grandfather Sayyad Ahmad Kabír lies buried at a place in Dehlí called Bijai Mandil. Jalál Bukhári left three sons, viz., Sayyad Ja'far, Sayyad Ali styled Razví Khán, and Sayyad Músá, on whom high titles were conferred by Sháhjahán, but his eldest son Ja'far obtained the place of his father.

**Jalal, (Hakim).** حکیم جلال شروانی, a physician and poet, who was a native of Shirwán. He flourished in the reign of Muhammad Muzaffar and his son Sháh Shujá', rulers of Shiráz, both of whom reigned from 1353 to 1384 A. D. He is the author of a poem entitled "Gul-wa-Nau-

roz," which he wrote in 1384 A. D., 734 A. H. He is also called Jalál-uddín Tabíb.

**Jalali or Jalal.** جلالی یا جلال, commonly called Sayyad-i-'Alám Jalál or Jalálí, was a native of Ahmadábád, and his father and spiritual guide was Mír Sayyad Jalál bin-Hasan. He is the author of a Díwán.

**Jalal, Shaikh.** شیخ جلال, *vide* Shaikh Jalál, commonly called Makhdí Jahánián. He was the son of Sayyad Ahmad Kabír, and grandson of Sayyad Jalál Bukhári the first.

**Jalal, Shaikh.** شیخ جلال تھانسری, of Thanesar, *vide* Shaikh Jalál of Thanesar.

**Jalali.** جلالی, poetical name of Badr-uddín.

**Jalal-uddin Ahmad Afzal-bin-Muwaiyad.** موبید جلال الدین احمد افضل بن, an author.

**Jalal-uddin Aldawani.** جلال الدین الدواني, author of several works. *Vide* Dawáni.

**Jalal-uddin Farahani.** جلال الدین فرهانی, a poet.

**Jalal-uddin Firoz Khilji.** جلال الدین فیروز خلجی, *vide* Firóz Sháh Khilji.

**Jalal-uddin Mahalli.** جلال الدین ماحلی, see Jalál-uddín Sayútí. He is sometimes called Jalál-uddín Mu-hammad bin-Ahmad-al-Mahlí.

**Jalal-uddin Malikshah.** جلال الدین ملکشاه, *vide* Maliksháh.

**Jalal-uddin Khan.** جلال الدین خان, the brother of Mahmúd Khán, náwáb of Bijnór, a rebel of 1857. *Vide* Su'd-ulláh Khán.

**Jalal-uddin Muhammad-bin-Asa'd Aldawani.** جلال الدین محمد بن اسد الدواني, *vide* Dawáni.

**Jalal-uddin Muhammad Akbar.** جلال الدین محمد اکبر, *vide* Akbar.

**Jalal-uddin Purbi.** جلال الدین پوربی, king of Bengál, whose original name was Jítmal, ascended the throne of Bengál on the death of his father Rájá Kans in 1392 A. D., 794 A. H. He became a convert to the Muhammadan faith and received the name of Jalál-uddín. He ruled with such justice, that he became entitled to the appellation of the Nausherwán of the age. He reigned 17 years and died in 1410 A. D., 812 A. H., when his son Ahmad succeeded him.

**Jalal-uddin Rumi, Maulana.** مولانا جلال الدین رومی, commonly called Maulána or Maulví Rúmi, was the son of Bahá-uddín Wald Balkhí. He is not less esteemed as a poet than as a metaphysician, and is the author of the astonishing work entitled the "Maṣnawí Maulví Rúmi." He founded an order of Dervishes or Súfís in the city of Cónia (Iconium) in Asiatic Turkey. He was born at Balkh on the 30th of September, 1207 A. D., 6th Rabí' I 604 A. H., and died in the time of Abká Khán on the 17th of December, 1273 A. D., 6th Jumádá II, 672 A. H. He was buried in a monastery at Conia, and his tomb was visited for many centuries by his devout countrymen who considered his works as the effect of inspiration, and only inferior to the Kurán. His Díwán contains 30,000 verses,

and his Maṣnawi more than 47,000. In his Dīwān, instead of his own title, he has inserted the name of Shams Tabrūzī his master.

**Jalal-uddin Sayuti,** جلال الدين سعوطي, son of 'Abdur Rahmān bin-Abī Bakr, an Egyptian author of some merit, who died in 1505 A. D., 911 A. H. He is said to be the author of 400 works, amongst which are the commentary on the "Durr-al-Munshūr," and the last half of the "Tafsīr Jalālīn," the author of the other half was Julāl-uddin Mahalī who died in 1450 A. D., 854 A. H. Another work of Sayūtī is called "Lubl-ul-Lubāb." It is a dictionary of patronymic names, and of others under which the Arabic authors are much more frequently quoted than under their proper names. The confusion under which the Arabs labour to identify men known under different names, has induced them to prepare dictionaries for obviating this difficulty. Sāmīnī (or Sammānī) in the sixth century of the Hijra published one, entitled, "Fil Ansāb," in which he does not only explain the sense and origin of these names, but also mentions with regard to every word the true names of the authors who have had them. This work was abbreviated in the succeeding century by Ibn-ul-Asīr, and this extract shortened by Sayūtī. There is another work of Sayūtī called "Kushfus-Salsala-un-Wasfuz Zulzala," containing an account of all the earthquakes which took place from the year 713 A. D., 94 A. H., to his time. He wrote this work on the occasion of an earthquake in Egypt, with a view of shewing to his countrymen, that earthquakes are ordained by God to punish men for their sins. This work was translated from the Arabic by A. Sprenger, Esq., M. D. *Vide Journal, Asiatic Society, Vol. XVII, Part II, p. 741.* Sayūtī is also the author of the "Jáma'-ul-Jawáma," containing a collection of Traditions of which he afterwards made an abridgement and called it Jáma'-us-Saghir."

**Jalal-uddin Sultan,** سلطان جلال الدين, the son of Sultān Muhammād, surnamed Kutb-uddīn, Sultān of Khwārizm. *Vide Muhammād (Sultān).*

**Jalayer,** جلائر, the name given to a race of kings of Baghdād, the first of whom was Hasan Buzurg, commonly called Hasan Jalāyer.

**Jalinus,** جالينوس, prince of the Greek physicians after Hippocrates, whom we call Galen.

**Jam Afra,** جام افرا, *vide Násir-uddín Kabbácha.*

**Jama Baf,** جاما باف, *vide Mir Sayyad Jáma Báf.*

**Jamal,** جمال, the name assumed by Abú'l Fazl Muham- mad, the son of 'Umar, the son of Khálid. He is the author of the "Sarāh," a dictionary of Arabic words explained in Persian by him, being a translation of a very celebrated Arabic dictionary, entitled the "Saháh."

**Jamali Khalifa,** جمالي خليفة, surname of Is-hák Karámānī, another author of the commentary called "Sharah Hadis-ul-Arba'in." He died 1526 A. D., 933 A. H.

**Jamali, Shaikh,** شیخ جمالی, *vide Shaikh Jamálī.*

**Jamal Fakih, Khwaja,** خواجه جمال فقیہ, a poet.

**Jamal Kili, Shaikh,** شیخ جمال کیلی, an inhabitant

of Kazwīn in Isfahán. He lived in the time of Sultān 'Alá-uddín the Ismá'ílī, ruler of the fort of Alahmút, who highly respected him. It is said that he secretly followed the tenets of the Ismá'ílīs, but the people thought other-

wise. He died on Monday the 29th September, 1253 A. D., 4th Shawwāl, 651 A. H.

**Jamal Khan,** جمال خان, a commander of 5000 horse in the reign of Sháh Jahán. It is related that the emperor had ordered that all the ladies at court should provide precious stones, and bring them to a market-place that he had erected, and there shew their wares publicly to all the noblemen at court, who were ordered to buy them at whatever prices the ladies put upon them; and that the king himself was to be a buyer, to put the greater honour on the new erected market. The ladies obeyed, and took their booths, as they thought fit. On the market day, the king and the noblemen came to market, and bought the jewels and other trifles the ladies had to dispose of. The king coming to the booth of a very pretty lady, asked her what she had to sell. She told him she had one large fine rough diamond still to dispose of. He desired to see it, and he found it to be a piece of fine transparent sugar-candy of tolerable diamond figure. He demanded to know what price she set on it, and she told him with a pleasant air, that it was worth 4 lakhs of rupees, or £12,500 sterling. He ordered the money to be paid, and, falling into discourse with her, found her wit was as exquisite as her beauty, and ordered her to sup with him that night in his palace. She accordingly went and stayed with him three nights and days, and then went back to her husband, whose name was Jamál Khán. The husband received her very coldly, and told her that he would continue civil to her, but would never live with her again but in the same manner as if she was his sister. Upon which she went to the palace, fell at the emperor's feet, and told him what her husband had said. The king in a rage gave orders to carry her husband to the elephant garden, and there put him to death by an elephant. The poor man was soon apprehended, and as they dragged him from his house, he begged to have leave to speak to the king. A friend of his ordered the messengers of death to stop awhile, till he had acquainted the king with the request, which was accordingly done, and he was ordered to be carried into the court of the palace, that the king might hear what he had to say; and being carried thither, the king demanded what he would have. He answered, that what he had said to his wife was the greatest honour which he was capable of doing his king, because, after he had honoured his wife with his embraces, he thought himself unworthy ever after to cohabit with her. The king, after pausing a little, ordered him to be unbound, and brought to his own room, where, as soon as he came, the king embraced him, and ordered a royal suit to be put upon him, and gave him command of five thousand horse more, but took his wife into his own harem.—*Asiatic Journal, Vol. XXX, p. 215.*

**Jamaluddin Ahmad, Shaikh,** شیخ, a celebrated Muhammadan saint of Hansí, and grandfather of Shaikh Kutb-uddín Manawwar.

**Jamaluddin Ataullah, Amir,** امیر, nephew of Sayyad Asf-uddín 'Abdullah. He is the author of the work called "Rauzat-ul-Ahbāb," *vide Atáulláh bin-Muhammād al-Husainí Nishápúrī.*

**Jamaluddin-bin-'Abdul Razzak,** جمال الدین بن عبدالرزاق, a celebrated poet of Isfahán, and author of a Dīwān. He is the father of Kamál-uddín Ismá'il and Mu'in-uddín 'Abdul Karím, both of whom were also poets. Jamál-uddin died in 1192 A. D., 588 A. H.

**Jamaluddin Hasan bin-Yusaf bin-al-Matahhir al-Hilli,** جمال الدين حسن بن يوسف، *vide Shaikh al-'Alláma,* is called the chief of the lawyers of Hilla. He is the author of the "Khulasat-ul-Akwal."

His legal works are very numerous, and frequently referred to as authorities of undisputed merit. The most famous of these are, the "Talkhis-ul-Marám," the "Gháet-ul-Ahkám" and the "Tahrír-ul-Ahkám," which last is a justly celebrated work. The "Mukhtalif-us-Shi'as" is also a well-known composition of this great lawyer; and his "Irshád-al-Azhan" is constantly quoted as an authority, under the name of the "Irshád-i-'Alláma." *Vide* Alláma al-Hillí.

### جمال الدين حسين انجو، جمال الدين حسین انجو، Jamal-uddin Husain Anju،

son of Fakhr-uddin Kashmírī, author of the Persian Dictionary called "Farhang Jahángírī," which he dedicated to the emperor Jahángír in 1605 A. D., 1014 A. H. The author of the "Másir-ul-'Umra" calls him Mir Jamál-uddín Anjú, and says that he is a descendant of the Sayyads of Shíráz, and came to the Dakhin and thence to Agra in 1585 A. D., 993 A. H. in the time of Akbar who raised him by degrees to the rank of 3000. In the reign of Jahángír, the rank of 4000 was conferred on him with the title of 'Azd-uddaula.

### جمال الدين ابن مالك، جمال الدين ابن مالک، جمال الدين ابن مالک، Jamal-uddin-ibn-Malik،

author of an Arabic work on philosophy, called "Alfia."

### جمال الدين كاشي، جمال الدين کاشی، جمال الدين کاشی، Jamal-uddin Kashi،

author of the history called "Zubdat-ut-Tawáríkh." A work of the same title is mentioned under Shaikh Núr-ul-Háq of Dehlí.

### جمال الدين محمد عبد الرزاق، جمال الدين محمد عبد الرزاق، جمال الدين محمد عبد الرزاق، Jamal-uddin Muhammad Abdul Razzak،

*vide* Jamál-uddín bin-'Abdul Razzák.

### نور الدين عبد الرحمن جامي، نور الدين عبد الرحمن جامي، Jami،

Núr-uddín 'Abdur Rahmán, a celebrated Persian poet, the son of Mauláná Muhammád or Ahmad Isfahání; was born on the 7th November, 1414 A. D., 23rd Shabán, 817 A. H., at a village in Hirát called Jám, from which he derived his poetical name "Jámi." He was remarkably polite, of a very gentle disposition, and endued with such extensive learning, that it was supposed there was not throughout the empire of Persia, so complete a master of the language as himself. Even princes, who were themselves men of erudition and exalted talents, have lavished upon him the most unbounded praises and the highest honours. He was very intimate with Sultán Abú Sa'id Mirzá of Hirát, who continued the friend of Jámí so long as he lived. After his death, our poet enjoyed the same favours from his son and successor Sultán Husain Mirzá. He was a cotemporary of the esteemed Biographer, Daulat Sháh, who recorded his fame in the Lives of the Persian poets, called "Tazkira Daulat Sháhí." Jámí was the author of more than 44 works. His poem on the Loves of Joseph and Zalíkha is one of the finest compositions in the language; it contains about 4000 couplets. He is also the author of the book called "Nafahát-ul-Ins," a very celebrated abridgement of the Lives of the Súfi Shaikhs, translated from the Arabic "Tabkáti-us-Súfiya," and dedicated to the celebrated wazír 'Alíshér in 1476 A. D., 881 A. H. It may be here observed, that the celebrated poets, as Háfiz, Sádi, Jámí, &c. &c., were professed Súfis. The following are the works, commonly known, composed by Jámí:—

- 1. *Silsilat-uz-Zahab*, dedicated to Bayázid II.
- 2. *Salámán-wa-Absál*.
- 3. *Tuhfut-ul-Ahrár*.
- 4. *Sabhat-ul-Abhrár*.
- 5. *Yúsaf-wa-Zalíkha*.
- 6. *Lailí-wa-Majnún*.
- 7. *Khirad-náma*.

- Sikandar-náma*.
- Nafahát-ul-Ins*.
- Baháristán*.
- Fatúh-ul-Haramain*.
- Khurshed-wa-Máh*.
- Lawaaq Jámí*.
- Shawáhid-ul-Nabuát*.

These together  
are called Haft  
Aurang.

Jámí died at the advanced age of 81 lunar years, on Friday the 9th of November, 1492 A. D., 18th Mu-harram, 898 A. H., mourned by the whole city of Hirát: his funeral expenses were defrayed by Sultán Husain, and a magnificent train of the most illustrious nobles accompanied his body to the tomb. 'Alíshér, his friend laid the first stone of a monument which he caused to be raised to his memory, and his fame became immortal in the minds of his countrymen. He is also the author of a *Tafsír* or commentary of some note.

### ملا جامی، ملا جامی، Mala Jami, Jami Lahouri, Mulla,

*vide* Mulla Jámí.

### جميلة، جميلة، Jamila,

the poetical name of a Persian poet.

### حیل بن معار، حیل ابن معار، Jamil-ibn-Mi'mar,

a celebrated Arabian poet who lived in the time of the khalif 'Abdulmálik, and died in the year 701 A. D., 82 A. H. He was contemporary with two other famous poets named 'Umar the son of 'Abdullah, and Kathir Azza. Jamil was the lover of Shanba, one of those pairs of lovers, whose constancy and fidelity the orientals praise in their histories and poems.

### جمشید، Jamshid, (also called Jam)

was one of the ancient kings of Persia, and the fourth of the First or Pishdádian dynasty. He is celebrated as the founder of Persepolis, which is to this day called Istakhr and Takht Jamshid. He introduced the solar year and ordered the first day of it, when the sun entered Aries, to be celebrated by a splendid festival. His country was invaded by Zuhák, a Syrian king, and the unfortunate Jamshid was obliged to fly before the conqueror. He was pursued by the agents of Zuhák, through Sistán, India, and China, and was at last seized and carried before his cruel enemy like a common malefactor, who ordered him to be placed between two boards and sawn asunder with the bone of a fish. We are told by Firdausí that his reign lasted 700 years. He is supposed to have flourished 800 years before the Christian era. His goblet, called Jám Jamshid and Jám Jam, was wondrous. A hundred marvellous tales are told of his celebrated cup, which used to dazzle all who looked on it, and has often been employed by the poets to furnish a simile for a bright eye.

### جمشید، Jamshid, جمشید، Jamshid, جمشید، Jamshid, this title is sometimes given by the Musalmáns to king Solomon the son of David, and they say that his magic ring and throne possessed extraordinary powers, and his control was absolute over genii and men.

### جمشید قطب شاہ، Jamshid Qutb Shah, son of Kulí

Kutb Sháh I, ascended the throne of Gólkonda in the Dakhin after the death of his father in September, 1543 A. D., Jumáda II, 950 A. H. He reigned seven years and some months, and was succeeded by his brother Ibráhím Kutb Sháh in 1560 A. D., 957 A. H.

### جانابی، Janabí, جانابی، Janabí, the surname of Abú Muhammad Mustafa bin-Sayyad Hasan-al-Hussainí, a celebrated historian and author of a work called "Tárikh-al-Janábí," of which the correct name is supposed to be "Bahr-uz-Zakhkhár," the Swelling of the Sea; it comprises a general history from the beginning of the world to 1589 A. D., 997 A. H. It was originally written in Arabic, and translated by the author into Turkish. Janábí died in 1591 A. D., 999 A. H.

Jani, جانی. There have been three authors of this name. The first Abú 'Abdullah Muhammad ibn-Málik Atái, a native of Damascus. The second Basar Jání; and the third Mansúr bin-'Umar-al-Adíb, a native of Isfahán, who died 1025 A. D.

**Jani**, جانی, the poetical name of Mirzā Ján, the father of Mirzā Ján Jánán.

**Jani Begam**, جانی بیگم, daughter of 'Abdul Rahím Khán, Khán-Khánán, who was married to prince Dániál, the son of the emperor Akbar in 1599 A. D., 1007 A. H.

**Jani Beg Sultan**, جانی بیگ سلطان, son of 'Abdullah Khán Uzbak's sister. His son, Dín Muhammad Khán, was raised to the throne of Samarkand after the death of 'Abdul Mumín Khán, the son of 'Abdullah Khán Uzbak.

**Mirza Jani Beg Turkhan, Mirza**, مرزا جانی بیگ ترخان, ruler of Thatta, succeeded his grandfather Mirzā Muhammād Bákí, in the government of Thatta, the remaining province of Sindh, in 1584 A. D., 993 A. H. Akbar Sháh who before the death of Muhammad Bákí had gone to Láhor, and had remained there for some years, expected a personal visit from Jání Beg; but being disappointed he proceeded to take measures for the subjugation of that country. He therefore in the year 1591 A. D., 999 A. H. directed his commander-in-chief 'Abdul Rahím Khán, the son of Bairám Khán to proceed and occupy the place in his name. The first action took place on the 3rd November, 1591 A. D., 26th Muharram 1000 A. H. when the Sindhis were totally defeated. Notwithstanding, daily skirmishes took place between the two armies; at last Mirzā Jání Beg offered to acknowledge fealty to the emperor and to proceed to the presence. Shortly after, 'Abdul Rahím Khán celebrated the nuptials of his son Mirzā Yúrich with the daughter of Jání Beg, and after the rainy season of the year 1592 A. D., 1001 A. H. accompanied Mirzā Jání Beg to the presence of Akbar who created the latter a noble of the realm; and from that date the whole kingdom of Sindh reverted to the sovereignty of the empire of Dehlí. Mirzā Jání Beg died at Burhánpur in 1599 A. D., 1008 A. H., and the government of Thatta was conferred on his son Mirzā Ghází.

**Jan Fishan Khan Bahadur**, جان فشن خان بہادر, Nawáb, nawáb, of Sardhána. He, for his conspicuous loyalty during the mutiny of 1857, was ordered by Government to be rewarded with a pension of 1000 rupees a month in perpetuity to his male heirs, and a perpetuity in confiscated villages of 10,000 rupees per annum to be conferred upon him with remission of one half of revenue for his life, and a quarter for two generations.

**Jangez Khan**, جنگیز خان, *vide* Changez Khán.

**Jan Janan, Mirza**, میرزا جان جانان, son of Mirzā Ján, a learned Musalmán and a good poet, distinguished no less for the grace and spirit of his compositions than for the independent spirituality and anti-idolatrous nature of his sentiments. His poetical name was Mazhar; was born at Agra about the year 1698 A. D., 1110 A. H., but resided at Dehlí. In the month of Muharram or 3rd January, 1781 A. D., 7th Muharram, 1195 A. H. having expressed his contempt for a superstitious ceremony—the commemoration of the death of Husain—he was shot on the terrace of his own house, by a vindictive partizan of that martyr, and died on the 6th of that month, 10th Muharram, 1195 A. H. He is the author of a Díwán.

**Jan Muhammad, Munshi**, منشی جان محمد, author of an Inshá or collection of letters which goes by his name.

**Jannah Ashyani**, جنات اشیانی, the title given to the Emperor Humáyún after his death.

**Jannati**, جنتی, a poetical name.

**Jan Nisar Khan**, جان نثار خان, title of Kamar-uddín Husain, an Amír of 3000 under the emperor Shah Jahán. At the time of his death he was governor of Sistan, and died there 1639 A. D., 1049 A. H.

**Jan Nisar Khan, Nawab**, نواب جان نثار خان, was the brother-in-law to the wazír Kamar-uddín Khán who had married his sister. He was appointed Chakladár of the districts of Korá Jahánábád in the province of Allahábád, and was assassinated by Aráyú named Bhag-want Singh, a zamindár of that place in 1731 A. D., 1144 A. H.

**Jan Nisar Khan, Sayyad**, سید جان نثار خان, son-in-law of the wazír Kamar-uddín Khán, was put to death, together with several others by Nádir Sháh, on account of the resistance shown by them in endeavouring to protect their family in the general massacre. This event took place in March, 1739 A. D., Zil-hijja 1151 A. H.

**Janoji Bhosla**, جانوجی بھوسلہ, the second rájá of Beçar, succeeded his father Rághójí Bhósle in 1749 A. D., and died in 1772 A. D. He was succeeded by his younger brother Madhójí Bhósle. *Vide* Rághójí Bhósle the first rájá of Beçar.

**Janubi**, جنوبی بدھشان, of Badakhshán, a poet and punster who flourished about the year 1521 A. D., 927 A. H.

**Januni**, جذونی, *vide* Junúní.

**Jan**, جان صاحب, or Ján Sahib, poetical name of Mír Yar 'Alí, who is the author of a Díwán.

**Jansipar Khan Turkman**, جان سپار خان ترکمان, an Amír of 4000 in the reign of the emperor Jahángír. He was appointed governor of Allahábád in the first year of Sháh Jahán 1628 A. D., 1037 A. H., and died there the same year.

**Jansipar Khan**, جان سپار خان, second son of Mukhtár Khán Sabzwári, an amír of the reign of the emperor 'Alamgír. At the time of his death he held the súbdárí of Haidarábád, and died there in 1701 A. D., 1113 A. H.

**Jarbardi**, جاربڑی, surname of Fakhr-uddín Ahmad bin-Hasan, an author who wrote the "Sharah Sháfi'a," and the marginal notes on the "Kashsháf." He died 1345 A. D., 746 A. H.

**Jarir**, جریر, *vide* Jurír which is the correct pronunciation.

**Jarjis**, جرجیس, George, and in particular St. George the martyr, very well-known in the East, and even by the Muhammadans, who put him amongst the number of the prophets, and confound him with Elias.

**Jarj Tamas**, جارج طامس, *vide* George Thomas.

**Jarraz**, جرار, the surname of Ahmad bin-Ibráhím-al-Tabib-al-Afríkí, who is often cited under the name of Ibn-Jarráz. He was a physician and an author, and a native of Africa. He died 1009 A. D., 400 A. H.

**Jarullah Zamakhshari**, جارالله زمخشیری, surname of Mahmúd bin-'Umar-al-Zamakhshari, the Ma'talite of

Zamakhshar, a village in Khwarizm. He is the author of an excellent commentary on the Kurán called "Kash-sháf," which he wrote in the name of one of the princes of Mecca. He obtained the surname of Járulláh (or neighbour of God) on account of his residing for a long period at Mecca. He was born in 1074 A. D., 467 A. H., and died in the place of his nativity in the year 1142 or 1144 A. D., 587 or 593 A. H. He is also the author of many other works, such as—

Kitáb Fasl-dar-Nahr.  
Asás-ul-Balághat-dar-Loghat.  
Rabí-ul-Abrař.  
Fasús-ul-Akhbar-wal-Faráez-dar-Ilm Faráez.  
Raus-ul-Masál-dur-Fiqa.  
Sharah Abiát Sobúya.  
Mustakázi-dur-Amsál 'Arab.  
Himam-ul-Arbia.  
Sawáer-ul-Islám.  
Shakáék-ul-Ná-mán-wal-Kistás-dar-urúz.  
Mu'ajjam-ul-Hadúd.  
Manháj-dar-Usúl.  
Mukaddima-al-Adab.  
Díwán-ul-Tamsíl.  
Díwán-ul-Rasáel.  
Díwán-ush-Shua'rá.

**Jassas**, جماس, surname of Shaikh Ahmad bin-'Alí Rází, which see.

**Jaswant Rae**, جسونت رائی, a Hindú who was a poet and the author of a Díwán. His Díwán was found in the Library of Tipú Sultán.

**Jaswant Rao Holkar**, جسونت روہلکر, the son of Takójí Holkar, and brother of Káshí Ráo, whom he succeeded on the masnad of Indor about the year 1802. He made a rapid incursion into the Doab and committed some ravages, but was defeated and pursued by Lord Lake to the Sikh country as far as the Bias in 1803, and all his territories occupied by a British force. The whole was restored to him at the peace. He became insane in 1806, and Tulshi Báí, his wife was acknowledged regent. He died on 20th October, 1811, and was succeeded by Malhár Ráo III, his son, by a woman of low birth. Tulshi Báí, however, continued to act as regent. On the 20th December, 1816, a company of armed men seized Tulshi Báí, conveyed her forcibly to the neighbouring river of Sípra, and cutting off her head on the bank, threw the lifeless trunk into the water.

**Jaswant Singh Bundela**, جسونت سنگے بندلہ, son of Rájá Indarman. He held a suitable rank in the army in the reign of the emperor 'Alamgír, and died about the year 1687 A. D., 1099 A. H. After his death the zamin-dári of Urcha was conferred on Bhagwant Singh his son, an infant of four years, with the title of Rájá, but he dying about the year 1693 A. D., 1105 A. H., there remained no one of the family of Rájás Shuján Singh or of his brother Indarman, to succeed him; upon which the Rání Amar Kúnwar, grandmother to the deceased prince, placed on the ráj Udaut Singh, who was descended from Madhukar Sáh, father to Rájá Bir Singh Deo, which was approved by the emperor, who conferred on him the title of rájá, and a suitable mansab.

**Jaswant Singh, Maharaja**, مہاراجہ جسونت سنگھ, the celebrated rájá of Jodhpúr or Márwár, of the tribe of Ráhor Rájpúts, who acted so capital a part in the competitions of 'Alamgír and his brother Dárá Shikóh whose cause he espoused, and was guilty of great impropriety. He was the son of Rájá Gaj Singh and a descendant of Ráo Máldeo. Jaswant Singh, subsequently, became one of the best generals of 'Alamgír, and held the rank of 7000 for several years. He died near Kábul

about the 11th December, 1678 A. D., 6th Zil-káda 1089 A. H. He had built a fine house at Agra on the banks of the Jamna, the surrounding walls of which are still standing, and his followers brought his infant children and his women who did not burn with him, towards their native country. Orders were sent by the emperor 'Alamgír to conduct them to court, where on their arrival, he insisted on the children being made Musalmáns. Upon this the rájpút attendants, determined to die rather than submit to this order, fled with their charge towards the rájá's territories, and being pursued by the emperor's troops, fought valiantly, and were mostly cut to pieces, but the women and infants arrived safe at Jodhpúr; they were, however, compelled to take refuge in the hills and the woods, and on the death of 'Alamgír in 1707 A. D., regained their former possession. Ajit Singh, his son, was restored to the throne of his ancestors in the year 1711 A. D., by the emperor Farrukh-siyar who married his daughter. Ajit Singh was murdered by his son Abhai Singh in 1724 A. D.

**Jaswant Singh**, جسونت سنگھ, rájá of Jodhpúr Márwár, succeeded to the gaddí after the death of his father Takhat Singh in February, 1873 A. D., 1289 A. H.

**Jaswant Singh**, جسونت سنگھ, son of Balwant Singh Mahárájá of Bhartpúr. He was born on the 28th February, 1851, and succeeded his father on the 16th of March, 1853 when he was but two years old.

**Jaswant Singh, Kunwar**, جسونت سنگھ, *vide* Parwána.

**Jat**, جات, a tribe of Hindú labourers who made no figure in the Mughul empire, as a nation, till the reign of 'Alamgír, in whose expedition to the Dakhin, they were first heard of as a gang of banditti, under an intrepid fellow called Chúráman. They were then so daring as to harrass the rear of the imperial army. After the death of that monarch they took advantage of the growing imbecility of the empire, and fortifying themselves, spread their depredations to the gates of Agra. Mukham Singh, who after the death of Chúráman commanded the Játs, took upon himself the title of rájá, but their power increased under Badan Singh and Súrajmal, which last was dignified with titles from the emperor. *Vide* Chúráman Ját.

**Jawad 'Ali, Mirza**, جواد علی مرزا, or more properly Prince Mirzá Muhammad Jawád 'Alí Sikandar Hashmat Bahádur, son of Amjád 'Alí Sháh, and brother of Wájíd 'Alí Sháh the ex-king of Lakhnau. He accompanied his mother, the dowager Queen of Lakhnau, after the annexation of that country to the British possessions in 1856, to England, and died there after the death of his mother, on the 25th February, 1868, aged 30 lunar years. The body of the prince was transferred from London to Paris, to be buried on French soil beside that of the Queen his mother. An immense crowd had assembled to witness the procession, attended by Prince Mirzá Hamid 'Alí, the nephew of the deceased.

**Jawahir Singh**, جواہر سنگھ, *vide* Jouhar.

**Jawahir Singh**, جواہر سنگھ, the Ját rájá of Díg and Bhartpúr, was the son of Súrajmal Ját. He succeeded to the ráj after his father's death in December, 1763 A. D., 1177 A. H., was secretly murdered in 1768, and was succeeded by his brother Ráo Ratan Singh, who did not escape suspicion of having been accessory to his brother's murder. Ratan Singh reigned ten months and thirteen days and was stabbed by a fakír named Rápánand, who pretended to transmute copper into gold. *Vide* Ratan Singh.

**Jawahir Singh**, جواہر سنگھ, a Sikh chief who became the minister of Mahárájá Dalíp Singh after the death of Hírá Singh, and was murdered by the troops at Láhor on the 21st September, 1845. Rájá Lál Singh succeeded him.

**Jawahir Singh, Maharaja**, مہاراجہ جواہر سنگھ, son of Dhyan Singh and nephew of Mahárájá Guláb Singh, ruler of Kashmír.

**Jawan**, جوان, the poetical appellation of Mirzá Kázim 'Álí, a Hindústání lyric poet, attached to the college of Fort William. He is the author of an Urdú Díwán and also of a Bárah Másá which he composed in 1802 A. D., 1217 A. H. He was alive in 1812.

**Jawan Bakht, Mirza**, جوان بخت مرزا, the youngest son of Bahádúr Sháh, the ex-king of Delhí, who accompanied his father to Rangoon in 1858, and now resides under surveillance at that place. Government has sanctioned the grant of a separate pension and an allowance of 250 rupees to his wife Zamáni Begam in 1873 A. D.

**Jawed Khan**, جاوید خان, an eunuch and a great favourite of the emperor Ahmad Sháh and his mother, who raised him to the rank of an amír with the title of Nawáb Bahádúr. Nawáb Saídár Jang, who was much disgusted at the influence he had over the emperor, invited him to an entertainment, and murdered him during the banquet. This event took place on the 28th of August, 1752 O. S., 28th Shawwál 1165 A. H.

**Jawoni**, جوینی, whose proper name was Abú'l Ma'álí 'Abdulmalik bin-'Abdullah, was a doctor and a very celebrated metaphysician, who bore the title of "Imáni-ul-Harūma'in." He flourished in the reign of Málik Sháh the Saljúkide, and professed the doctrine of Shúfá'i at Naishápúr, where the famous Ghazzáli was his disciple. He is the author of several works, amongst which are the two following: "Tárikh Jahán Kushá," and "Akidat-ul-Nizámiat." He died in 1085 A. D., 478 A. H.

**Jaweria**, جویرہ, one of the wives of Muhammad whom he married in the sixth year of the Hijra 627 A. D. She is said to be a woman of great beauty, and was brought among the captives. She died about the year 670 A. D., 56 A. H.

**Jawini**, جوینی, *vide* Moín-uddín Jawini.

**Jayesi**, جایسی, *vide* Málík Muhammad Jáyesi.

**Jazari**, جزری, surname of those who were born at a city called Jazarat-ul-'Umar, situated on the Tigris, to the northward of Nineveh and Mausul. One of the most illustrious amongst the men of letters this city has produced, was Ibn-Asír ul-Shaibani Majd-uddín, who died 1209 A. D., 606 A. H., and of whom we have several works. *Vide* Ibn-Asír.

**Jenghis Khan**, جنگیز خان, *vide* Changez Khán.

**Jent Parkas, Lala**, جینت پرکاس, author of a poem called "Dastúr Ishk," containing the story of Sassi and Panún in Persian verse. It appears that his correct name is Jót Parkásh.

**Jhankoji Sendhia**, جھنکوجی سیندھیہ, son of Jíja Rao or Jyápa Sendhia, was killed in the last battle which took place between Ahmad Sháh Abdálí and the Marhattás on the 14th of January, 1761 N. S., at Panipat.

**Jhanko Rao Sendhia**, جھنکوراو سیندھیہ; also called Mukkí Ráo, on the death of Daulat Ráo Sendhia was

elected by his widow Bái Bái as rájá of Gwáliar, and was put on the masnad on the 18th June, 1827; but being then only nine years of age, Bái Bái acted as regent. He assumed the reins of government in 1832, reigned 15 years and some months, and died on the 4th of February, 1843, aged 24 years. He was succeeded by his adopted son Jíaji Sendhia the present rájá of Gwáliar, with whom Bái Bái appears to have resided until the time of the mutiny.

**Jiaji Rao Sendhia**, جیاجی راؤ سیندھیہ, the present rájá of Gwáliar, whose name in full is, Mahárájá 'Alí Jál Jiáji Ráo Sendhia, was the adopted son of Jhanko Ráo Sendhia, on whose death he succeeded to the government on the 4th February, 1843. His installation took place on the 20th of January, 1844 when Lord Ellenborough visited the fort.

**Jiapa Sendhia**, جیاپا سیندھیہ, *vide* Jyapa Sendhia.

**Jiji Begam**, ججی بیگم, the wet-nurse of the emperor Akbar, and the mother of Mirzá 'Azíz Kóka, who was raised to a high rank by the emperor with the title of Khán 'Azim. She died in the year 1599 A. D., 1008 A. H. The king carried her coffin on his shoulders and shaved his beard and mustachoes.

**Jiwān, Mulla**, جیون ملا, *vide* Mulla Jíwan.

**Jodha Rao**, جودھا راؤ, rájá of Márwár, and a descendant of Scójí, the grandson of the celebrated Juichánd, the last Ráthór monarch of Kanauj. He in the year 1432 A. D. founded the modern capital of Jódhpúr, to which he transferred the seat of government from Mandor.

**Jodh Bai**, جودہ بائی, (whose maiden name appears to be Jagat Goshaini and also Bálmatí), was the daughter of Rájá Udai Singh of Jódhpúr or Márwár, the son of Rájá Maldeo. She was called Jodh Bái, because she was a princess of Jódhpúr. She was married to Mirzá Salím (afterwards Jahángír) in 1585 A. D., 994 A. H., and became the mother of the emperor Sháh Jahán who was born in 1592 A. D., 1000 A. H. at Láhor. She died at Ágrah in 1619 A. D., 1028 A. H., and was buried in Sohágpúr built by her where her palace and tomb are still to be seen in a ruinous state.

**Jogi, Sultan**, جوگی سلطان, *vide* Muhammad Jogi.

**Josh**, جوش, poetical title of Ahmad Hasan Khán, who is familiarly called Achchhe Sáhib. He was living in Lakhnau in 1853 A. D., 1269 A. H., and is the author of an Urdú Díwán. He is the son of Nawáb Mukím Khán, the son of Nawáb Muhabbat Khán, the son of Háfíz Rahmat Khán.

**Joshish**, جوشش, poetical title of Muhammad Hasan or Muhammad Róshan of Patna, who flourished in the time of the emperor Sháh 'Alam.

**Jot Parkash, Lala**, جوٹ پرکاش لالا a Hindú Káyeth and an author. This appears to be the correct for Jeint Parkásh, which see.

**Jouhar**, جوہر, the poetical appellation of Jawahir Singh, a Hindú, who was the pupil of the poet Mulla Nátík of Naishápúr. He is the author of a Díwán in Persian and Urdú, and was living in 1851 A. D., 1267 A. H.

**Jouhar**, جوہر, the poetical name of Munshi Sewa Rám of Shahjahánpúr, who flourished in the time of Akbar Sháh II, and is the author of several works in Persian, such

as "Jouhar-ul-Talím," "Jouhar-ul-Tarkib," &c., the last-named work he wrote in 1820 A. D., 1285 A. H.

### Jouhari Farabi, جوہری فارابی, surname of Abú Naar

Ismá'il bin-Hammád. Although he was a Turk, yet he made such progress in the Arabic language, which he studied in Mesopotamia and Egypt, that he was styled "Imám-ul-Lughát," or master of the language. He is the author of a very large Arabic Dictionary entitled "Saháh-ul-Lughát," the purity of the tongue. He is often called after this work, "Sáhib-us-Saháh" or the author of the Saháh. He is commonly called Fárábí or Fárábí-al-Turkí, because he was a native of Fáráb in Turkistán. He died 1002 A. D., 393 A. H. Some authors say that his death took place in 992 A. D., 382 A. H.

**Jouhari Zargar,** جوہری زرگر, a poet who flourished in the time of Sulaimán Sháh and Arsalán Sháh of the house of Saljúk. He is the author of a poem containing the story of "Amír Ahmad and Mahasti."

**Jounpur,** جونپور, kings of, *vide* Khwája Jahán.

**Jouzi,** جوزی, *vide* Abú'l Faraj ibn-Jauzí.

**Joya,** جویا, poetical appellation of Mirzá Daráb Beg, a poet whose native country was Káshmír. He died in 1706 A. D., 1118 A. H., and is the author of a Diwán. The poetical name of his brother Mirzá Kámrán, was Góyá.

**Juban Choban or Jovian, Amir,** امیر جوان, the tutor and general of the armies of Sultán Abú Sa'íd Khán, son of Aljáitú, king of Persia. He was put to death by Málík Ghayás-uddín Kart in November, 1327 A. D., Muḥarram, 728 A. H., by order of the Sultán, because he refused to give him his daughter, Baghdád Khátún, in marriage. *Vide* Baghdád Khátún.

**Juber,** جبیر, a companion of Muhammad.

**Judat,** جودت, a poetical appellation.

**Jughtai,** جعتای, *vide* Chaghtai.

**Jugal Kishor,** جکل کشور, an inhabitant of Dehlí whose poetical name was Sarwat. He was wakíl to the Názim of Bengal for several years.

**Juji Khan,** جوچی خان, was the eldest son of Chingiz Khán the Tartar, from whom he had received for his share the wide regions of Kapchák; but this prince died a few months before his father in 1226 A. D., and left his territories to his son Batú Khán, who conquered Russia and Bulgaria, and ravaged the countries of Poland, Moravia, and Dalmatia, and had marched into Hungary in order to attack Constantinople, when death ended his victorious career.

**Juna Shah,** جونا شاہ, a brother of Muhammad Tughlák Shah, king of Dehlí, who built the city of Jounpúr which goes after his name.

**Junaid Baghdadi, Shaikh,** شیخ جنید بغدادی, a celebrated ascetic whose father was a glass-blower of Naháwand. He was born and brought up at Baghdád, and became one of the best disciples of Sháfi'i, but followed the system of Súfián Sourí. He made thirty pilgrimages to Mecca, alone and on foot. He died at Baghdád in the year 911 A. D., 298 A. H., and was buried near the tomb of his master and maternal uncle, Sarí Saktí.

**Junaid, Shaikh or Sultan,** سلطان جنید, third in descent from the celebrated Shaikh Safí-uddín Ardibéllí,

and grandfather of Sháh Ismá'il I of Persia, founder of the Safwi dynasty which was extirpated by Nádir Sháh. He was a Súfi or mystic philosopher, but being expelled from Azurbeján by the Turkmán ruler Jahán Sháh, established himself in Dayarbikár. In the latter period of his life, he went to Shírván with his disciples, and was killed in 1456 A. D., 860 A. H., in a conflict with the troops of Amír Khalil-ulláh, ruler of that province. *Vide* Ismá'il I Safwi. The book called Nukkát Bedil, written by Mirzá Bodil, contains his Memoirs.

**Jununi,** جنونی, author of a poem called "Latáef Shouk," a collection of entertaining and witty tales which he composed in the year 1689 A. D., 1100 A. H., and dedicated to the emperor 'Alamgír, but many were rather obscene.

**Jununi, Maulana,** مولانا جنونی, a sprightly satirical poet of Hirát who flourished in the time of Amír Ghayás-uddín Sultán Husain, son of Fíroz Sháh about the 9th century of the Hijrí era.

**Jurat,** جرات, poetical title of Kalandar Bakhsh, a son of Yehia Amán and pupil of Hasrat. He was first supported by Nawáb Muhabbat Khán, but in 1800 A. D., 1215 A. H., he was in the service of prince Sulaimán Shikoh at Lakhnau. Though in the prime of life, he became blind, but became a good musician and an excellent player on the guitar. It appears that Jurat and his family had the family name of Ychia Mán, because they said that they were descended from Ychia Ráe Mán who resided in a street at Dehlí which is close to the Chándní Chouk, and is still called the Ráe Mán street. It is also stated that this Ráe Mán was executed by Nádir Sháh. Jurat died in the year 1810 A. D., 1225 A. H. He is the author of an Urdú Diwán and two Maṣnavis.

**Jurir,** جریر, or Abú Hazrá Jarír ibn-Atiya, was one of the greatest and most celebrated poets. He flourished in the reign of the Khalif 'Abdulmalik of the house of Umayya, and received from him a handsome salary. He was once rewarded by the prince for a single panegyrical ode, with 100 camels, 18 slaves and a silver jug. Abú'l Faraj ibn-ul-Jauzí places the death of Jurír in the year 111 Hijrí or 729 A. D., 111 A. H., aged 80 years.

**Jurir-ibn-'Abdullah,** جریر ابن عبد الله, a general of the army in the time of 'Umar, the second Khalifa after Muhammad.

**Jurir-ibn-ul-Tabari,** جریر ابن الطبری, or Jurir-ut-Ta-barí, a celebrated Arabian historian, author of the "Társkh Tabarí." He died in the year 922 A. D., 310 A. H. His son Muhammad, who was also an author, died in 942 A. D., 330 A. H. *Vide* Abú Ja'far-at-Tabarí.

**Jurjani,** جرجانی, which see.

**Jurjani,** جرجانی, a native of Jurján or Georgia. Al-Sayyad-ush-Sharíf Abú'l Hasan (or Husain) 'Alí, was thus surnamed because he was born in that country. He was one of the most celebrated Musalmán doctors; was born in 1339 A. D., 740 A. H., and died at Shíráz 1413 A. D., 816 A. H. There have been several other authors of this surname, as Al-Sharíf-al-Husaini, a son of the first, who was a famous physician and lived in the time of Ataiz, Sultán of the Khwárizmians. Also Abú'l Wafa, a mathematician, Abú Bakr bin-'Abdul Káhir, a grammarian, and Muhammad Jirjání, a valiant captain of the Sultán of Khwárizm, and governor of the city of Hirát who was killed in defending that place against Túlí Khán, son of Changez Khán.

# K.

**Kaan**, *vide Khán*.

**Ka'b**, or Kaa'b ibn-Zahir of Mecca, was an Arabian poet, and author of the "Kaa'b Bánat Sa'ád," a poem in Arabic held in the highest estimation, containing a panegyric on Muhammad. A translation of part of it may be found in Sir William Jones's Second Volume of the Asiatic Researches. The author was a Jewish Rabbi, contemporary and opponent of Muhammad, and had written some satirical verses upon him; but afterwards being desirous of a reconciliation with the prophet, he wrote the above poem, which had the desired effect. Some authors say that he died in the first year of the Hijra, that is, 622 A. D., 1 A. H. But, according to Ockley's History of the Saracens, "Kaa'b came in the ninth year of the Hijra, and made his peace with Muhammad, with a poem in his praise." By this it appears that he was living in 631 A. D. He is said to have assisted Muhammad greatly in the compilation of the Kurán. *Wilkin's Biographical Dictionary under Coab.*

**Ka'b-al-'Ahbar**, كعب الْأَبْهَر, a famous traditionist of the tribe of Hamyar, who embraced Islámism in the reign of 'Umar, and died in 652 A. D., 32 A. H., during the reign of 'Usmán.

**Kabir**, كابر, a celebrated Hindi poet, by trade a Musalmán weaver, who, according to the Akbar-náma, was cotemporary with Sikandar Sháh Lódí, king of Dehlí. Kabir was a Súfi or Deist of the most exalted sentiments and of benevolence unbounded. His poems which are still universally esteemed, inculcate the purest morality, good will and hospitality towards all men; and breathe so fine a spirit of toleration, that both Hindús and Musalmáns contend for the honour of his having been born of their religion. From the disinterested, yet alluring, doctrines his poems contain, a sect has sprung up in Hindústán, under the name of Kabir Panthí, who are so universally esteemed for veracity, and other virtues, among both Hindús and Musalmáns, that they may be with propriety considered the Quakers of this country. The time of Kabir's death seems involved in equal obscurity with the manner of his decease and burial. They relate that he lived a long time at Kásí (Benáras) and Gayá, and sojourned also at Jagurnáth, where he gave great offence to the Bráhmans, by his conduct and tolerant doctrine. When stricken in years, he departed this life among a concourse of his disciples both Musalmáns and Hindús. He is buried at Ratanpúr, where his tomb is said to be seen to this day.

**Kabir, Shaikh**, كابر شايخ, surnamed Bala Pír, was the son of Shaikh Kásim Kádirí, whose tomb is at Chunár. Shaikh Kabir died at Kanauj on Monday, the 4th of November, 1644 A. D., 12th Ramazán, 1054 A. H., where a splendid Mausoleum was built on his tomb by one of his sons named Shaikh Mahdí who died in 1677 A. D., 1088 A. H., and is also buried there.

**Kabir-uddin**, كبير الدين بن تاج الدين عراقی, son of Táj-uddín 'Iráki, lived in the time of Sultán Alá-uddín king of Dehlí, and wrote a book on his conquests.

**Kablai Kaan**, قبلاي خان, or Khán, or more properly Kawaila Káán, Grand Khán of the Mongols and Emperor of China, was the son or brother of Mangú Khán emperor of Tartary, and great-grandson of Chingiz Khán. He succeeded his brother about the year 1259 A. D., 655 A. H., and founded the Yüeün dynasty in China. Being ordered by his brother Mangú, then Khakan of the

Mongols, to subjugate Corea and China, he entered China with an immense army in 1260 A. D., drove out the Tartars of the Kin dynasty and took possession of North China. In 1279 he completed the ruin of the Song dynasty by invading and subduing Southern China so that his dominion now extended from the Frozen Ocean to the Straits of Malacca and from Corea to Asia Minor—an extent of territory, the like of which had never before, and has never since, been governed by any one monarch. The rule of the Mughuls, hitherto severe and barbarous, changed its character in the reign of this prince, who adopted entirely the manners of the Chinese, and who is regarded, even by that people, as one of the best and most illustrious of their emperors. He died in 1294 A. D., 693 A. H.

**Kabul**, قبول, the poetical appellation of Mirzá 'Abdul Gháni Beg of Kashmír, who was a Súfi and a pupil of Jóyá, the brother of Góyá. He died in 1726 A. D., 1139 A. H.

**Kabus**, قابوس, a prince of the house of Shamgír, or Dashmagír, whose capital was Rei, and afterwards Jurján in Khurásán. Shamgír was succeeded by his son Bístún, of whom nothing particular is related. But the next of this family, Kábús, whose title was "Shama'-ul-Mulk," or the candle of the kingdom, is celebrated for his extraordinary wisdom and learning. He was, by the instigation of his son Manúchchr, slain by his own mutinous officers 1012 A. D., 403 A. H., whose excesses he had probably desired to restrain. He was succeeded by his son Manúchchr, who submitted to the power of Sultán Mahmúd of Ghazní: but that monarch not only continued him in his family possessions, but gave him his daughter in marriage. He died 1070 A. D., 463 A. H., and was succeeded in the government of Jurján by his son Gilán Sháh. Kábús is the author of several works, one of which is called "Kamál-ul-Balághat."

**Kabuli Mahal**, كابلی محل, a wife of Sháhzahan.

**Kachhwaha**, the title of the Rájás of Amber or Jaipúr. *Vide* Dhárá Mal.

**Kadard**, قادر, the son of Ja'far Beg Dáúd, and brother of Alp Arsalán of the race of Saljúk. He was installed by Tughral Beg his uncle in 1041 A. D., 433 A. H., and became the first Sultán of the Saljúk dynasty of Kirmán where he reigned 32 years and died of poison in 1072 A. D., 465 A. H., by order of Malik Sháh.

*The following is a list of the Sultáns of Kirmán of the race of Saljúk.*

A. D. A. H.

Kádard, the son of Ja'far Beg Dáúd, began	1041	433
Sultán Sháh, the son of Kádard, .....	1072	465
Túrán Sháh, brother of Sultán Sháh, .....	1074	467
Irán Sháh, son of Túrán Sháh, a tyrant who was slain in 1100, .....	1096	489
Arsalán Sháh, son of Kirmán Sháh, reigned 42 years, .....	1100	494
Mughís-uddín Muhammad, son of Arsalán,	1141	536
Tughral Sháh, son of Muhammad, .....	1156	551
Bahrám, Arsalán, and Túrán Sháh, sons of Tughral, dispute succession, .....	1169	565
Muhammad Sháh, son of Bahrám Sháh who after the death of his father and two uncles ascended the throne of Kirmán, was dispossessed by Malik Dínár, a Turk of the tribe of Ghuz in 1187 A. D., 583 A. H. Thus ended the Saljúk dynasty of Kirmán of the race of Kádard.		

**Kadar Khán**, قادر خان. *Vide* Kadr Khán.

**Kadir**, قادر, the poetical title of Shaikh 'Abdul Kádir Badáoni. *Vide* 'Abdul Kádir.

**Kadir**, قادر, the poetical appellation of Wazír Khán, an inhabitant of Agra, who was in great favour with 'Alamgír and his two successors. He died in 1724 A. D., 1136 A. H., and is the author of a Diwán.

**Kadir**, قادر, the poetical name of Shaikh 'Abdul Kádir, who was employed as Munshí by Prince Muhammad Akbar, son of 'Alamgír. He is the author of a Diwán.

**Kadir Billah**, قادر بالله. *Vide* Al-Kádir Billah.

**Kadir or Kádiri**, قادریاً قادری, the poetical name of 'Abdul Kádir of Badáon.

**Kadiri**, قادری, the poetical title of Prince Dárá Shikoh, the eldest son of the emperor Sháh Jahán.

**Kadir Shah**, قادر شاہ, of Málwá. After the occupation of Málwá by the emperor Humáyún, that monarch had left his own officers in the government of that kingdom, but shortly after his return to Agra, Mallú Khán, one of the officers of the late Khilji government, retook all the country lying between the Narbada and the town of Bhilsa, after a struggle of twelve months against the Dehlí officers; whom having eventually subdued, he caused himself to be crowned in Mando, under the title of Kádir Sháh of Málwá. He reigned till the year 1542 A. D., 949 A. H., when Sher Sháh took Málwá, and conferred the government to Shujá' Khán his minister and relative.

**Kadr Khan**, قدر خان, king of Khután, who was a contemporary of Sultán Mahmúd of Ghazní. He was living between the years 1005 and 1024 A. D. It is related of him that he was very fond of music, and that four bags were constantly placed round his sofa, and as he listened to the song, he cast handfuls of gold and silver to the poets.

**Kael**, قابل, poetical name of 'Abdullah, a Persian poet.

**Kaeli or Kibili**, قابلی, of Sabzwár, is the author of a biography or Tazkira of poets. He died in 1548 A. D., 955 A. H.

**Kaem-bi-amr-ullah**, قائم با أمر الله, was the son of Mahdí, the first Khalif of the Fatimites in Africa. He rebuilt the city of Massilah in Africa in the year 927 A. D., 315 A. H., and called it Muhammadiyah.

**Kaem Billah**, قائم بالله, Khalifa of Baghdád, *vide* Al-Káem Billah.

**Kaem Jang or Kayum Jang**, قائم جنگ, the son of Muhammad Khán Bangash, nawáb of Farrukhábád, whom he succeeded in June, 1743 O. S., Jumáda I, 1156 A. H. He made war by the instigation of the wazír, nawáb Safdar Jang, with the Rohelas of Kaçer now called Rohilkhand, after the death of their chief, 'Alí Muhammad Khán, but was defeated and slain on the 10th November, 1749 O. S., 10th Zil-hijja, 1162 A. H., and his estates confiscated by the wazír. The principal servants of the deceased were sent prisoners to Allahábád; but his mother was allowed to keep the city of Farrukhábád and twelve small districts for the support of the family, as they had been conferred on it in perpetuity by the emperor Farrukh-siyar. The conquered country was com-

mitted to the care of the wazír's deputy, Rájá Nawáb Ráé, who was soon after slain in battle against Ahmad Khán the brother of Káem Jang, who took possession of the country.

**Kaem**, کام, poetical appellation of Káem Khán who held the post of Captain in the service of Wazír Muhammad Khán, Nawáb of Tónk, the son of Amír Khán. He is the author of an Urdú Diwán, which he completed and published in 1853 A. D., 1270 A. H.

**Kaf**, کافی, surname of Takí-uddín 'Alí bin-'Alí, an Arabian author who died in the year 1355 A. D., 756 A. H. His name is spelt in some of our Biographical Dictionaries, Cafi.

**Kafi or Kami**, کافی, poetical name of Mirzá 'Alá-uddaula who flourished in the reign of the emperor Akbar. *Vide* Alá-uddaula (Mirzá), and Kámi.

**Kafi**, کافی, whose proper name was Kifáyet 'Alí, was a poet of Muradábád, and author of the "Bahár Khuld," which is a translation of the "Shimáel."

**Kaf-ul-Kafat**, کافی الکفاف, *vide* Ibn-Ihbád.

**Kafur, Malik**, عملک کافور, a favourite eunuch of Sultán 'Alá-uddín Khiljí, king of Dehlí, who was raised to the high rank of wízarat. After the king's death, the first step which the traitor took, was to send a person to Gwáliár, to put out the eyes of Khizir Khán and Shádí Khán the two sons of the deceased Sultán. His orders were inhumanly executed. He then placed Sháhib-uddín the king's youngest son (a boy of seven years of age) on the throne, and began his administration; but was assassinated thirty-five days after the king's death, in January, 1317 A. D., 716 A. H., and Mubárik the third son of the king was raised to the throne.

**Kahaj Tabrezi, Shaikh**, شیخ تبریزی, a learned Musalmán who held the office of Shaikh-ul-Islám at Tabrez during the reign of Sultán Aweis and Sultán Husain of Baghdád. He is the author of a Diwán.

**Kahi**, کاهی, *vide* Kásim Káhi.

**Kahir Billah**, قاهر بالله, *vide* Al-Káhir Billah, Khalifa of Baghdád.

**Kahkari**, قہکھری, *vide* Najm-uddín Abú'l Hasan. In some of our Biographical Dictionaries his name is spelt Cahkari.

**Kaikaus**, کیکاووس, second king of the Kayanian dynasty of Persia, was the son of Kaikubád. He was vain and proud; and appears to have been in continual distress from the unfortunate result of schemes that his ambition led him to form, but which he wanted ability to execute. His life is connected with a thousand fables, which though improper in this place, form excellent materials for Firdausí, who has given, in his history of this period, the extraordinary and affecting tale of the combat between Rustam and his unknown son, Suhráb, who is killed by his father. This part of the Sháh-náma has been beautifully translated in English verse by J. Atkinson, Esq., Assistant Surgeon on the Bengal Establishment, and member of the Asiatic Society in 1814. Kaikáus when grown old, resigned his crown in favour of his grandson Kaikhosro, the son of Siáwakhsh.

**Kaikaus, Amir**, امیر کیکاووس, grandson of Kábús, prince of Jurján, and one of the noblemen who lived at the court

**Kaikhusro**, کایخسرو, the third king of the Kayanian dynasty of Persia and the grandson of Káháns. He ascended the throne in the lifetime of his father who resigned the crown in his favour. He had several battles with Afrásíáb the king of Táván, who was at last defeated, taken prisoner, and slain. Soon after these events Kaikhusro resolved to devote the remainder of his life to religious retirement: he delivered over Kábul, Zábulistán and Nímroz to Itustam, as hereditary possessions; and resigned his throne to Luhrásپ the son-in-law of Kaikáus and his own son by adoption and affection. After these arrangements, he went accompanied by some nobles to a spring which he had fixed upon as the place of his repose. Here he disappeared, and all those that went with him were destroyed on their return by a violent tempest. He lived 90 years and reigned 60.

**Kaikhusro**, کایخسرو, the son of Sultán Muhammad Khán, governor of Multán, who was the eldest son of Sultán Ghayás-uddín Balbán, king of Dehlí. After his father's death in 1285 A. D., he was made governor of Multán by his grandfather, and after his decease in 1286 A. D., was murdered at Rohtak by Malik Nizám-uddín, wazír of Kaikubád who ascended the throne as king of Dehlí.

**Kaikubad**, کیقباد, the founder of the second or Kayanian dynasty of the kings of Persia, was a lineal descendant of Mámúchehr, according to some accounts he was his great-grandson. This prince had retired to the mountain of Albúz, from which place he was brought by Rustam the son of Zál and proclaimed king of Persia. He committed the administration of government into the hands of Zál, whose son Rustam, was appointed to lead the Persians against the dreaded Afrásíáb who had again passed the Oxus and invaded Persia. In this battle, Rustam overcame Afrásíáb, and afterwards a peace was concluded, by which it was agreed that the Oxus should remain as it had been heretofore, the boundary between the two kingdoms. Kaikubád lived some time after this in peace: he is said to have reigned 120 years. He left four sons: Kaikáus, Arish, Rúm and Armen. To the former he bequeathed his throne, and enjoined all the others to obey him.

#### *List of kings of the second or Kayanian dynasty.*

1. Kaikubád.
2. Kaikáus.
3. Kaikhusro (Cyrus the Great).
4. Luhrásپ.
5. Gushtasp (Hystaspes of Grecian History).
6. Isfandiar (Aspanda or Astyages of ditto).
7. Bahman or Ardisher Darázdast (Artaxerxes Longimanus).
8. Hunai, daughter and wife of Bahman.
9. Dáráb or Dárá, son of Bahman.
10. Dárá, son of Dáráb (Darius overcome by Alexander the Great).

**Kaikubad**, کیقباد, surnamed Mu'izz-uddín, the grandson of Sultán Ghayás-uddín Balbán, whom he succeeded in 1286 A. D., 685 A. H., on the throne of Dehlí in the absence of his father Násir-uddín Baghrá Khán who was then in Bengal. In the year 1287 A. D., 686 A. H., his father having heard the state of affairs at Dehlí, marched from Bengal to visit and advise his son. They met on the banks of the Ghágra at Behár, and the whole scene was so affecting, that almost all the court shed tears. On this occasion the celebrated poet Amír Khusro wrote the poem called the "Kirán-us-Sadain," or the conjunction of the two planets. Kaikubád was assassinated through

**Kaiomurs**, کایومر, the first monarch of Persia according to all Muhammadan writers. This king is stated to have reclaimed his subjects from a state of the most savage barbarity. They say he was the grandson of Noah and the founder of the first dynasty of Persian kings called Pishdádian. His son Shámk was killed in one of the battles with the barbarians or Devs; and when that monarch carried Hoshang, the infant son of Shámk, to share in the revenge he meant to take upon his enemies, his army was joined by all the lions, tigers and panthers in his dominions, and the Devs were routed and torn to pieces by the auxiliaries, who had left their native forest to aid the just king. After this victory, Kaiomurs retired to his capital Bulkh. He reigned 30 years, and was succeeded by his grandson Hoshang.

*The following is a list of kings of the first or Pishdádian dynasty.*

1. Kaiomurs.
2. Hoshang.
3. Tuhmurs, surnamed Deoband.
4. Jamshed reigned at Persipolis.
5. Zuhák, surnamed Alwani.
6. Faridún, stored by Kuwa.
- Manú Ichhr.
8. Naudar or Nauzar.
9. Afrásíáb, king of Turkistán.
10. Záb, brother of Naudar.
11. Garshásپ.

**Kaisar**, قیصر, a poet of the tribe of Shámlú, who is commonly called Kaisar Shámlú.

**Kaisar**, قدر, poetical name of Prince Khurshaid Kadr the son of Mirzá Asmán Kadr, the son of Mirzá Khurram Bakht, the son of Prince Mirzá Jahándár Sháh, the son of Sháh 'Alam, king of Dehlí.

**Kaisari Kirmani**, قیصری کرمانی, a poet of Kirmania.

**Kaiuk Khan**, کیوک خان, *vide* Kayúk.

**Kakafi**, کاکافی, *vide* Ahmad bin-Idrís. He is mentioned in some of our Biographical Dictionaries under the name of Cakafi.

**Kakafi**, کاکافی, *vide* Ahmad bin-Idrís.

**Kalandar**, قلندر, author of the work called "Sirát-ul-Mustakim," which he composed in 1405 A. D., 808 A. H., and dedicated to Abu'l Muzaffar Husain Sháh bin-Mahmúd Sháh bin-Ibráhím Sháh of Jaunpúr.

**Kalanisi**, قالانیسی, surname of 'Abdullah bin-Muhammad, an Arabian author, who died in 1121 A. D., 515 A. H.

**Kalb Ali Khan**, كلب علی خان, Nawáb of Rámpúr in 1869-70.

**Kalb Husain Khan, Mirza**, كلب حسین خان, Deputy Collector of Etáwah, the son Ahtarám-uddaula Dabir-ul-Mulk Kalb 'Ali Khán Bahádúr. He is the author of four Diwáns and a biography called "Shaukat Nádirí." He was living in 1864 A. D., 1281 A. H.

**Kalhana**, کالہانا, a Bráhman and author of a history of Kash-

mír called "Rájatarangini." There are four chronicles of the history of Kashmír written in Sanskrit verse; the first by Kalhaná, bringing the history of Kashmír to about 1148 after Christ; the second, a continuation of the former, by Jadaréjá, to 1412 A. D.; the third, a continuation of the second by Srivara, a pupil of Jadaréjá, to 1477 A. D.; and the fourth, by Prajyábhata, from that date to the conquest of the valley by the emperor Akbar. The author of the work, the Pandit Kalhaná, of whom we merely know that he was the son of Champaka, and lived about 1150 A. D., under the reign of Síhi Deva of Kashmír—reports that before entering on his task, he had studied eleven historical works written previously to his time, and also a history of Kashmír by the sage Nila, which seems to be the oldest of all. Kalhaná begins his work, with the mythological history of the country, the first king named by him is Gonarda, who, according to his chronology, would have reigned in the year 2448 B. C., and the last mentioned by him is Sihi Deva, about 1150 after Christ.

**Kali Das,** کالی داس, a celebrated Hindú poet who lived towards the commencement of the Christian era. He was one of the nine splendid gems that adorned the court of Rájá Bikarmájít (Vikramaditya). Some say that he flourished in the time of Rájá Bhój. He wrote the "Nálodia" for the purpose of exhibiting his unbounded skill in alliteration. In four books, containing on the average fifty-four stanzas each, he has given such illustrations of their subject as can never be surpassed. This work has been published in Europe, with a Latin translation by a continental scholar, Ferdinandus Benary. No reason can be imagined, why Káli Dás should again write the history of Nala and Damayanti, after it had been so elegantly written in flowing verse by Vyása Deva, except that he intended in this simple story to shew forth his ingenuity in alliteration. He is also the author of the poem called "Kumára Sambhava," and of another called "Mahá Náṭak."

**Kali Sahib,** کالی صاحب, surname of Ghulám Nasír-uddín, the son of Mauláná Kutb-uddín, the son of Mauláná Fakhruddín. Although he was the Murshid or spiritual guide of the king of Dehlí, he preferred the habit of a Derwish. He died in 1852 A. D., 1268 A. H.

**Kalim,** کلیم, the poetical name of Abú Tálib Kalím, which see.

**Kalim-ullah,** کلیم اللہ, a title of Moses the prophet.

**Kalim-ullah,** کلیم اللہ, the last king of the Bahmaní dynasty of Kulbarga or Ahmadábád Bidar in the Dakhin. He was expelled in 1527 A. D., by Amír Baríd his wazír, who mounted the throne and took possession of that kingdom.

**Kalim-ullah,** کلیم اللہ, author of a work called "Kash-kol Tassauaf," an exposition of the mystical phrases of the Súfis.

**Kamal,** کمال, a poet of Isfahán.

**Kamál,** کمال, poetical title of Mír Kamál 'Alí of Gaya Mánpur. He wrote Persian and Rekhtá verse, and is the author of a large work called "Kamál-ul-Hikmat," on philosophy, and one called "Chahárdah Darúd," i. e., the fourteen blessings containing an account of the Imáms. He died in 1800 A. D., 1215 A. H., and the chronogram of the Hijri year of his death is contained in the word Dáreghá.

**Kamal Ghayas, Maulana,** مولانا کمال غیاث شیرازی, of Shíráz, a poet and physician who flourished in the time of Ibráhím Sultán.

**Kamal Kazi,** قاضی کمال, *vide* Abú-Fath Bilgrámi.

**Kamal Khan, Gikhár,** کمال خان گھر, prince of the Gikhars, was the son of Sultán Sárang, the son of Malik Kalán II, the son of Malik Kalán I, the son of Malik Khar, who was the founder of the principality of the Gikhars. Their country lies among the mountains between Bhaṭ and Sindh, which formerly belonged to the government of Kashmír. Malik Kalán II had several battles with Sher Sháh, but was at last taken prisoner and put to death by that monarch, and his son or grandson Kamál Khán imprisoned in the fortress of Gwálíár. He was, however, after some years released by Salím Sháh the son of Sher Sháh, but during his confinement, his uncle Sultán Adam had taken possession of the country. In the first year of the reign of Akbar he was introduced to that monarch and was employed in his service. He by degrees rose to the rank of 5000, and was afterwards put in possession of his dominions by that emperor, and Sultán Adam his uncle taken prisoner and made over to Kamál Khán who put him in confinement where he died. Kamál Khán who became tributary to Akbar, died in 1562 A. D., 970 A. H.

**Kamal Khujandi,** کمال خجندی, *vide* Kamál-uddín Khujandí.

**Kamal-uddin 'Abdul Razzak, Shaikh,** شیخ کمال الدین عبد الرزاق, is the author of several works, among which are the following "Tafsír Táwilát," "Kitáb Istiláhát Súfiá," "Sharah Fasús-ul-Hikam," "Sharah Múnázib-ul-Sábirin," &c. He was a contemporary of Shaikh Rukn-uddín 'Alá-uddaula. [He died in 1482 A. D.] 887 A. H. *Vide* 'Abdul Razzák.

**Kamal-uddin Isma'il,** کمال الدین اسماعیل, son of Jamál-uddín Muhammád 'Abdul Razzák of Isfahán, a celebrated poet of Persia, styled, Malik-ush-Shu'árá, that is to say, king of the poets, and is the author of a Díwán. In the year 1237 A. D., 2nd Jumáda I, 635 A. H., on the 21st of December, when Oktái Khán, the son of Chanez Khán, invaded Isfahán, and massacred the inhabitants of that city, he also fell a martyr. It is said that he was tortured to death by the Mughuls who expected to find hidden property in his house.

**Kamal-uddin Khujandi, Shaikh,** شیخ کمال الدین خجندی, was a great Shaikh and lyric poet, and a cotemporary of Háfiz, who, though they never saw each other, much esteemed him, considering him and Salmán Sáwájí as amongst the first poets of their time. He is commonly called Kamál Khujandí, born at Khujand, a town situated in one of the most beautiful and fertile districts of Persia. After having made the pilgrimage to Mecca, he settled at Tabrez, a place which he found extremely agreeable during the reign of the princes of the family of Jaláyer. The principal personages of Tabrez became his pupils, and he led a life of literary ease and enjoyment; but when Tuktamish Khán surprised Tabrez, Shaikh Kamál was made prisoner, and was carried to Será in Kapíák by order of Mangú Khán the grandson of Chanez Khán, where he remained four years, after which he was permitted to return to Tabrez, near which city the Sultán Awes Jaláyer built him a house. Kamál did not sing the praise of princes in Kasida, nor did he write Maṣnawis, but only Ghazals, and fragments. He died in the year 1390 A. D., 792 A. H., and was buried at Tabrez. A MS. of the Díwán of Kamál, which had been the property of a Sultán, is possessed by the Imperial Library at Vienna, and is a great treasure as a specimen of splendid writing, and, also, for the superbly executed miniatures which adorn it, illustrating

the poems. These pictures are not more than a square inch in size: there are two on each side of the concluding verse; and though so small, represent, with the greatest correctness, either allegorically or simply, the meaning of the poet.—*Dublin University Magazine* for 1840.

**Kamal-uddin Masa'ud, Maulana,** مولانا کمال الدین مسعود شروانی of Shírwán, a celebrated logician and author of the marginal notes on the "Sharah Hikmat Kín." *Mas'ud*

**Kamal-uddin Muhammad bin-'Abdul Muna'im Jujari, Shaikh,** شیخ کمال الدین محمد بن عبد المنعم جوخاری an author who died in 1484 A. D., 889 A. H.

**Kamal-uddin Muhammad-al-Siwási,** کمال الدین محمد السواسی commonly called Humám and Ibn-Humáni, author of a commentary on the Hidáya entitled "Fath-ul-Kádir li'l 'Ajiz-al-Fakir." It is the most comprehensive of all the comments on the Hidáya, and includes a collection of decisions which render it extremely useful. He died in 1487 A. D., 861 A. H. *Vide* Hunám and Ibn-Hurnám.

**Kamal-uddin Muhammad, Khwaja,** خواجہ, ibn-Ghayás-uddín Shírází, was a physician and a poet, and flourished in the time of Sultán Ibráhím Mirzá. For his poetical title he used Ibn-Ghayás.

**Kamal-uddin Musa bin-Yunas bin-Malik,** کمال الدین موسیٰ بن یونس بن ملک, name of an Imám, who was one of the most celebrated Musalmán doctors.

**Kamal-uddin, Shah,** کمال الدین شاہ, *vide* Lutf-ulláh.

**Kamar-uddin, Mir,** قمر الدین میر, whose poetical title is Minnat, which see.

**Kamar-uddin Khan, wazir,** خان وزیر, whose original name was Mír Muhammád Fázil, was the son of Ya'tmád-uddaula Muhammád Amin Khán, wazir, and was himself appointed to that office with the title of Ya'tmád-uddaula Nawáb Kamar-uddin Khán Bahádur Nasrat Jang, by the emperor Muhammád Sháh, after the resignation of Nizám-ul-Mulk Asaf Ján, in 1724 A. D., 1137 A. H. He was sent under Prince Ahmad on the first invasion of Ahmad Sháh Abdálí to oppose him, but was killed by a cannon ball, while at prayers in his tent during the battle of Sarhind on the 11th March, 1748 O. S., 11th Rab' I, 1161 A. H.

**Kam Bakhsh,** کام بخش, (prince) youngest son of the emperor 'Alamgír, a vain and violent young man, who had received from his father the kingdom of the Dakhin, but as he refused to acknowledge the sovereignty of the emperor Bahádur Sháh, his eldest brother, and struck coin in his own name, that monarch after attempting in vain to win him over by concessions, marched against him with a powerful army to the Dakhin, and defeated him in a battle near Haidarábád, where Kám Bakhsh died of his wounds on the same day in the month of February or March, 1708 A. D., Zil-hijja, 1119 A. H. His mother's name was Udaipúrí Muhal, and he was born on the 26th February, 1667 A. D., 10th Ramágán 1077 A. H.

**Kambari,** قمبری نیشاپوری, or Kanbari, a poet of Nai-shápur, flourished in the time of Sultán Bábár who died 1467 A. D., 861 A. H.

**Kami,** کامی, whose proper name is Mírsá Alá-uddaula Kaswíni, was the son of Mír Yahya bin-'Abdul Latíf, and is the author of the work called "Náfiás-ul-Másir," a

Biographical Dictionary of Persian poets. It contains notices of about 350 poets in alphabetical order. Most of them flourished in India during the reign of Akbar to whom the book is dedicated. It was finished in 1571 A. D., 979 A. H., but there occur much later dates in it. He is supposed by some to have died in 1568 A. D., 971 A. H., and by others in 1573 A. D., 981 A. H., but the latter date appears to be correct. The discrepancy arises from the chronogram of his death, in which the number of the last word is considered by some to be 60 and by others 70, a difference of ten years. *Vide* Yahya bin-'Abdul Latíf.

**Kamil,** کامل, author of a poetical work, entitled "Chirágh-náma." It consists of Ghazals all of which rhyme in Chirágh (lump) and the first letter of every verse of the first Ghazal is **چ** or **A**, of the second **پ** or **B**, and so on.

**Kamran Mirza,** کامران مرزا, second son of the emperor Bábár Sháh, and brother to the emperor Humáyún who, after his accession to the throne in 1530 A. D., 937 A. H., conferred on him the government of Kábul, Kandahár, Ghazní and the Panjáb. He was deprived of his sight by Humáyún when at Kábul in the year 1553 A. D., 960 A. H., on account of his repeated offences, and continually raising disturbances in the government. The operation was performed by piercing his eyes repeatedly with a lancet. Kámrán bore the torture without a groan until lemon-juice and salt were squeezed into his eyes, when he called out "O Lord my God! whatever sins I have committed, I have been amply punished in this world, have compassion on me in the next." Kámrán eventually obtained permission to proceed to Mecca, where he resided three years and died a natural death in 1556 A. D., 964 A. H. He left three daughters and one son named Abú'l Kásim Mirzá, who was imprisoned in the fort of Gwáliar, and put to death by order of the emperor Akbar his cousin in the year 1565 A. D., 973 A. H.

**Kamran Shah,** شاه کامران, the present ruler of Hirát, is the son of Mahmúd Sháh, the son of Timur Sháh, the son of Ahmad Sháh Abdálí. On the death of his father Mahmúd Sháh, in (1829 A. D.) he succeeded him on the throne of Hirát.

**Kandahari Begam,** کندھاری بیگم, the first wife of the emperor Sháh Jahán. She was the daughter of Muzaffar Husain Mirzá Safví, of the royal house of Persia, who was the son of Sultán Husain Mirzá, the son of Bahrám Mirzá, the son of Sháh Ismá'il I of Persia. When Akbar Sháh, in the third year of his reign, made over Kandahár to Sháh 'Abbás, king of Persia, the latter conferred the government of that province on his nephew Sultán Husain Mirzá, after whose death his son Muzaffar Husain succeeded him. His three brothers came to India in the 38th year of Akbar (1592 A. D.), and Muzaffar Husain followed them afterwards, was received by the emperor with the greatest kindness, and honoured with the rank of 5000, and the jágír of Sambhal. His sister Kandahári Begam, was married in September, 1610 A. D., Rajab, 1019 A. H. to Prince Khurram (afterwards Sháh Jahán) the son of the emperor Jahángír, and received the title of Kandahári Begam, because she was born at Kandahár. The year of her death is unknown. She lies buried at Agrah, in the centre of a garden called Kandahári Bégh. The building on her tomb, which is in the vault, is converted into a dwelling place; it is a beautiful edifice, and now belongs to the Rájá of Bhartpúr.

**Kaus,** *vide* Kalkáus.

**Kaplan Beg,** قپلان بیگ, of the Kushchí family, was born in India and served under Khán-Khánán in the Dakhin with great distinction, and was in high favour

with Jahángír. He is the author of a Díwán and a Maṣnaví, the latter is called "Máh Dost," which celebrates the love of Rustam and Rúdábá.

**Kapurthala Rajah.** *Vide* Nihal Singh.

**Kara Arsalan,** قرا ارسلان, (which signifies in Turkish, a black lion,) was surnamed 'Imád-uddín, the son of Dádúd, the son of Sukmán bin-Artak. Núr-uddín Mahmúd was his son, to whom Sáláh-uddín (Saladin) gave the city of 'Amid or Kara 'Amid in Mesopotamia 1183 A. D., 597 A. H. His name is to be found in some of our Biographical Dictionaries under Cara Arslan.

**Karachar Nawian,** قراچار نویان, name of the wazír and son-in-law of Changez Khán.

**Kara Ghuz,** قراغز, a Beglarbeg of Natolia whom our historians call Caragossa. He was impaled near Kara Ilisár by Sháh Kuli in the reign of Báyazíd II, emperor of the Turks.

**Kara Khan,** قرا خان, *vide* Sadr-uddín bin-Yákub.

**Karak Shah,** قرک شاہ, *vide* Sháh Karak.

**Karam,** کرم, author of the "Harbae Haidarí," a history of Alí and his son Husain in verse, composed in 1723 A. D., 1135 A. H.

**Kara Muhammad Turkman,** قرا محمد ترکمان. The Turkmáns of Asia Minor were divided into two great tribes, the Kara Koinlú, and Aka Koinlú, i. e., the tribes of "black and white sheep," from their carrying the figures of these animals in their respective standards. Kara Muhammad, the founder of the first dynasty, left his small territories, of which the capital was Van, in Armenia, to his son, Kara Yúsuf, who though possessed of considerable power, was compelled to fly before the sword of Timur. When that conqueror died, he returned from Egypt, and was victorious in an action with Sultán Ahmad Jaláyer Ílkání, the ruler of Baghdád, whom he made prisoner and put to death in 1410 A. D., 813 A. H. After this success he collected an army of 100,000 men, and was preparing to attack Sultán Sháhrúkh the son of Amir Timur, when he was suddenly taken ill and died near Tabrez in 1411 A. D., 814 A. H. He was succeeded by his son Sikandar Turkmán, who was defeated by Sháhrúkh in 1421 A. D., 824 A. H. Sikandar after this had several battles with Sháhrúkh, but was at last slain by his son Kubád 1437 A. D., 841 A. H., when Sháhrúkh added Rei to his own possessions, and gave Tabrez to Jahán Shah the brother of Sikandar. Jahán Shah, after a long reign of 30 lunar years, fell in one of the first actions he fought with Uzzan Hasan, chief of the Turkmáns of the white sheep, in November, 1467 A. D., Rabi' II, 872 A. H.

**Karari,** قراري, a Persian poet, *vide* Abul Fath Gilání.

**Kara Yusuf,** قرا یوسف, *vide* Kara Muhammad.

**Karim,** کرم, poetical name of Mír Muhammad Kázim the son of Fíkr. He flourished in the time of Kutbsháh of the Dakhin, and is the author of a Díwán.

**Karim Khan,** کریم خان, the murderer of Mr. W. Fraser, Commissioner of Dehlí. See Shams-uddín Khán (nawáb).

**Karim Khan,** کریم خان, a Pindári chief, who surrendered himself to the British Government on the 15th February, 1818, and received for his support the Táluká of Burhispár in the Gorakhpúr district, which was held by his descendants up to the mutiny in 1857.

**Karim Khan Zand,** کریم خان زند. The history of Persia, from the death of Nádir Sháh till the elevation of 'Aká Muhammad, though it occupies nearly half a century, presents no one striking feature, except the life of Karím Khán, a chief of the tribe of Zand. He collected an army chiefly composed of the different tribes of Zand and Maffí, defeated the Afgháns in several engagements, finally drove them out of the country, and secured to himself the kingdom of Fárs, or the southern division of Persia, while Khurásán partially remained in possession of the descendants of Nádir Sháh; and the countries bordering on the Caspian Sea were retained by Muhammad Hasan Khán Káchár, ruler of Mázindaráن the great-grandfather of 'Aká Muhammad Sháh Káchár. Karím Khán, after subduing his enemies, enjoyed independent power for twenty-six years; and during the last twenty, viz., from 1769 to 1779, he had been, without a competitor, the acknowledged ruler of Persia. His capital was Shiráz. He died at an advanced period of life on the 2nd March, 1779 A. D., 13th Safar, 1193 A. H., being nearly 80 years of age. After his death Záki Khán assumed the reins of government, and was assassinated two months after. Sádiq Khán, brother of Karím Khán took possession of Shiráz after the death of Záki Khán, and was put to death on the 14th of March, 1781 A. D., 18th Rabi' I, 1195 A. H., by 'Alí Murád Khán, who now became the sovereign of Persia, and died on the 11th January, 1785 A. D., 28th Safar, 1199 A. H. After his death Lutf 'Alí Khán reigned for some years at Shiráz. He was defeated in 1794 and slain afterwards by 'Aká Muhammad Khán Káchár, who took possession of Persia.

**Karmat,** کرمات, or Karmáta, a famous impostor, named Abú Zar, who in the year 891 A. D. became the head of a sect called Karmáti or Karamatians, which overthrew all the principles of Muhammadanism. He came from Khózistán to the villages near Kúfa, and there pretended great sanctity and strictness of life, and that God had enjoined him to pray fifty times a day; pretending also to invite people to the obedience of a certain Imám of the family of Muhammad; and this way of life he continued till he had made a very great party, out of whom he chose twelve apostles to govern the rest, and to propagate his doctrines. Afterwards his courage failing him, he retired to Syria, and was never heard of any more. This sect began in the Khiláfat of Al-Mo'tamid: they multiplied greatly in Arabian Irák, or Chaldea, and maintained perpetual wars against the Khalif. In the year 931 A. D., they besieged and took the city of Mecca, filled the well Zamzam with dead bodies, defiled and plundered the temple and carried away the black stone; but they brought it again in 950 A. D., and fastened it to the seventh pillar of the portico, giving out, that they had both taken it away, and brought it back again, by express order from heaven. This sect was dissipated by degrees, and at last became quite extinct. *Vide* Abú-Zarr Karmáti.

**Karmati,** کرماتی, or Karamatian, a follower of Karmat, which see.

**Karshasp,** کرشاسپ, or Garshásp, the son of Zú, and the last king of the first or Pishdádian dynasty of Persia. *Vide* Zú.

**Kart,** کرت, kings of the dynasty of.—*Vide* Shams-uddín Kart I.

**Kashi, Mulla,** ملا کاشی, surname of Kamál-uddín Abú'l Ghanam 'Abdul Razzák bin-Jamál-uddín, a celebrated doctor, placed amongst the Musalmán saints, was author of several works. He died young about the year 1320 A. D., 720 A. H.

**Kashi Rao Holkar**, راؤ هولکر، the eldest of the four sons of Takójí Holkar, after whose death in 1797 A. D. disputes arose between Káshí Ráo and his brother Mulhár Ráo, and both repaired to the court of the Peshwá at Púna; where, on their arrival, Daulat Ráo Sindhia, with a view of usurping the possessions of the family, espoused the cause of Káshí Ráo, and made a sudden and unexpected attack in the month of September on Mulhár Ráo, whom he slew with most of his adherents. After this Sindhia pretended to govern the possessions of the Holkar family in the name of Káshí Ráo, whom he kept in a state of dependence and appropriated the revenue to his own use. A long contest ensued between Daulat Ráo and Jaswant Ráo Holkar, the brother of Káshí Ráo, and continued till the year 1802, when Jaswant Ráo appears to have taken possession of Indor the territory of his father.

**Kashfi**, کشفی، the poetical name of Sháh Muhammad Salám-ulláh. He is the author of a Diwán in Persian which was printed and published before his death in 1279 A. H.

**Kashfi**, کشفی, takhullus of Mír Muhammad Sáláh, who flourished in the reign of the emperor Jahángír, and is the author of a Tarjíhiband called "Majmúa Ráz," which he composed in 1621 A. D., 1030 A. H., containing 270 verses. He died in the year 1650 A. D., 1060 A. H., at Agra and lies buried there.

**Kashifi**, کشیفی, the poetical name of Mauláná Husain bin Ali, also known by that of Wáez or the preacher. He wrote a full commentary on the Kurán in the Persian language. He was a preacher at the royal town of Hirát in Khurásán. He died in 1505 A. D., 910 A. H. Vide Husain Wáez.

**Kashmir**, kings of,—*vide* Sháh Mír.

**Kasim**, قاسم اکبر ابادی, of Agra, author of the "Zafarnáma Akbari," or book of the victory of Akbar Khán, the son of Dost Muhammad Khán, which he completed in 1844 A. D., 1260 A. H. It is a poem and contains an account of the late wars in Kábúl by the British.

**Kasim**, قاسم, the poetical name of Hakím Mír Kudrat-ulláh who is the author of a Taskíra or Biography of poets.

**Kasim Ali Khan, Mir**, میر قاسم علیخان, commonly called Mír Kásim, was the son-in-law of Mír Ja'far 'Alí Khán the Nawáb of Bengal. The English, deceived by his elegance of manners, and convinced of his skill in the finances of Bengal, raised him to the maqásid in the room of his father-in-law in 1760 A. D., 1174 A. H. He, in the latter years of his government, retired to Munger, and actuated by a keen resentment against the English, for their extensive encroachments on his authority, and the commerce of his country, formed the plan of throwing off their yoke, and annihilating their influence in Bengal; but was deposed and defeated, in a battle fought on the Odwa Nála on the 2nd August, 1763 A. D., 22nd Muhamarram, 1177 A. H., and the deposed Nawáb Ja'far 'Alí Khán was again placed on the maqásid. Kásim 'Alí, incensed to madness at these reverses, fled to Patna from Munger, and there cruelly ordered the massacre of the English in his power: there were 50 gentlemen, Messrs. Ellis, Hay, Lushington, and others, and 100 of lower rank. On the 5th October, they were brought out in parties, and barbarously cut to pieces, or shot under the direction of a German, named Samrá or Sombre. Munger fell to the English early in October. Patna was stormed on the 6th November, and the Ex-Nawáb Kásim 'Alí fled to the wazír of Audh, with his treasures, and the remnant of

his army. On the 23rd of October, 1764 A. D., Major Carnac fought the celebrated battle of Buxar, completely routing the wazír Shuja-uddaula's army. The following day the Mughul emperor Sháh 'Alam threw himself on the protection of the British, and joined their camp with the imperial standard of Hindústán. The British army advanced to overrun Audh. The wazír refused to deliver up Kásim 'Alí, though he had seized and plundered him. Kásim 'Alí made his escape at first into the Rókela country, with a few friends and some jewels, which he had saved from the fangs of his late ally, the wazír, and found a comfortable asylum in that country; but his intrigues rendered him disagreeable to the chief under whose protection he resided, he was obliged to leave it, and took shelter with the Rájá of Gohad. After some years' residence in his country, he proceeded to Jódhpúr, and from thence came to try his fortune in the service of the emperor Sháh 'Alam about the year 1774 A. D., 1188 A. H., but was disappointed, and died shortly after in 1777 A. D., 1191 A. H., at Kotwal an obscure village near Délhi, unpitied even by his own family. With Kásim 'Alí ended, virtually, the powers of the Súbadárs of Bengal.

**Kasim Ali Khan, Nawab**, نواب قاسم علیخان, uncle to the nawáb of Rámpár. He was living in Bareli in 1869, and his daughter was murdered on the 22nd December of that year.

**Kasim Anwar, Sayyad**, سید قاسم انوار, surnamed Ma'in-uddín 'Alí, a great mystical poet, called from his knowledge and writings, the "diver into the sea of truth," the "falcon of the transcendent plains," the "profound knower of the world of spirits," the "key of the treasury of secrecy," &c. He was born at Tabrez; and was a member of a considerable family of the tribe of Sayyad, descended from the same stock as the Prophet. In his youth he dedicated himself, under the guidance of Shaikh Sadr-uddín Músá Ardebelí, to the contemplative life and deep study of the Súfí. He then journeyed to Gilán, where he soon acquired great fame; and subsequently went into Khurásán. During his residence at Hirát, he obtained such celebrity, and was surrounded by so many princes and learned men, his followers, that Mirzá Sháhrúkh (the son of Amír Timur), moved by jealousy of the Sayyad, and attentive to the danger of the increase of the Súfí creed, commanded him to retire from the capital. In order to mitigate the harshness of this command, Básanghar, the son of Sháhrúkh, a learned and noble prince, took upon himself to make it known to the Sayyad, which he did in the most humane manner, inquiring of him, in the course of conversation, why he did not follow the counsel contained in his own verse. The Sayyad inquired in which verse, and Básanghar immediately quoted the following:—

"Kásim cease at once thy lay;  
Rise and take thy onward way;  
Other lands have waited long,  
Worthy thy immortal song:  
Give the bird of paradise  
What the vulture cannot prize;  
Honey let thy friends receive,  
To thy foes the carrion leave."

The Sayyad thanked him, and immediately set out for Balkh and Samarkand, where he remained for a time. He afterwards, however, returned to Hirát, where as before, he was constantly followed by great and powerful men. His death occurred in the village of Kharjard in Jám near Hirát, where a garden had been bought for him by his disciples, in which he greatly delighted. This event took place in the year 1431 A. D., 836 A. H., and his tomb was erected in the very garden which he so much enjoyed. Amir Alisher afterwards piously endowed it. A book of Odes is the only work he has left behind, in which he uses "Kásim" for his poetical name.

**Kasim Arsalan**, قاسم ارسلان مشهدی, of Mashhad, a poet who was a descendant of Arsalán Jázib, a general of Sultán Mahmúd of Ghazní. He flourished in the time of the emperor Akbar, and was in great favour with that monarch. He died in 1587 A. D., 995 A. H., and has left a Díwán.

**Kasim Barid Shah I.**, قاسم بارید شاہ, was the founder of the Barid Sháhi dynasty in the Dakhin. He was a Turkish or Georgian slave, became by degrees the wazír of Mahmúd Sháh II, king of the Dakhin, and assumed such power as to take upon himself the entire government of the kingdom. He treated the king as a mere pageant, and about the year 1492 A. D., 898 A. H., by the advice of 'Adil Sháh, Nizám Sháh and 'Imád Sháh, became entirely independent, and leaving to the king only the town and fort of Ahmadábád Bídár, read the public prayers and coined money in his own name. After having ruled his estate for a period of twelve years, during the lifetime of his sovereign, he died in the year 1504 A. D., 910 A. H., and his son Amír Barid succeeded him in office, and assuming still greater power, deprived Mahmúd Sháh of what little power had been left him by his father. Seven persons of this family have reigned since their establishment in the capital of Ahmadábád Bídár; their names are as follow:

	A. D.
Kásim Barid I., .....	Began 1492
Amír Barid, .....	1504
Ali Barid; first who assumed royalty, .....	1542
Ibráhím Barid Sháh, .....	1562
Kásim Barid Sháh II., .....	1569
Ali Barid Sháh II., .....	1572
Amír Barid Sháh II., .....	1609

**Kasim Barid Shah II.**, قاسم بارید شاہ, succeeded his brother Ibráhím Barid Sháh to the government of Ahmadábád Bídár in 1569 A. D., 977 A. H., and died after a reign of three years in 1572 A. D. He was succeeded by his son Mirzá 'Alí Barid II, who was deposed after a reign of 27 years by his relative Amír Barid II who ascended the throne in 1609 A. D., and was the last of this dynasty.

**Kasim Beg Halati**, قاسم بیگ حلاتی, *vide* Halatí.

**Kasim Diwana**, قاسم دیوانہ, a poet who was probably alive in 1724 A. D., 1136 A. H., and is the author of a Díwán.

**Kasim Kadiri, Shaikh**, شیخ قاسم قادری, also called

Sháh Kásim Sulaimáni, a Musálman saint whose tomb is at Chunár. His son Shaikh Kabír commonly called Bálá Pír is buried at Kanauj where he died in the year 1644 A. D., 1054 A. H. The shrine of Sháh Kásim Sulaimáni at Chunár is the only notable Muhammadan endowment in the Mirzápur District supported from the income of rent-free lands and a Ma'ásik Rozína pension.

**Kasim Kahi, Maulana**, مولانا قاسم کاھی, a Sayyad,

whose proper name was Najm-uddín and surname Abú'l Kásim. He was a pupil of 'Abdul Rahmán Jámí; he accompanied Mirzá Kámrán, the brother of the emperor Humáyún, on a pilgrimage to Mecca from Hirát, and after the death of that prince in 1557 A. D., 964 A. H., he came to India in the reign of the emperor Akbar. For a long period he remained with Bahádúr Khán the brother of 'Alí Kúlí Khán at Bonáras, and after his demise he came to Agrah, where he passed the remainder of his life, and died there on the 17th of April, 1580 A. D., 2nd Rabí' II, 988 A. H., aged 110 lunar years. He was buried at Agrah at a place called Madár Darwáza.

Mauláná Kásim Arsalán another poet and Shákh Faíz wrote the chronograms of his death. 'Abdul Kádir Badáoni calls him an atheist and a disgusting cynic.

**Kasim Khan**, قاسم خان, Súbadár of Kábul in the reign of the emperor Akbar Sháh. He was murdered by one Muhammád Zamán, who gave out that he was the son of Sháhrukh Mirzá. He had held possession of Badakshán for some years, but after his defeat by 'Abdullah Khán Uzbák, he came to Kábul and was confined by Kásim Khán whom he murdered about the year 1600 A. D., and was consequently put to death by Muhammád Hásim the son of Kásim Khán.

**Kasim Khan Jawini, Nawab**, قاسم خان جوینی, نواب, was a nobleman of the court of the emperors Jahángír, and Sháh Jahán and held the rank of 5,000. He was a native of Sabzwár and was married to Manija Begam, the sister of Núr Jahán, consequently he was sometimes in jest called by the officers of the court "Kásim Khán Manija." He is the author of a Díwán, and his poetical name is Kásim. He succeeded Fidái Khán in the government of Bengal in the first year of Sháh Jahán 1628 A. D., 1037 A. H. He slew about 10,000 Portuguese (men and women) and drove the rest from Huglí, of which place he took possession and died three days after, 1631 A. D., 1041 A. H. He had built a very grand house at Agrah on 20 bighas of land and on 10 bighas of land the garden was built, of which no traces now remain.

**Kasim Khan, Shaikh**, شیخ قاسم خان فتحپور, of Fathapúr Síkri, entitled Muhtashim Khán, brother of Islám Khán. He was a noble of the rank of 4,000, in the reign of the emperor Jahángír who appointed him governor of Bengal after the death of his brother in 1613 A. D., 1022 A. H. He invaded Asám, and his troops were mostly killed in a night-attack by the Asámis, on which account he was recalled to court and died some time after.

**Kasim Shah**, قاسم شاہ, *vide* Sháh Kásim.

**Kasim Shirazi**, قاسم شیرازی, a native of Shíráz, and author of the "Timur-náma," a very beautiful poem on the conquest of Amír Timur.

**Kasim Sulaimani**, قاسم سلیمانی, *vide* Kásim Kádirí.

**Kasim Tibbi**, قاسم طبیبی, author of an Inshá.

**Kasimi**, قاسمی, his proper name is Mauláná Majd-uddín, a poet of Khwáf in Khurásán. He is the author of the work "Rauzat-ul-Khuld" which he wrote in imitation of the Gulistán of Sa'dí.

**Kasimi**, قاسمی تونی, (Dervish) of Tán in Persia, who went about like a derwish and wrote poetry. He lived in the 9th century of the Hijra.

**Kasir**, کثیر علی, or Kathir Azzá, one of the celebrated Arabian poets of the court of the Khalif 'Abdul Malik. *Vide* Jamil.

**Kassab**, قصاب, the poetical name of an author.

**Kastalani**, قسطالانی, the surname of Ahmad bin-Alí al-Khatib. He is so called because he was born at Kastalá. He is the author of several works among which is the history called "Mawáhib Ladína," or "Mawáhib-ud-Duní," an accurate history of the first forty years of Muhammad, being the period previous to his assuming the prophetic character. He died in the year 1517 A. D., 923 A. H. Besides him there were other authors of this surname, viz., Ahmad bin-Muhammád al-Kastaláni, who died 1527 A. D., 933 A. H., Ahmad bin-Ibráhím bin-Yahya-al-Yazdí-al-Kastaláni, and Mulla Maslah-uddín Mustáfi.

Kastalání who died 1495 A. D., 901 A. H. They were all born at Kastálá, a city in Persia.

**Kathir**, *کثیر*, *vide* Kasír.

**Katib Chilpi**, *کاتب چلپی*, of Constantinople, author of several works, among which is one called "Kashf-u-Zanún," and another "Tuhfat-ul-Kabér," this latter work was translated by James Mitchell, Esq. It contains a detailed account of the maritime wars of the Turks in the Mediterranean and Black Seas, and on the Danube. He died in the year of the Christian era 1857 A. D., 1067 A. H. Katib Chilpi appears to be a Turkish title of Háji Khalfa, which see.

**Katibi**, *کاتبی ترشیزی*, poetical name of Mauláná Shams-uddín Muhammad bin'Abdullah-al-Naishápúrí and Tarshízí. He wrote a very beautiful hand, on which account he assumed the title of "Katíbí." He came to Hirát in the reign of Báisanghar Mirzá, and afterwards became one of the best poets of the court of the prince Sultán Mirzá Ibráhím of Shirwán, in whose praise he once wrote a panegyric, and received from that prince a present of 10,000 dinars. We have several of his works in the Persian language. In the latter period of his life he fixed his residence at Astráhád, and died there in 1435 A. D., 839 A. H. His works which contain five poems are called "Majnu'-ul-Bahryñ," the story of Násir and Mansúr, which can be read in two different metres; "Dah Báb," "Husnwa Ishk" and "Bahrám and Gulandám."

**Katil, Mirza**, *مرزا قتيل*, the poetical name of Mirzá Muhammad Hasan. He was a native of Dehlí, and a Hindú of the tribe of Khattír, but became a convert to Muhammādanism. He was an excellent Urdú and Persian poet, and died at Lakhnau in the time of Ghází-uddín Haidar, then nawáb of that country 1817 A. D., 1232 A. H. He is the author of several works, amongst which are :  
    Nuskhá Shajrat-ul-Amání, dedicated to Mír Amán 'Alí.  
    Nahr-ul-Fasáhat, a Persian grammar.  
    Chahár Sharbat, and a Diwán.

**Katran**, *قطرون*, *vide* Kitrán.

**Kawami Matarzi**, *قوامی مطرزی*, a great poet who was a native of Mutaráz, a city in Persia, and is an author. He was a brother of Shaikh Nizámí Ganjví.

**Kawami Maulana Muzaffar**, *مولانا مظفر قوامی*, a celebrated poet.

**Kawam-uddin Hasan, Haji**, حاجی قوام الدین حسن, wazír to Sháh Sháikh Abú Is-hák, ruler of Shiráz. He was a man of great liberality, and one of the patrons of the celebrated Persian poet Khwája Háfiz, who has praised him in many of his odes. He died during the seige of Shiráz by Mubáriz-uddín Muhammad Zafar, on Friday the 12th of April, 1363 A. D., 6th Rabi' I, 754 A. H.

**Kawam-uddin, Khwaja**, خواجه قوام الدین, surnamed Sáhib Ayár, was the wazír and favourite companion of Sháh Shujá', the son of Mubáriz-uddín Muhammad Zafar, commonly called Muzaaffar Sháh, who took Shiráz in 1363 A. D. He was put to the rack and beheaded by Sháh Shujá' in August, 1363 A. D., Zi-Ka'da, 764 A. H.

**Kawela Kaan**, *قویلہ کان*, *vide* Kiblai Káán.

**Kayomurs**, *کیومرث*, *vide* Kaiomurs.

**Kayuk Kaan**, *کیوک قاں*, or Kayúk Khán, was the son

of Oktái Káán, the son of Changés Khán. He succeeded his father in January, 1242 A. D., 639 A. H., to the kingdom of Tartary, and his uncle Jughái or Chung-tai Káán to the kingdom of Transoxania, Badakhshán and Kásbghar. He reigned one year, and died about the beginning of 1243 A. D., 640 A. H., when Mangú Káán, the eldest son of Túlí Khán, the son of Changés Khán, succeeded him and reigned nine years.

**Kaza**, *کزا*, poetical name of Muhammad Hafiz-ulláh Khán.

**Kazi Khan**, *قاضی خان*, he is commonly called by this name, but his full name is Imám Fakhr-uddín Hasan bin-Mansúr-al-Uzjandí-al-Fargháni. He died in 1195 A. D., 592 A. H. He is the author of a work entitled "Fatáwa Kázi Khán," a collection of decisions which is held in the high estimation in India. Yúsuf bin-Junaid, generally known by the name of Akhi Chalabí-at-Tukáti, epitomised this work and compressed it into one volume.

**Kazib-ul-Ban**, *قصیب البان*, surname of Shaikh Muhib-uddín 'Abdul Kádir bin-Sayyad Muhammad, an Arabian author who died in 1630 A. D., 1040 A. H.

**Kazim, Hakim**, *حکیم کاظم*, a physician who had the title of Házík-ul-Mulk and was the son of the Mujtahid Haidar Alí Tushári Najáfi. He is the author of the work called "Farah-náma Fátima," which he composed in 1737 A. D., 1150 A. H.

**Kazim, Hakim**, *حکیم کاظم*, *vide* Sáhib.

**Kazim Ali Khan**, *حکیم کاظم علی خان*. He had built a garden at Ágrah on the banks of the Jamna opposite to Rám Bág. Some traces of this garden still remain called Hakim ka Bág. It was built in the year 1551 A. D.

**Kazim Zarbaya**, *گاظم زربایہ*, a Persian poet who died at Isfahán in the year 1541 A. D., 948 A. H.

**Kazwini**, *قزوینی*, author of the "Ajáeb-ul-Makhlúkát," *vide* Zikaria bin-Muhammad bin-Mahmúd.

**Kerat Singh**, *کیرت سنگ*, second son of Mirzá Rájá Jaisingh. He served under the emperor 'Alamgír, and after his father's death was honoured with the rank of 3000. He was living in the Dakhin 1673 A. D., 1084 A. H.

**Kesari Singh**, *کیسری سنگ*, rájá of Jaipúr who lived in the time of Muhammad Sháh, emperor of Dehlí.

**Kesho Das Rathor, Raja**, راجہ کیشو داس راثور, who gave his daughter in marriage to the emperor Jahángír, by whom he had Bahar Bano Begam.

**Khadija**, *خدیجہ*, Muhammad's wife. Although this is the correct pronunciation of the name, yet, see under Khudyá.

**Khadim**, *خادم*, the poetical name of Nazar Beg, a poet. He was a pupil of Muhammad Azfal Sábit, and died some time before the year 1760 A. D., 1174 A. H.

**Khadim**, *خادم*, the takhallus or poetical appellation of Shaikh Ahmad 'Alí of Sandía and son of Muhammad Háiji. He is the author of several works, among which is one called "Anís-ul-'Ushshák," an Anthology. He flourished about the year 1762 A. D., 1166 A. H. See Hasan bin-Muhammad Sharif.

**Khaef Kashmiri, Maulana,** خايف کشمیری مولانا, a poet.

**Khafi**, خافی, poetical title of Mír Abúl Hasan Khán, author of a poem called "Chahár Dervish."

**Khafi Khan**, خافی خان, whose original name is Muhammad Háshim, was the author of the work called "Tárikh Kháfi Khán," which is also called "Muntakhib-ul-Lubáb," an excellent history of Hindústán, commencing with the invasion of the emperor Bábár Sháh, 1519 A. D., 925 A. H., and continued to the accession of Muhammad Sháh; comprehending the whole of the reign of the emperor 'Alamgír, also those of Bahádur Sháh, Jahándár Sháh, Farrukh-siyar, and Rafi-ud-darját; all of which, except the first ten years of 'Alamgír's reign, Colonel Dow was obliged to pass over, for want of documents. There are few works in the Persian language (says Stewart) so worthy of being translated. The author was a person of good family, who resided at Dehlí during the latter part of the reign of 'Alamgír, where he compiled his history; but in consequence of the well known prohibition of that monarch, he was obliged to conceal his intentions, and for some other causes did not publish it till the 14th year of the emperor Muhammad Sháh, 1732 A. D., 1145 A. H. The work was well received, and the author was honoured with the title of Kháfi Khán, or the Clandestine Lord.

**Khaiyam**, خایم, *vide* 'Umar Khaiyám.

**Khaju**, خاجو, *vide* Khwájú.

**Khakan**, خاقان, the title of Changez Khán and his descendants. It means an emperor in the Turkish dialect.

**Khakani**, خاکانی, a celebrated Persian poet surnamed Afzal-uddín Ibráhím bin-'Alí Shirwání. He was a native of Shirwán, and the pupil of Falaki the poet. He flourished in the reign of Khákán Manúchchr, prince of Shirwán who conferred on him the title of Khákání. He is the author of the book called "Tuhfat-ul-Irákín," a poetical description of the two provinces of 'Irák 'Ajam and 'Irák 'Arab, composed by him while travelling through them on a pilgrimage to Mecca. He is considered the most learned of the lyric poets of Persia, and was called "Sultán-ush-Shu'ará" or king of poets. He is also the author of a Diwán, according to Daulat Sháh, and the book called "Haft Akhím," he died at Tabrez in the year 1186 A. D., 582 A. H., and is buried at Surkháb, where, close to his tomb, Zahir-uddín Faryábí and Sháh Ghafúr Naishápúrí are also interred. The chronogram of the year of his death given in the work "Mukhbir-ul-Wasilin," shews that he died in 1199 A. D., 595 A. H.

**Khaki**, خاکی, author of the "Munáhib-ul-'Arifin." This book contains the memoirs of three very celebrated Súfi Shaikhs, viz., Khwája Bahá uddín, Burhán-uddín, and Jalál-uddín. The former of these was reputed a great saint, and was the founder of an Order of Súfis, distinguished by the title of Nakshbandí. He died at Haráfa in Persia, 1453 A. D., 857 A. H. The two others were authors of commentaries on the Kurán, and were held in much veneration. The above-mentioned book was dedicated to Bahá uddín.

**Khaki Shirazi**, خاکی شیرازی, author of a Persian Diwán.

**Khaksar**, خاکسار, poetical name of Shukr-ulláh Khán, who died in 1696 A. D., 1108 A. H., and has left a Diwán.

**Khaldun**, خالدون, *vide* Khálidún.

**Khalif or Khalifas**, خلیفہ, of the house of Muhammad, see Abú Bakr Siddík.

**Khalif or Khalifas**, خلیفہ امید, of the race of Umayya who reigned at Damascus, *vide* Mu'áwia I.

**Khalif or Khalifas**, خلیفہ عباسی, of the house of 'Abbás called 'Abbásí or 'Abbásides, who reigned at Baghdád, *vide* Al-Saffáh.

**Khalif or Khalifa**, خلیفہ, this Arabic word, which signifies vicar or successor, of which we have formed that of Khalif or Caliph, is the name of a sovereign dignity amongst the Musalmáns, which comprehends an absolute power, and an independent authority over all that regards religion and political government. Not only the first four immediate successors of Muhammad, but the rulers of the house of Umayya, written by us Ommaides, who reigned in Damascus, and the 'Abbásides who reigned in Baghdád, were also called Khalifas. There were in all 66 Khalifas, 4 of whom were of the house of the prophet, 15 of the house of Umayya, and 37 of the house of 'Abbás.

**Khalid ibn-Barmak**, خالد بن برمک, was the first of the Barmakides, who acted as wazír to Abú'l 'Abbás Saffáh. He was the grandfather of Ju'far, wazír to Hárún-al-Rashíd. He died in the year 780 or 782 A. D., 163 or 165 A. H.

**Khalid ibn-Walid**, خالد ابن ولید, who became a proselyte to Muhammadanism in 630 A. D., and afterwards so terrible to the Greeks; was called from his courage, the Sword of God. In spreading the doctrines of the Kurán, and the dominion of the prophet, he committed atrocious cruelties, and was at last cut off by the plague in 639 A. D., but according to Ockley's History of the Saracens, Abú Ubeda died that year, and Khálid survived him about three years, and then died.

**Khalid ibn-Yezid ibn-Mua'wia**, خالد ابن يزيد, he is reported to have been the most learned of the tribe of Kuresh in all the different branches of knowledge, and skilled in the art of alchymy. He died in 704 A. D., 85 A. H.

**Khalidi**, خالدی, surname of Abú'l Faraj, one of the first poets of the court of the Sultán Saif-uddaula Hamdáni. He was a native of Khálidía or Chaldea, consequently he is called Khálidí.

**Khalidun**, خالدون, or 'Abdul Rahmán bin-Muhammad bin-Khálidún, surnamed Alhazramí, was an author and Kází of the city of Aleppo when Amir Timur took it, who carried him away to Samarkand as a slave, where he died 1405 A. D., 808 A. H.

**Khalil bin-Ahmad**, خالل بن احمد بصری, of Basra, a very learned man who is said to be the first that wrote on the art of writing poetry. He wrote several works and died about the year 176 A. H.

**Khalil ibn-Is-hak**, خالل ابن اسماعیل, author of a Mukhtasar which goes after his name. This is a work professedly treating of the law according to the Málíki doctrines, and has been translated into French by M. Perron and published in the year 1849.

**Khalil**, خالل, the poetical title of Alí Ibráhím Khán, which see.

**Khalil**, خلیل, the poetical appellation of Mirzá Muhammed Ibrahím, whose title was Asálat Khán. He served under the emperor 'Alamgír, and was living in Patna in 1690 A. D., 1102 A. H. He was a native of Khurásán, but brought up in India.

**Khalil Khan**, خلیل خان, a mansabdár of 5000 of the court of Sháh Jahán but of a very bad temper. It was he who instigated 'Alamgír to confine his father Sháh Jahán. He had built a fine house at Agra on the banks of the Jamna, of which some traces are still to be seen.

**Khalil, Maulana**, مولانا خلیل, a poet of Persia, who flourished in the time of Sháh Tahmásپ Safví, and was living about the year 1539 A. D., 946 A. H.

**Khalil Sultan**, سلطان خلیل, son of Shaikh Ibráhím Shirwání, ruler of Shirwán. He reigned about the beginning of the 16th century of the Christian era.

**Khalil, Sultan**, سلطان خلیل, also called Mirzá Khalil and Khalil-ullah, was the son of Míránsáh, and grandson of Amír Timur at whose death, he being present with the army at Samarkand, took possession of that country. This prince, who was a person of excellent temper, and had many good qualities, might have preserved the power he had acquired, had not his violent love for Shád-ul-Mulk, a celebrated courtesan, whom he had secretly married, diverted him from the cares of government. He had scarcely reigned four years, when he was seized by the chiefs who had raised him to the throne, and sent a prisoner to the country of Káshghar in 1408 A. D., 811 A. H., where instead of endeavouring to effect his release and recover his power, he spent the whole of his time in writing verses to his beloved mistress, who had been exposed, by the reverse of his fortune, to the most cruel indignities. He was at last released by Mirzá Sháhrúkh his uncle, who had taken possession of his kingdom, and who not only gave him the government of Rei, Kum and Hamdán, but restored his beautiful mistress to his arms. After this he lived two years and a half and died 6th November, 1411 A. D., 18th Rajab, 814 A. H., aged 28 years, and Shád-ul-Mulk, on the occurrence of this event, acted a part which has given fame to her memory—she struck a poniard to her breast: and the lovers were buried in one tomb in the city of Rei.

**Khalil-ullah**, خلیل اللہ, the Friend of God, a title of Abraham the patriarch.

**Khalil-ullah Hirwi**, Mir, صیر خلیل اللہ هری, a descendant of Shaikh Na'mat-ulláh Wali.

**Khalil-ullah Khan**, خلیل اللہ خان, entitled Umdát-ul-Mulk, brother of Asálat Khán Mír Bakshí, served under the emperor Sháh Jahán, was appointed governor of Dehlí about the year 1653 A. D., 1063 A. H., and was raised to the rank of 6000 in the first year of 'Alamgír 1658 A. D., 1068 A. H. He died on the 11th February, 1662 A. D., 2nd Rajab, 1072 A. H.

**Khalil-ullah Mirza**, خلیل اللہ موزا, *vide* Khalil Sultán.

**Khalis**, خالص, the poetical name of Imtiyáz Khán of Isfahán, which see.

**Khallikan**, خلیکان, *vide* Ibn-Khallikán.

**Khamosh**, خاموش, poetical name of Ráe Sáhib Rám of Dehlí. He was for some time Tahsídár under Mr. J. Duncan in Benaras. He has left a large Díván.

**Khan**, خان. This word which appears to be a corruption

of Khán is a Turkish title and means powerful lord. The most powerful kings of Turkistán, of Great Tartary and of the Khatáyans have borne this title. Chinggis, the great conqueror, had no other, and it makes even part of his name, for he is called by the Orientals, Chinggis Khán. It means the same as Khákán or Káán.

**Khan**, خان, the poetical name of Mirzá Sharíf.

**Khanam Sultan**, خانم سلطان, a daughter of the emperor Akbar, married to Muzaffar Husain Mirzá, the son of Ibráhím Husain Mirzá in 1593 A. D.

**Khanam Sultan**, خانم سلطان, a daughter of the emperor Akbar, married to Muzaffar Husain Mirzá, the son of Ibráhím Husain Mirzá by Gulruk Begam.

**Khan 'Alam**, خان عالم, title of Mirzá Barkhurdár, son of Mirzá 'Abdul Rahmán Dauldá, a nobleman who served under the emperor Sháh Jahán and was raised to the rank of 5000; and in the reign of 'Alamgír he was honoured with the dignity of 6000. In the latter part of his life, he was pensioned by the emperor and received one lac of rupees annually. He had a house and garden in Agra on the banks of the river Jamna built of red stone touching the northern Burj of the Rauza of Táj-ganj in a spot consisting of 50 bighas. In the latter part of his life he was raised to 6000 by Sháh Jahán and appointed governor of Bihár.

**Khan 'Alam**, خان عالم, title of Ikhláṣ Khán, the son of Khán Zamán Shaikh Nizám. He served under the emperor 'Alamgír and was raised to the rank of 5000 in 1689 A. D., 1100 A. H., with the title of Khán 'Alam. In 1696 A. D. the rank of 6000 was conferred on him. After the death of that emperor he espoused the cause of 'Azim Sháh against his brother Bahádur Sháh, and fell in battle 1707 A. D., 1119 A. H. After his death his son was honoured with the same title.

**Khan 'Azim**, خان عزم, *vide* 'Azím Khán.

**Khan Bahadur**, خان بہادر, son of Rájá Mittra Jít of Patna. He is the compiler of the work called "Jéma' Bahádur Khání," an epitome of European Sciences in the Persian language, including treatises on astronomy, optics, and mathematics, and copious tables of logarithms for natural numbers, sines, tangents, &c., also of a small octavo volume of Perspective called "Ilm-ul-Manzárat," in the Persian language, which he presented to the Asiatic Society in 1835 A. D., 1251 A. H.

**Khanázad Begam**, خانزاد بیگم, the sister of the emperor Bábar was five years older than him. Another daughter of 'Umar Shaikh was Mehr Báno, eight years younger than Bábar. Another daughter was Yadgar Sultán Begam, whose mother's name is Aghá Sultán Ghun-chichi; the fourth daughter was named Ruqá Sultán Begam, whose mother's name was Makhdúma Sultán Begam who was also called Qará Qúr Begam—the last two daughters were born after the death of their father.

**Khanázad Khan**, خانزاد خان, *vide* Khán Zamán Bahádur and Rúh-ulláh Khán.

**Khanázad Khan**, خانزاد خان, son of Sarbuland Khán, was governor of Pesháwar in 1723 A. D., 1135 A. H. When the government of Allahábád was conferred on his father by the emperor Muhammad Sháh in 1732 A. D., 1145 A. H., he was deputed to act for him as governor of that province.

**Khan Bahadur Khan**, خان بہادر خان, the son of Jalál-uddín Khán, the son of Háfiz Rahmat Khán. *Vide* Masrúf.

**Khande Rao Gaekwar**, راؤ گئکوار, rājá of Baroda. He died in 1870 A. D., and was succeeded by his brother Malhár Ráo the present (1875) Rájá of Baroda.

**Khande Rao Holkar**, راؤ ہلکر, the only son of Malhár Ráo Holkar I. He was killed in a battle at Díg against Súraj Mal Ját in 1754 A. D. many years previous to his father's death, and left an only son Malí Ráo, who succeeded his grandfather and died nine months after. *Vide* Malhár Ráo I, and Ahlia Báí.

**Khan Douran I**, خان دران اول, whose proper name is Sháh Beg Khán Kábúlí, was an Amír in the time of the emperor Akbar. He received the title of Khán Dourán from Jahángír in the year 1607 A. D., 1016 A. H., and was appointed governor of Kábúl. He died in Láhor in the year 1620 A. D., 1029 A. H., aged 90 years.

**Khan Douran Khan II**, خان دران خان نصرت جنگ, Nasrat Jang, title of Khwája Sábir, son of Khwája Hisári Nakshbandí. He was an officer of state in the service of the emperor Sháh Jahán and held the rank of 7000. He was stabbed one night whilst asleep by a young Kashmírian Bráhman whom he had converted to Muhammadanism, and died after a few days on the 12th of July, 1645 A. D., 27th Jumádá I, 1055 A. H., at Láhor. His remains were transported to Gwálíár and buried there in the cemetery of his ancestors.

**Khan Douran III**, خان دران نصرت خان سیدوم, Nasrat Khán, son of Khán Dourán Nasrat Jang. He held the rank of 5000 in the reign of the emperor 'Alamgrír. In the latter part of his life he was appointed governor of Orissa, which post he held for several years and died there 1667 A. D., 1077 A. H.

**Khan Douran IV**, خان دران چهارم, an amír of the reign of the emperor Farrukh-siyar, who soon after the accession of Muhammad Sháh and the assassination of Sayyid Husain Álí Khán, and imprisonment of his brother Kútib ul-Mulk, was appointed Amír-ul-'Umrá with the title of Samsám-uddaula in 1721 A. D., 1133 A. H. He was dangerously wounded in a battle against Nádir Sháh and died the third day following, the 16th of February, 1739 A. D., 17th Zi-Ka'da, 1151 A. H. His original name was Khwája Muhammad 'Asim. He is also called Abdus Samad Khán Bahádúr Jang.

**Khan Jahan**, خان جہان, title of Husain Kuli Beg, an amír of 5000 in the reign of the emperor Akbar. He was appointed governor of Bengal after the death of Munai'm Khán, about the year 1576 A. D., 984 A. H. He defeated, took prisoner, and slew Dáud Khán, the ex-king of Bengal who had again rebelled against the emperor, and sent his head to Agra, the same year. Khán Jahán died at Tánda in 1578 A. D., 986 A. H., and was succeeded by Muzaffar Khán.

#### Governors of Bengal.

A. D.

A. D.

Khán Jahán, .....	1576	Mukarram Khán, ..	1626
Muzaffar Khán, ....	1579	Fidáí Khán, .....	1621
Rájá Todar Mal, ..	1580	Kasim Khán Jobun,	1628
Khán 'Azim, .....	1582	'Azim Khán, .....	1632
Sháhbáz Khán, .....	1584	Sultán Shuja, .....	1639
Rájá Mán Singh, ..	1589	Mir Jumla, .....	1660
Kútib-uddín, .....	1606	Shaista Khán, .....	1664
Jahángír Kuli, .....	1607	Fidáí Khán, .....	1677
Islám Khán, .....	1608	Sultán Muhammad	
Kasim Khán, .....	1613	'Azim, .....	1678
Ibráhím Khán, ....	1618	Shaista Khán, .....	1680
Sháh Jahán, .....	1622	Ibráhím Khán, .....	1689
Khánásáf Khán, ..	1625	'Azim-us-Shán, .....	1697

**Khan Jahan Barha**, خان جہاں بارہا, title of Sayyid Muséffar Khán of Bárhá, an officer of the rank of 6000 who died in the time of the emperor Sháh Jahán at Láhor, 1645 A. D., 1055 A. H.

**Khan Jahan Kokaltash**, خان جہان کوکلتاش, whose proper name was Mír Malik Husain, the son of Mír Abú'l Ma'álí Khwáfi. He was a nobleman of true dignity, and being the foster-brother of the emperor 'Alamgrír, thought himself superior to all the other 'Umrá. He was appointed governor of the Dakhin in 1670 A. D., 1081 A. H., and promoted by that monarch about the year 1674 A. D. from the rank of 700 to that of 7000 horse, and the title of Khán Jahán Bahádúr Kokaltash Zafar Jang. His former title was Bahádúr Khán. He died on the 24th November, 1697 A. D., 19th Jumádá I, 1109 A. H. He seems to be the author of the "Tárikh Asám," or the invasion of Asám.

**Khan Jahan Kokaltash Khan Zafar Jang**, خان جہان کوکلتاش خان ظفر جنگ, a title of Ali Murád, a foster-brother of Jahándár Sháh. In the time of Bahádúr Sháh, he was honoured with the title of Kokaltash Khán, and when Jahándár Sháh ascended the throne, the rank of 9000 was conferred on him with the title of Khán Jahán Zafur Jang, and the office of Mír Bakhshigári. But he did not long enjoy this high station, for he soon after fell in the battle which took place between his master and Farrukh-siyar 1713 A. D., 1125 A. H.

**Khan Jahan Lodi**, خان جہان لوڈی, an Afghán probably of low birth, but with all the pride and unruliness of his nation in India. He is by some said to be a descendant of Sultán Bahlúl Lódi, and by others of Daulat Khán Lodi Sháhú Khul. He had held great military charges, was raised to the rank of 5000 in the reign of the emperor Jahángír, and commanded in the Dakhin under prince Parwez at the time of that prince's death. On the accession of Sháh Jahán, he entered into a close intimacy with his late enemies, and seemed to be aiming at independence. He was at last killed together with his son in an engagement with the royal troops on the 28th January, 1631 A. D., 1st Rajab, 1040 A. H., and their heads sent as a most acceptable present to Sháh Jahán. An affecting account of his death may be found in the 3rd Volume of Dow's History. The "Tárikh Khán Jahán Lódi" which is also called "Makhzan Afgháni," contains the memoirs of this chief, written by Haibat Khán in 1676 A. D.

**Khan Jahan Makbul, Malik**, مقبول کل, entitled Kawám-ul-Mulk, was the prime-minister of Sultán Fíroz Sháh Bárak who ascended the throne of Dehlí in 1351 A. D. He was originally a Hindú by name Kattú. On his conversion to Muhammadanism in his youth, Sultán Muhammad, the predecessor of Fíroz Sháh, changed his name to Makbúl, and appointed him to the government of Multán. He afterwards became Náib Wazír under the wazírship of Khwája Jahán, whom he at first supported in his attempt to place a son of Sultán Muhammad on the throne, but went over to Sultán Fíroz, on his approach to Dehlí, and was appointed by him wazír of the kingdom. According to the historian Shams Siráj Afíf, he died in the year 1374 A. D., 776 A. H., but by others in 772 A. H. After his death his son Jahán Sháh was honoured with his place and title of Khán Jahán by the king, who placed as much confidence in him as he had done in his father. He filled the office of prime-minister for twenty years.

**Khan Khanan**, خان خانان, this word is a title of honour and means Lord of Lords. Bairám Khán and his son 'Abdur Rahím Khán, both ministers to the emperor Akbar, and several others were honoured with this title.

**Khan Mirza**, خان میرزا, ruler of Súlímánábád, was the son of Súlímán Mírzá, the son of Házír Abú Saíd Mírzá, a descendant of Asaf Táimur. He died in 1621 A. D., 927 A. H., leaving behind a son of seven years of age named Mírzá Sulímán. Khan Mírzá was a cousin of the emperor Bábár, who on Mírzá's death appointed his own son Humáyún to that government.

**Khan Mirza**, خان میرزا, surname of 'Abdur Rahím Khán, Khán Khánán in the time of the emperor Akbar.

**Khan Zaman**, خان زمان, title of 'Ali Küli Khán, who and his brother Bahádúr Khán were the sons of Haidar Sultán Uzbak who was an officer of state in the service of the emperor Humáyún. In the reign of Akbar Sháh, these two brothers for their good services were raised to higher ranks and honoured with the jágír of Jaunpúr and the lower provinces; they at last became rebellious, which induced the emperor to march against them with a large force; a battle ensued wherein both brothers were slain. This event took place on Monday the 9th of June, 1567 A. D., 1st Zil-hijja, 974 A. H., at a place six kos west of Allahábád, which on account of this victory, was named Fathapúr. The date of this transaction is commemorated in the words "Fatih Albar Mubárik," i. e., May this great victory be prosperous.

**Khan Zaman**, خان زمان, second son of 'Azim Khán the brother of 'Asaf Khán Ja'far Beg, and son-in-law of Yemin-uddaula 'Asaf Khán. He served under the emperor Sháh Jahán for several years, and in the reign of 'Alangír was raised to the rank of 5000. At the time of his death he was governor of Málwá, where he died 1684 A. D., 1095 A. H.

**Khan Zaman Bahadur**, خان زمان بادر, whose former title was Khánazád Khán and proper name Mirzá Amánullah, was the eldest son of Mahábat Khán surnamed Zamána Beg. He was an officer of state in the time of the emperor Jahángír, and was appointed governor of Bengal 1625 A. D., 1033 A. H. In the first year of Sháh Jahán, the rank of 5000 was conferred on him with the title of Khán Zamán Bahádúr. He was a good poet, and is the author of a work called "Májmú'a" containing the history of all the Muhammadan kings who reigned in different parts of the world before his time, and of a Diwán. He died in Daulatábád in 1637 A. D., 1047 A. H., in which year Bákír Khán died also. His poetical name was Amání.

**Khan Zaman Fatha Jang**, خان زمان فتح جنگ, a

the title of Shaikh Nizám Haidarábádí. He at first served under Abú'l Hasan rular of Haidarábád for several years, and then left him and was employed by the emperor 'Alamgír. In the year 1689 A. D., 1100 A. H., he took prisoner Sambha the Marhattá chief together with his wife and children; on which account he was raised to the rank of 7000 with the above title. He died 1696 A. D., 1108 A. H.

**Khair-uddin Muhammad, Maulvi**, مولوی خیر الدین محمد, author of the history of Jaunpúr.

**Khairun Nisa Khatun**, خیر النساء خاتون, a poetess, who was the daughter of the Kázi of Samarkand, and lived at Khurásán.

**Kharag Singh, Maharaja**, مهاراجہ کھرگ سنگ, the ruler of Láhor and the Panjáb, was the eldest son of Mahárájá Ranjít Singh whom he succeeded on the 27th of June, 1839 A. D., 1256 A. H. He reigned one year and four months, and died on the 5th of November, 1840 A. D., 1256 A. H., aged 46 years. He was succeeded by his son Rájá Nau Nihál Singh, who, after having per-

formed the customary rites over his body, was buried, and during the interment he passed through a hole in the building half way and fell over him. This event took place on the 17th of November of the same year. After his death his mother Ráni Chándí managed the affairs of her country for two months, when her second son Rájá Sher Singh deprived her of power, and became the sole manager of the government. He reigned about two years and eight months, and was murdered together with his son Rájá Partab Singh by Sardár Ajit Singh on the 18th of September, 1843 A. D. Rájá Dalip Singh, the youngest son of Mahárájá Ranjít Singh, who was only ten years of age, was then raised to the maṣnád.

**Khasha**, خاش، the poetical title of a person who is the author of a Diwán which he completed in 1681 A. D., 1092 A. II.

**Khassaf or Al-Khassaf**, خصاف, *vide* Abú Bakr Ahmed bin-'Umar-al-Khassáf.

**Khatib**, خطیب, surname of Shams-uddín Muhammád bin-Ibráhím-al-Málíki, commonly called Khatib-al-Wazír, an author who died in the year 1486 A. D., 891 A. H.

**Khatun Jannat**, خاتون جنت, i. e., the lady of paradise, a title of Fátima, the daughter of Muhammád, and wife of 'Ali.

**Khatun Turkán**, خاتون ترکان, this name or title means the "Turkish lady," and was always given to princesses of Turkish descent. The wife of Sultán Maliksháh Saljúkí bore the same title. She was the mother of Mahmúd, a boy of four years of age, whom she raised to the throne after the death of her husband in 1092 A. D., 485 A. H., but he died soon after, and Barkayárák his eldest brother mounted the throne. The wife of Sultán Sanjar was also called Khatún Turkán. She died in 1156 A. D.

**Khattabi**, خطابی, surname of Abú Sulaimán Hamíd bin-Muhammád, an author who died in 998 A. D., 388 A. H.

**Khawari**, خواری, poetical title of Mir 'Abíl Fatha.

**Khawas Khan**, خواص خان, an amír in the service of Salím Sháh justly renowned for personal courage, strict honour, great abilities in war, and extensive generosity, was long driven about from place to place, on account of his fighting against the king in favour of his brother 'Adil Sháh. He at last took protection with Táj Khán, governor of Sambhal, who to ingratiate himself with Salím Sháh basely assassinated him about the year 1551 A. D., 958 A. H. His body was carried to Dehlí and there interred. His tomb is frequented by the devout to this day, they numbering him among their saints.

**Khawas Khan**, خواص خان, an amír in the service of the emperor Jahángír. He had a jágír in Kanauj, and died there in the year 1521 A. D., 1024 A. H.

**Khawind Shah or Khawand Shah**, امیر خاوند شاہ, also called Mir Kháwand, and Amír Khán, and Sháh, a celebrated Persian historian, known amongst us by the name of Mirkhond as he calls himself in the preface of the life of Muhammád, but his true name at length is Muhammád bin-Khwáwand Sháh bin-Mahmúd. He is the author of the work called "Rauzat-us-Safá," the Garden of Purity. He was born towards the close of the year 1433 A. D., or the beginning of 1434 A. D., 836 or 837 A. H. His father's name was Sayyad Burhán-uddín Kháwand Sháh, a native of Mávarunnahr, after whose death he found means to be introduced to the excellent Amír 'Alisher, prime-minister to Sultán Husain Mirzá of Hirát, from whom he experienced every mark of kindness and encouragement, and

to whom he dedicated the above work. He died at Balkh after a lingering illness on the 23rd of June, 1498 A. D., 2nd Zí-Ká'da, 903 A. H., aged 66 years. There is no other Oriental work (says Sir H. M. Elliot) that stands higher in public estimation than the Rauzat-us-Safá. This work is written in seven books, the author had just completed the 6th book when he died, and his son Khonda Mir wrote the 7th book, and finished it in 1523 A. D., 929 A. H.

**Khayal**, خیال, the poetical title of Mír Muhammad Takí, author of a work called "Bostán Khayál," the Garden of Imagination. He flourished about the year 1756 A. D., 1170 A. H.

**Khayali**, خیالی, of Bukhárá, a pupil of Khwája 'Ismat-ullah, and though he spent the greater part of his life in his native country, he was two years at Hirát in the service of Mirzá Ulugh Beg, during whose reign he died and left a Diwán.

**Khazini**, خازنی, an astronomer whose proper name is 'Abdul Rahmán.

**Khink Sawar**, خنک سوار, *vide* Sayyad Husain Khink Sawar.

**Khirad**, خرد, the poetical name of Bákír Káshí, which see.

**Khitabi**, خطابی, the poetical title of Sháh Ismá'il Šafawi I.

**Khizir Khan**, خضر خان, king of Dehlí. Firishta says that both the authors of the "Tabkát Mahmúd Sháhí," and of the "Tawárikh Mubárik," style him a Sayyad or a descendant of the prophet. His father Malik Sulaimán was governor of Multán, and he succeeded him in that office. He defeated Daulat Khán Lodí in a battle, and having taken him prisoner, ascended the throne of Dehlí on the 4th of June, 1414 A. D., 15th Rabi' I, 817 A. H. He died after a reign of seven lunar years two months and two days on the 4th June, 1421 A. D., 17th Jumáda I, 821 A. H., and was succeeded by his son Mubárik Sháh. Khizir Khán did not assume the title of emperor, but pretended to hold the empire for Sháhrukh Mirzá, the son of Amír Taimúr, in whose name he struck coins.

The following is a list of the kings of the 4th or Sádát Dynasty of Dehlí.

	A. D.	A. H.
Khizir Khán, a Sayyad, .....	1414	817
Mubárik Sháh, son of Khizir Khán, ..	1421	824
Muhammad Sháh, the son of Faríd, the son of Khizir, .....	1434	837
'Alá-uddín, son of Muhammad Sháh, the last of the Sayyads who abdicated in favour of Bahol Lédi, .....	1446	849

**Khizir Khan**, خضر خان, the son of Sultán 'Alá-uddín Khiljí. This prince fell in love with Dewal Deví, the daughter of Ráe Karan, rájá of Gujrát, and married her. The history of their loves is written in a poem, entitled, "Ishkia," by Amír Khusro. *Vide* Kaula Deví.

**Khizir Khan, Khwaja**, خواجه خضر خان, a descendant of the kings of Káshghar. He served under the emperor Hámáyún who gave him his sister, named Gulbadan, in marriage, and appointed him governor of Láhor and afterwards of Behár, where he died about the year 1559 A. D., 966 A. H.

**Khizir, Khwaja**, خواجه خضر, name of a prophet who, the Orientals say, is still living, and sometimes appears to travellers who have lost their way. He is said to have accompanied Alexander the Great to the dark regions of Zulmáti, where he was told he would find the Water of Life.

**Khojam**, خوجم, the poetical name of Khwája Sultán, the author of a poem in Urdú containing the story of Shamshád Sháh, dedicated to Sa'adat 'Alí Khán, the Nawáb of Lakhnau.

**Khondamir**, خوند امیر, the son of the celebrated Amír

Khawand Sháh (Mirkhond). His full name is Ghayás-uddín Muhammad bin-Hamíd-uddín Khond Amír. He is the author of the history called "Khulásat-ul-Akhbár," which is considered to be an abridgment of the "Rauzat-us-Safá;" this book he wrote in 1498 A. D., 904 A. H., and dedicated it to Amír 'Alisher his patron. He was born, says Sir H. M. Elliot, at Hirát about the year 1475 A. D., 880 A. H., for he states in the preface to the "Habib-us-Siar," that when he commenced it in the year 1521 A. D., 927 A. H., he had advanced through seven or eight stages beyond the fortieth year of his life. It was after the name of his patron Karím-uddín Habib-ullah, a native of Aridobíl, that he entitled his work "Habib-us-Siar." Besides the abovementioned works, he composed the "Másir-ul-Malúk," the "Akhbár-ul-Akhiár," the "Dastúr-ul-Wazra," the "Mukárim-ul-Akh-lák," and the "Muntakhib Tárikh Wussáf." There are two other works ascribed to him, called "Gharáeb-ul-Asráz," and "Jawáhir-ul-Akhbár". He was compelled to leave Hirát on account of the disturbed state of the country in 1527 A. D., 933 A. H., and afterwards took a journey to Hindústán in company with Mauláná Shaháb-uddín the punster, and Mirzá Ibráhím Kántí, esteemed the most literary men of the age. On Saturday the 19th of September, 1528 A. D., 4th Muhamarram, 935 A. H., they reached the metropolis of Agrah, and were introduced to the emperor Bábár Sháh. They were loaded with presents and directed to remain in future about his person. Khondamír accompanied the emperor on his expedition to Bengal, and upon his death attached himself to his son Humáyún, in whose name he wrote the "Kanún Humáyúní," which is quoted by Abú'l Fazl in the Akbar-náma. He afterwards accompanied that monarch to Gujrát, and died in camp during the emperor's march from Khandesh to Mandú in pursuit of Bahádur Sháh Gujrátí. This event took place in 1555 A. D., 942 A. H., some time after the death of his friend Mauláná Shaháb-uddín, who died the same year. At his own request his body was conveyed to Dehlí, and was buried by the side of Nizám-uddín Aulia and Amír Khusro. The last and 7th book of the "Rauzat-us-Safá" was written by him.

**Khub**, خوب, the poetical appellation of Kamál-uddín Shístání, the author of a mystical maṣnawi in the Gujrátí dialect, composed in 1578 A. D., 986 A. H. He also wrote a Persian translation and commentary on it in 1582 A. D., 990 A. H.

**Khub-ullah, Shaikh**, شیخ خوب الـ, of Allahábád, sur-named Shaikh Muhammad Yahia, was the nephew and son-in-law of Shaikh Afzal of that place, whom he succeeded on the masnád of Irbád, that is to say, as a spiritual guide. He died at Allahábád on Monday the 1st of November, 1731 A. D., 1144 A. H., and his son Shaikh Muhammad Násir, whose poetical name was Fazlí, succeeded him. Khúb-ullah is the author of several works.

**Khuda Banda**, خدا بندہ, *vide* Muhammad Khudá Banda.

**Khuda Banda Khan**, خدا بندہ خان, son of Amír-ul-

'Umrá Sháisté Khán. In the lifetime of his father he held the Faujdári of Bahráich with the rank of 1000, and after his father's death, in 1694 A. D., he was recalled to the presence, and was married to the daughter of Jumlat-ul-Mulk Asad Khán. In the year 1700 A. D., 1112 A. H. he was appointed governor of Bídar in the Dakhin by the emperor 'Alamgrí, and subsequently of Karnatic Bijúpur. After the death of Rúh-ullah Khán II., in 1703 A. D., he was honoured with the post of grand steward of the household with the rank of 2,500 horse. At the time of 'Alamgrí's death, he held the rank of 3000. He espoused the cause of 'Azim Sháh against his brother Bahádur Sháh, and died of his wounds a few days after the battle in June, 1707 A. D., 1119 A. H.

**Khudyja**, خدیجہ, or Khadija, the first wife of Muhammad. She was a widow and dealt in merchandise. She had employed Muhammad for some time to drive her camels, and afterwards married him. Muhammad had several children by her, but all of them died young, excepting three daughters, one of whom was Fátima, who was married to 'Alí. After her marriage with Muhammad she lived 22 years, and died at Mecca three years before the commencement of the Hijr era, and three days after the death of Abú Tálib the father of 'Alí, and uncle of Muhammad, in August, 619 A. D., aged 62 lunar years. Mr. Burkhardt informs us that the tomb of Khudyja is still remaining, and is regularly visited by pilgrims. It is enclosed by a square wall, and presents no objects of curiosity except the tombstone, which has a fine inscription in Kufic characters, containing a passage from the Qurán, from the chapter entitled, "Súrat-ul-Kursi".

**Khurdabih**, خردابہ, or Ibn-Khundáziba, surname of Abú'l Kasim 'Ubaid-ullah bin-'Alímad (or 'Abdullah) Ibn-Khurdáziba. This author has been the object of considerable controversies among the orientalists of Europe. Khundáziba (the grandfather of our author) was a magician, and was converted to Islám by the Barrakides. Abú'l Kasim (our author) was consequently appointed over the post and intelligence department in the provinces belonging to the Jabal, (mountain); subsequently he came to the court of the Khalifa Mo'tamid, and became one of his privy counsellors. He is the author of several works, among which are—1, "Kitáb 'Adab-us-Samá'" (from which Masa'udi gives a very interesting extract in his life of Mo'tamid); 2, "Kitáb Jamhúr Ansáb-ul-Fars" containing the most celebrated Genealogies of the Persians; 3, "Kitáb-al-Masálík-wal-Mumálík," a geographical work on the roads and kingdoms; 4, "Kitáb-al-Sharál," on drink; 5, "Kitáb-ul-Lahwwal-Maláhi," on playing and amusements; 6, "Kitáb-al-Anwá," on the stars, and 7, "Kitáb-ul-Nudamí-wal-Julasá" on courtiers and companions. The Geography of Ibn-Khurdáziba, says Sir H. M. Elliot, is the only work which we possess of this author, and of this there is only one copy in Europe. The MS. in question is ancient, bearing the date of 1232 A. D., 630 A. H., but it wants in most instances the diacritical points. It is preserved in the Bodleian Library at Oxford, No. 993. Ibn-Khurdáziba died about the year 912 A. D., 300 A. H.

**Khurram Bakht, Mirza**, مرزا خرم بخت, the son of Mirzá Jahandár Sháh, the son of Sháh 'Alam, king of Dehlí.

**Khurram Begam**, مرزا خرم بیگم, the wife of Mirzá Sulaimán Badakhshi.

**Khurram, Mirza**, مرزا خرم, original name of the emperor Sháh Jahán before he came to the throne. Khurram was built by him before he came to the throne.

**Khurshed Mirza, Nawab**, نواب خورشید مرزا, son-in-law to the late Nawáb Said-uddaula, eldest son of Nawáb Mumtáz-uddaula, Bahádur, of Lakhnau. He died on the 19th of January, 1875 A. D. He had a Wasíka of 1200 Rs. per annum, which it is stated, will be continued to his widow, a young woman of 20.

**Khursindi**, خرسندی, a poet of Bukhárá, and author of the "Kanz-ul-Gharáb," a commentary in verse on the "Mukhtásir" of Ahmad Mansúrí, which can be read in different metres.

**Khushdil**, خوشدل, poetical name of Maulví Mustafa 'Alí Khán.

**Khushgo**, خوشگو, poetical title of 'Amar Singh of Benaras, which see.

**Khushgo**, خوشگو, poetical name of Bindrában, a Bania, who was a native of Benaras. He is the author of a Tazkira called "Saffína Khushgo;" the title is a chro-nogram, and consequently contains the date when he completed it, i. e., in 1734 A. D., 1147 A. H. He was a pupil of 'Arzú, who by Khushgo's request in 1742 A. D., 1155 A. H., made some glosses and added a preface to it. *Vide* also Amar Singh of Benaras.

**Khushi**, خوشی, poetical title of a poet.

**Khushtar**, خوشتار, the poetical name of a poet who was the son of Mirzá Muhammad Afzal Sárkhush.

**Khushtar**, خوشتار, poetical name of Munshí Jagannáth, a Káyeth of Lakhnau, and author of the Rámáyan in Urdú verse translated from the Bhákhá of Tulshí Dás, in the year 1852 A. D., 1268 A. H. *Vide* Tulshí Dás and Giridhar Dás.

**Khushwakt Rae**, خوشوقت رائے, he was for many years the agent and intelligencer of the British Government at Amritsar after the treaty with Mihárájá Ranjit Singh, which was concluded in the year 1809 A. D.

**Khusro, Amir**, امیر خسرو, one of the most celebrated poets of Hindústán who served under several emperors of Dehlí, and wrote 99 poetical works. His father Amir Mahmúd Saif-uddín, a Turk of the tribe of Láchín, came from Balkh to India and fixed his residence at Patiála where Khusro was born in the year 1253 A. D., 651 A. H. Khusro died six months after the death of Nizám-uddín Aulia, who was his spiritual guide, and was buried close to his tomb at Ghayás-pur in old Dehlí. His death happened in September, 1325 A. D., Ramazán, 725 A. H. Khusro unfortunately lived at a period, says Sir H. M. Elliot, when vice was triumphant throughout Hindústán. He, however, had the happiness, during the last few years of his life, to see a just prince, Ghayás-uddín Tughlák, on the throne, whose virtues he has commemorated in his history, called "Tughlák-náma," and whom he survived but a few months. The following beautiful poems are particularly admired by his countrymen; and in fact they rival those of the most esteemed poets of Persia.

1. Tuhfat-ul-Saghír.
2. Shatt-ul-Hayát.
3. Ghurrat-ul-Kamál.
4. Bakhs Naká.
5. Hasht Bahisht.
6. Sikandar-náma.
7. Risala Nasr.

Besides these there are several other poems, viz., "Nuh Sipehr," or the nine spheres, a beautiful mystical poem; the "Kirán-us-Sá'dyn" or the auspicious conjunction, a poem in praise of Sultán Mu'izz-uddín Kaikubád, king of Dehlí, and his father Násir-uddín Baghra Khán, king of

Bengal, who came to visit him. The "Makála" containing memoirs of the first four Khalífas, viz., Abú Bakr, 'Umar, Usmán and 'Ali, with a treatise on the Súfi tenets, written in 1324 A. D., the "Ishkia," a collection of poems on love subjects; the "Matla'-ul-Anwar," on the Súfi doctrines, and his Diwán which is held in great estimation in India containing poems chiefly on mystical theology and divine love: many of them have been set to music, and are chanted by the devotees or Súfis; frequently producing extravagant ecstasies, termed by them *wajd*, or spiritual delirium. The Khamsa or the five celebrated books of Amír Khusro, which contains about 18,000 verses, are the following:

- |                   |                      |
|-------------------|----------------------|
| 1. Hasht Bihisht. | 4. Lailí-wa-Majnún.  |
| 2. Sikandár-námá. | 5. Shírín-wa-Khusro. |
| 3. Panj Ganj.     |                      |

Khusro is said to have written 99 books, some of which, besides the abovementioned, are the following:

- |                    |                        |
|--------------------|------------------------|
| 1. Ajáz Khusrowí.  | 4. Inshá' Amír Khusro. |
| 2. Aina Sikandari. | 5. Jawáhir-ul-Bahr.    |
| 3. Khizir Khání.   |                        |

**Khusro Malik**, خسرو ملک, son of Khusro Sháh, was the last Sultán of the race of Ghaznavides. He ascended the throne at Láhor after the death of his father in 1160 A. D., 555 A. H., was defeated in 1184 A. D., 580 A. H., by Sháhab-uddin Ghorí, then governor of Ghazní, who took him prisoner and sent him to his brother Ghayás-uddin to Firóz Kóh, where he died after some years.

**Khusro Malik**, خسرو ملک, the brother-in-law of Sultán Muhammad Sháh I, Tughlák, whose sister named Khudáwandzáda he had married. He had once formed the project of taking the life of Sultán Firóz Sháh the successor of Muhammad Sháh, by concealing a number of persons in the rooms adjacent to where the king sat, but was saved by Dáwar Malik, the son of Khusro Malik, who made a sign to him that danger was to be apprehended, upon which the king left the room and took refuge on the top of the house.

**Khusro Parwez**, خسرو پرویز, the son of Hurmuz III (or IV), king of Persia of the Sassanian race. He, by the assistance of the Roman emperor Maurice, after defeating Bahrám Chobín, his father's general, who had taken possession of the kingdom, ascended the throne of Persia 591 A. D. The moment he was firmly established on the throne, he fulfilled in the most faithful manner the engagements he had entered into with his ally; and publicly adopted the emperor Maurice as his father; but when that emperor was slain in 603 A. D., he instantly declared war, on the grounds of avenging his father and benefactor. His generals invaded the Roman territories; Dara, Edessa, and other strong places on the frontier, were soon subdued; Syria was completely pillaged, Palestine overrun, Jerusalem taken, and the true cross, which had been enclosed in a golden case, and buried deep in the earth, was discovered, and borne in triumph to Persia. His reign of more than 30 years, was marked by a success never surpassed by the most renowned of his ancestors. Persia was, however, invaded by Heraclius the Roman emperor, who defeated the troops of Khusro wherever he encountered them, and marched, in one direction, as far as the Caspian, in another to Isfahán; destroying in his progress all his splendid palaces, plundering his hoarded treasures, and dispersing, in every direction, the countless slaves of his pleasure. The subjects of Khusro had lost all regard for a monarch whom they deemed the sole cause of the desolation of his country: a conspiracy was formed against him: he was seized by his eldest son Sheroya or Siroes; his 18 sons were massacred before his face, and he was cast into a dungeon, and soon afterwards died or was put to death in 628 A. D.,

7 A. H., after he had reigned 38 years. The glory of the house of Chosroes (Nausherwán) ended with the life of Khusro: his unnatural son enjoyed only eight months the fruit of his crime.

The Muhammadan authors say, that Khusro had received an epistle from Muhammad, inviting him to acknowledge Muhammad as the apostle of God. He rejected the invitation, and tore the epistle. "It is thus," exclaimed the Arabian prophet, "that God will tear the kingdom, and reject the supplications of Khusro." The historians of Muhammad, says Gibbon, date this embassy in the seventh year of the Hijrí which commenced 11th May, 628 A. D. Their chronology is erroneous since Khusro died in the month of February of the same year. Gibbon, Vol. VIII, p. 205.

**Khusro Shah**, خسرو شاہ, a descendant of the ancient kings of Badakhshán, whom Bábar Sháh defeated about the year 1505, and took possession of his country and made it over to his cousin Khán Mirzá.

**Khusro Shah**, خسرو شاہ, surnamed Nizám-uddín, was the son of Bahrám Sháh of Ghazní. He succeeded his father at Láhor in 1152 A. D., 547 A. H., and died there after a reign of seven years in 1160 A. D., 555 A. H. He was succeeded by his son Khusro Malik.

**Khusro Shah**, خسرو شاہ, called also Malik Khusro, a favourite slave and wazír of Sultán Mubárik Sháh Khiljí, king of Dehlí, whom he murdered on the 4th April, 1321 A. D., 5th Rabí' I, 721 A. H., and ascended the throne by the title of Násir-uddin Khusro Sháh. He was soon after assassinated on the 26th August, 1321 A. D., 30th Rajab, 721 A. H., by Ghází Beg Tughlák, who, the next day, mounted the throne and assumed the title of Ghayás-uddin Tughlák Sháh I.

**Khusro, Sultan**, سلطان خسرو, the eldest son of the emperor Jahángír; was born in the month of August, 1587 A. D., Ramazán, 995 A. H., at Láhor. His mother was the sister of Rájá Mán Singh, the son of Rájá Bhagwán Dás, and after the birth of Khusro she got the title of Sháh Begum. He died in the Dakhin on the 16th of January, 1622 A. D., 13th Rabí' I, 1031 A. H., aged 36 lunar years, and his remains appear to have been transported to Allahábád, where he lies buried in a garden surrounded by pukka walls, called the garden of Sultán Khusro, and where his mother Sháh Begum is also buried. The dome over his tomb has an inscription of several Persian versos, and contains the chronogram of the year of his death in the words "Faiz Láek." It is related in the work called "Maásir Ḳutb. Sháhi" that Khusro was strangled by a man named Razá by the order of Sháh Jahán his younger brother.

**Khuzai**, خذاعی, a celebrated author, descendant from a tribe of Arabs called Khuzáa. *Vide* Abú 'Abdullah Muhammad bin-Husain-al-Khuzái.

**Khuzaima**, خزیم, a companion of Muhammad.

**Khwaja Baki Billah**, خواجہ باقی بالله, a Muhammadan saint. *Vide* Muhammad Bakí (Khwája).

**Khwaja Hasan**, خواجہ حسن, *vide* Hasan Sanjarí.

**Khwaja Hasan Basri**, خواجہ حسن بسری, *vide* Hasan Basrí.

**Khwaja Hasan Sadr Nizami**, خواجہ حسن صدر نظامی, author of the work entitled "Táj-ul-Maásir" which he dedicated to Sultán Kütb-uddín Eybak, king of Dehlí about the year 1208 A. D., 605 A. H.

**Khwaja Hashim Kashmin**, خواجہ حاشم کشمکش، author of a Persian work, entitled, "Zuhdat-ul-Mukámat," containing the (pretended) miracles of Ahmad Sarhindí, a Muhammadan saint, and others.

**Khwaja Husain Marwi**, خواجہ حسین مروی, a native of Marv in Persia, was an excellent poet. He flourished in the time of the emperor Akbar, and wrote chromatograms at the birth of Sultan Shah Murad, second son of the emperor, who was born in the year 1570 A. D., 978 A. H. He put the "Singhasan Battis" into Persian verse, but did not complete it. He is the author of a Diwán.

**Khwaja Husain Sanai**, خواجہ حسین سنائی مشهدی, of Mashhad. He and his father were protégés of Sultan Ibrahim Mirza. He flourished about the beginning of the 11th century of the Hijra, left Kasidas and a Maṣnawi called "Saddo Sikandar."

**Khwaja Husain Sanai**, خواجہ حسین سنائی, a Persian poet, and son of Ghayás-uddín Muhammad. He came to India in the time of Akbar, died in 1588 A. D., 996 A. H., and left a thick Diwán.

**Khwaja Ibrahim Hussain**, خواجہ ابراهیم حسین, *vide* Ibráhím Husain (Khwaaja).

**Khwaja 'Imad**, خواجہ عاد, *vide* 'Imád Fakíh.

**Khwaja Imami**, خواجہ امامی, author of a story in Persian, entitled, "Múli Dohafta." He was a cotemporary of Mirzá Katil.

**Khwaja Jahan**, خواجہ جہان, original name of Malik Sarwar, founder of the race of the kings of the East, or Sharví dynasty of Jaunpur. The different rulers who have governed in the provinces of Jaunpur and Antarbed (territories south of Dehlí lying between the rivers Jamna and Ganges) are styled by historians the Sharví kings. It appears from the Tawárikh Mubárík Sháhí, that Sultan Muhammad Sháh, son of Firuz Sháh Tughlak, king of Dehlí, created one of his eunuchs, named Malik Sarwar, his prime-minister, and honoured him with the title of Khwája Jahán; that upon the death of Muhammad Sháh, and on the accession of his son Sultan Mahmúd Sháh Tughlak, a boy of ten years of age, in 1394 A. D., 796 A. H., he was appointed governor of the Eastern provinces of the empire, *viz.*, Kanauj, Audh, Kara and Jaunpur, the latter of which he made the seat of his government. The reign of Mahmúd Sháh was interrupted by serious internal commotions; and Khwája Jahán taking advantage of these circumstances, and perceiving the weakness of the government arising out of the king's minority, assumed the title of Malik-us-Shark (King of the East), founded an independent kingdom at Jaunpur, and died in the year 1400 A. D., 802 A. H., after a short reign of six years. He was succeeded by his adopted son Malik Wásil or Karanfál, who assumed the title of Mubárík Sháh Sharví, and died in 1402 A. D., 804 A. H. After his death his brother Ibráhím Sháh Sharví succeeded him, and died about the year 1441 A. D., 845 A. H., after a reign of more than forty years. He was succeeded by Sultan Mahmúd Sháh Sharví, who died in 1452 A. D., 856 A. H., and left the kingdom to his son Muhammad Sháh, who was killed in battle about the year 1458 A. D., 861 or 862 A. H., when Husain Sháh, his brother, succeeded him. He had several battles with Bahlol Lodi, king of Dehlí, and was at last obliged to seek refuge in the court of Sultan Alá-uddín, king of Bengal, where he died in 1499 A. D., 905 A. H.

**Khwaja Jahan**, خواجہ جہان, an Amír of 6000, who died in the time of Jahángír, in the year 1619 A. D., 1029 A. H., at Láhor.

**Khwaja Jahan**, خواجہ جہان, *vide* Mahmúd Gáwán.

**Khwaja Kamgar**, خواجہ کامگار, *vide* Ghairat Khán.

**Khwaja Kirmáni**, خواجہ کرمانی, an excellent Persian poet of Kirmáni, surnamed Malik-ul-Fuzlá, or king of the learned. He assumed for his poetical title Khwája and Khwájá; was cotemporary with Sadí of Shiráz and a disciple of Shaikh 'Alá-uddín Samnáni whom he outlived, and died some years after 1345 A. D., 746 A. H., for he completed his "Gauhar-náma" in that year. He has written about 20,000 verses, and one of his poetical compositions is called "Humáo Humáyún." Mir or Amír Kirmáni, and Ahmad Kirmáni, were also two Persian poets. *Vide* Kirmáni.

**Khwaja Mansur Karabuka**, خواجہ منصور قراۃ وہ طویل, a poet of Tís who flourished in the reign of Sháhrukh Mirzá, and was employed by the Prince 'Alá-ud-daula. He died 1450 A. D., 854 A. H.

**Khwaja Mansur Shirazi**, خواجہ منصور شیرازی, also called Sháh Mansúr, an excellent accountant who served under the emperor Akbar in the capacity of Díwán, and afterwards as his wazír for four years. He was falsely accused of embezzlement by Rájá Todarmal, Bírbal and others on account of his being too strict with them, and was imprisoned and afterwards impaled on the 27th February, 1581 A. D., 23rd Muḥarram, 989 A. H., on a supposition that he had been carrying on a correspondence with Mirzá Muhammad Hakim (half brother of Akbar), who had at that time invested Láhor.

**Khwaja Masa'ud**, خواجہ مسعود, of Bak, *vide* Masa'úd (Khwaaja).

**Khwaja Masa'ud**, خواجہ مسعود, a poet who died in the year 1131 A. D., 525 A. H., and left three thick Diwáns, one in the Persian, one in the Arabic, and one in the Hindústání language of that day. He is the earliest Musalmán poet who wrote in Hindústání of whom we have any account.

**Khwaja Masa'ud**, خواجہ مسعود, a poet of an illustrious family of Kun, and one of the most celebrated writers of Maṣnawís in the last cycle of the Persian poets. He chose the admired subject of Yúsuf and Zalekha for one of his poems. He was called to Hirát, in the time of the Sultan Husain Mirzá, to celebrate the events of his reign in verse, and appears to have devoted himself to the task in rather a laborious manner, for he wrote 12,000 lines of a poem on the subject dictated; and would, no doubt, have added as many more, had not death put an end to his enthusiasm. He was the author of many admired poems; among others, "A Dispute between the Sun and the Moon," and "Between the Pen and the Sword." He flourished about the year 1480 A. D., 885 A. H.

**Khwaja Mua'zzam**, خواجہ معازم, a man of a very mischievous character, was the brother of Hamida Bánó Begam, and husband of Bíbí Fátima, the emperor Akbar Sháh's aunt. He was banished the kingdom several times for improper behaviour, but he soon returned; and when in the year 1564 A. D., 973 A. H., he killed his wife, he was thrown into prison, where, by the command of the emperor, he was murdered in 1565 A. D.

**Khwaja Muhammad Asim**, خواجہ محمد اسماعیل, *vide* Khán Dauran.

**Khwaja Muhammad Bakí**, خواجہ محمد باقی, *vide* |  
Muhammad Bakí (Khwája).

**Khwaja Muhammad Mukim**, خواجہ محمد مقیم, *vide* |  
Nizám-uddín Ahmad.

**Khwaja Nasir**, خواجہ نصیر, author of the works called  
"Bustán-ul-Kirám," and "Aosáf-ul-Ashráf."

**Khwaja Nasir**, خواجہ ناصر, a poet who was a cotem-  
porary of Salmán Sáwájí.

**Khwaja Nasir**, خواجہ ناصر, whose poetical name is  
'Andalib, was the father of Mír Dard the poet.

**Khwaja Nizam-ul-Mulk**, خواجہ نظام الملک, minis-  
ter of Sultán Alp Arsalán. *Vide* Nizám-ul-Mulk.

**Khwaja Parsa**, خواجہ پارسا, surname of Muhammad  
bin-Muhammad Háfíz Bukhárfí, author of the book called  
"Fazl ul-Kitáb fil Muházarát," containing the memoirs of  
all the celebrated Súfi Shaikhs of the Nakshbandí Order;  
and of several other books. He flourished in the reign  
of Sháhrukh Mirzá, and died 1419 A. D., 822 A. H.

**Khwaja Rustam Khozyani**, خواجہ رستم خزیانی, *vide*  
Rustum (Khwája).

**Khwaja Sadr Nizami**, خواجہ صدر نظّمی, author of  
the book called "Táj-ul-Másir." He is also called Khwája  
Hasan Sadr Nizámi.

**Khwaja Shakir Nasir-uddin 'Abdullah**, خواجه شاکر ناصر الدین عبد الله, one of the greatest saints of  
Turkistán.

**Khwaja Wafa**, خواجہ وفا, Khwája Sara of Sháh Jahán.

**Khwaja Zain-ul 'Abidin 'Ali 'Abdi Beg Nawedi**, خواجہ زین العابدین علی عبدی بیگ نویدی  
for many years Mustaufí or Secretary. He was particularly  
distinguished in the Maqawí, and composed two Kham-  
sas in imitation of Nizámi. He is also the author of  
several other works, one of which is called "Jám Jam-  
shed," and has left three Diwáns, the first is called  
"Ghurræ Ghurra," in this he uses his poetical name of  
Nawedi, in the second of 'Abdí. He died at Ardibel in  
1580 A. D., 988 A. H. See 'Abdí of Tún and 'Alí  
Nawedi.

**Khwaja Zikaria**, خواجہ زکریا, son of Khwája Muham-  
mad Ahia, a nobleman of the time of the emperor Jahán-  
gír.

**Khwaju Kirmani**, خواجو کرمانی, *vide* Khwája Kirmáni.

**Khwansari or Khonsari**, خوانساري, poetical name of  
Mir Abúl Fatha.

**Khwansari**, خوانساري, *vide* Husain Khónsári.

**Khwarizm**, خوارزم, kings of, *vide* Kuṭb-uddín Muhammad,  
son of Anúshtakím.

**Kirmani**, کرماني, a native of Kirmánia. This is the sur-  
name of several authors, and amongst others of Ya'kúb

bin-Idrís, who died in the year 1430 A. D., 833 A. H.,  
*vide* Khwája Kirmáni.

**Kisai, Hakim**, حکیم کسائی, a celebrated poet and phy-  
sician of Marv in Persia, who was born on Wednesday  
the 23rd of March, 953 A. D., 27th Shawwál, 841 A. H.  
The year of his death is not known. There was another  
Kisái whose proper name was Abúl Hasan, who was one  
of the seven eloquent readers of the Kurán, and died  
796 A. D., 180 A. H.

**Kishna Raja**, کشنا راجه, of Mysore, was placed on the  
masnad on the 30th June, 1799 A. D., *vide* Krishná Rájá.

**Kishasp**, کشتاپ, also-called Gashtasp, the son of Luh-  
rásp, fifth king of Persia, of the Kayanian dynasty. He  
was the first who embraced the religion of the Magi, and  
built several temples for the worship of fire. *Vide* Gash-  
tasp.

**Kishun Chand**, کشن چند, whose poetical appellation  
was Ikhlás, was the son of Achal Dás Khatrí of Dehlí,  
whose house was the resort of the learned. Kishun  
Chand, after his father's death, applied himself to poetry  
and became the author of a Tazkira or biography, entitled  
"Hamesha Bahá," i. e., Eternal Spring, which he com-  
piled in the year 1723 A. D., 1136 A. H. It contains, in  
alphabetical order, an account of about 200 poets who  
flourished in India from the time of Jahángír to the  
accession of Muhammad Sháh. See Ikhlás Khán Ikhlás  
Kosh.

**Kishun Singh, Kachwaha**, کشن سے راجہ, Rájá of Kishun-  
garh, and eldest brother of Rájá Súraj Singh Ráthor,  
who served under the emperor Jahángír to whom his  
sister was married. Kishun Singh was slain by his bro-  
ther Súraj Singh 1615 A. D., 1024 A. H., in the 10th  
year of the emperor Jahángír, who was married to his  
sister by whom he had Sháh Jahán.

**Kitrán**, قتل ارسلان, or Kutrán bin-Mansúr  
Ajli, a celebrated poet of Tabrez, was contemporary with  
the poet Rashíd Watwát. He is the author of a poem  
called "Kaus-náma," which he dedicated to Amir Ahmad  
or Muhammad bin-Amír Kammáj, ruler of Balkh, who  
was cotemporary with Sultán Sanjar.

**Kizal Arsalan**, قزل ارسلان, (which means the red lion),  
was the second son of Atábak Eldiguz. He succeeded  
his brother Atábak Muhammad in the office of prime-  
minister to his nephew Sultán Tughral III, 1186 A. D.,  
582 A. H., and in combination with Násir, the reigning  
khalif of Baghdád, seized and imprisoned Tughral, and  
resolved to usurp the name as well as the power of a  
monarch. But the day before that fixed for his corona-  
tion, he fell by the blow of an assassin 1191 A. D., 587  
A. H., and was succeeded by his nephew Atábak Abú  
Bakr, the son of Atábak Muhammad.

**Kizal Bashi**, قزل باشی. This is a Turkish word and  
means, red-headed.

**Kizal Bash Khan**, قزل باش خان, an amír of 4000, who  
served under the emperor Sháh Jahán, and died in the  
year 1648 A. D., 1068 A. H.

**Kizal Bash Khan**, قزل باش خان همدانی, whose proper name was Muhammad Razá, came to India  
in the reign of the emperor Bahádur Sháh, and was hon-  
oured with the title of Kizalbásh Khán. He subsequently

served under Mubáriz Khán, governor of Haidarábád, and after his death under Nizám-ul-Mulk 'Asaf Ján, and died at Dehlí in the year 1746 A. D., 1159 A. H. He was a good musician and knew the Indian and Persian systems of musical compositions. His poetical name is Umaid.

**Kochak,** کوچک, poetical name of Prince Mirzá Wajh-uddín who died in the East, though his remains were brought to Dehlí and buried close to the Dargah of Sultán-ul-Masháck which is about 6 or 8 miles distant from Dehlí.

**Koukab,** کوکب, poetical name of Munshi Mahdí in the service of Nádir Sháh, author of "Duri-i-Nádir," "Tárikh Nádir" and a poem entitled "Nádir-náma."

**Koukab,** کوکب, poetical name of a poet who died in the year 1840 A. D., 1256 A. H.

**Koula Devi or Kawaldah,** کولا دیوی, the beautiful wife of Ráe Karan, rájá of Gujrát, which place was taken by Sultán 'Alá-uddín Khilji in the year 1297 A. D., 697 A. H., and among the captives was Koula Devi whom the king married. Her daughter Dewal Devi also was taken captive in the year 1306 A. D., 706 A. H. A few days after her arrival, her beauty inflamed the heart of the king's son, Khizir Khán, to whom she was eventually given in marriage. The history of the loves of this illustrious pair is written in an elegant poem called "Ishkia," composed by Amír Khusro of Dehlí. Mubárik Sháh, in the second year of his reign, put to death his brother Khizir Khán who was imprisoned at Gwáliar, and took Dewal Devi to be his wife.

**Koura Mal, Choudhari,** چودھری کوارا مل, author of the story of Kámrúp, a poem in Persian verse. He died on the 16th of May, 1848 A. D.

**Kousari Bukhari,** کوئری بخاری, an author who died in the year 1475 A. D., 880 A. H.

**Kousi,** قویی, poetical name of Majl-uddín 'Ali, an author.

**Krishn,** کرشن, a god of the Hindús, was in the world in the time of the Kauras and Pandús, or the 7th century after the commencement of the Kálíjug, according to this sháhk, "When something more than 650 years of the Kálíjug were expired, then were the Kauras and Pandús, in whose time the Great War took place."

**Krishna Raj Odawar,** کرشنا راج اوداور, the lineal descendant of the ancient family of Mysore, whose power Haidar 'Alí Khán had usurped in the year 1761 A. D. But after the defeat and death of Tipú Sultán, and the departure of his sons from Seringapatam to Vellore, Mysore was divided between the Nizám and the English. The English took the southern portion, and the city of Seringapatam, by which accession their territory reached from sea to sea. The Nizám took an equal portion on the north-east. Some districts on the north-west, equal in value to more than half of each of their own portions, were offered by the allies to the Marhattás, which they refused to take, and they were divided between the Nizám and the English. The remainder was given to Krishná Rájá, then a child of three years of age, who was raised to the throne of his ancestors, on the 30th June, 1799 A. D., and Purania, a Bráhman of great ability and reputation, who had been the chief financial minister of Tipú, was appointed Díwán to the young prince by the British Government. He was afterwards created Knight Grand Commander of the Most Exalted Order of the Star of India. He died on Friday the

27th of March, 1868 A. D., aged 72 years. His adopted son Chamrajaindra Odáwar, has been recognized and proclaimed as Mahárája of Mysore. The young Mahárája now being a minor, the government and administration of the territories of Mysore will, during his minority, be conducted under the direction of the Commissioner.

**Kuar Singh,** گنور سینگ, or Kúnwár Singh of Jagdísphúr, a rebel of 1857, was killed in battle in May or June, 1858.

**Kubad,** قباد, (Cavades of the Greeks), was the son of Fíróz I, king of Persia of the Sassenian race, and the successor of his brother Palásh. We are told that when his brother Palásh came to the throne, Kubad, who had aspired to it, fled towards the territories of the Khákán, or king of Transoxania; and as he passed Naishápúr, he spent one night with a beautiful young lady of that city, who, when he returned four years afterwards accompanied by a large army, presented him with a fine boy, the fruit of their casual amour. He was delighted with the appearance of the child; and as he was contemplating him, he received accounts that his brother Palash was no more, and that the crown of Persia awaited his acceptance. This intelligence reaching him at such a moment, made him conclude, that fortune already smiled on his son, whom he, from that day, treated with the greatest favour, and gave the infant prince the name of Nausherwán. Kubad succeeded his brother in 488 A. D., and carried on a successful war against the Roman emperor Anastasius: and died, after a long reign of 43 years, 531 A. D. His son Nausherwán succeeded him.

**Kubadi,** قبادی, surname of Shis bin-Ibráhím, an Arabian author, who died in the year 1202 A. D., 599 A. H.

**Kublai Khan,** گلای خان, (vide Yulc's Marco Polo) more properly Khublai, overthrew the Kin dynasty in 1260 A.D., and conquered the whole of China 19 years later; died at Pekin 1296 A. D.

**Kudrat,** گدرت, the poetical name of Shah Kudrat-ullah of Dehlí, a Persian and Urdú lyric poet, and author of the work called "Nataej ul-Afkár" and a Diwán. He was living at Mursidábád in 1782 A. D., 1191 A. H. He was one of the most fertile Persian poets; his Diwán consists of 20,000 verses. He died in 1791 A. D., 1206 A. H., at Mursidábád.

**Kudrat,** گدرت, the poetical name of Shaikh Kudrat-ullah of Bhopal.

**Kudrat-ullah, Shaikh,** شیخ گدرت اللہ, Superintendent of Stamps at Bhopal, and author of several works in Persian and Urdú which were published by him in the year 1863 A. D., 1280 A. H., at Bhopal.

#### List of Books composed by him.

##### Poetry.

Of Ghazals called, .....	Díwán Kudrat.
Of Panegyrics or Kasídás, ..	Agwán Kudrat.
Poems, .....	Gulzár Kudrat.
Ditto, .....	Izhár Kudrat.
Malcom's History, .....	Májrí Kudrat.
Mutiny of 1857, .....	Tamásháé Kudrat.
Promiscuous pieces, .....	Kíniyáé Kudrat.

##### Prose.

On Miracles, .....	Ajáebát Kudrat.
On Medicine, .....	Mujarrabat Kudrat.
Letters, .....	Rukkát Kudrat.
Stories, .....	Hikáyát Kudrat.

**Kudsi**, قودسی, *vide* Hájí Muhammad Ján Kudsí.

**Kudsi Ansari**, قدسی انصاری, of Isfahán, whose proper name is Shaikh 'Abdul Karím, was a celebrated learned and pious Musalmán of Isfahán. He died on the 3rd of February, 1615 A. D., 14th Muḥarram, 1024 A. H.

**Kudsia Begam**, قدسیہ بیگم, daughter of 'Asaf Khán wazír, the son of the celebrated Yatmád-uddaula, wife of the emperor Sháh Jahán, niece to the empress Núr Jahán Begam, and mother of the emperor 'Alamgír, *vide* Arju-mand Bano Begam and Mumtáz Mahal.

**Kuduri**, قدوری, surname of Abúl Husain Ahmad bin-Muhammad, a celebrated Musalmán doctor of Baghhdád, of the Hanifa sect, who died 1036 A. D., 428 A. H. He is the author of the "Mukhtasir-ul-Kudúrí," which is one of the most esteemed of the works which follow the doctrines of Abú Hanifa, and is of high authority in India. It is a general treatise on law, and contains upwards of 12,000 cases. A well-known commentary on the Mukhtasir ul-Kudúrí is entitled "Al-Joharat ul-Naiyarat" and is sometimes called "Al-Joharat ul-Munírat."

**Kulich Khan**, قلیخ خان, title of 'Abid Khán, who came to India in the reign of Sháh Jahán, was raised to the rank of 4000. He died by a cannon ball at the siege of Golkanda on the 8th of February, 1686 A. D., 24th Rabí I, 1097 A. H. He is the father of Gházi-ud-dín Khán Fíróz Jang I, and grandfather of the celebrated Niżám ul-Mulk 'Asaf Jáh of Haidarábád.

**Kulich Khan**, قلیخ, of Andján, of the tribe of Jání Kurbání, was an amír of 4000, who served under the emperors Akbar and Jahángír from the year 1572 to 1611 A. D., 980 to 1020 A. H. His poetical name was Ulfatí.

**Kulich Khan Turani**, قلیخ خان ترانی, an amír who served under the emperors Jahángír and Sháh Jahán; was raised by the latter to the rank of 5000, and appointed governor of Kábul and Kandahár. He died 1654 A. D., 1064 A. H.

**Kuli Kutb Shah I, Sultan**, سلطان قلی قطب شاہ اول. This prince was the founder of the sovereignty of Golkanda. His father Kuṭb ul-Mulk was originally a Turkish adventurer who came to try his fortune in the Dakkhin and embraced the service of Muhammad Sháh Bahmaní. By degrees he was promoted to high rank; and in the reign of Mahmúd Sháh obtained the title of Kuṭb ul-Mulk and the Tarafdarí or government of Telengána. In 1493 A. D., 899 A. H., he received orders to besiege the fortress of Jámkonda, and as he was reconnoitring, was killed by an arrow from the walls. After his death, his office and titles were conferred by the king on his son Sultán Kuli with the territory of Golkanda, part of Telengána, in jágir. On the decline of the Bahmani authority, when 'Adil Sháh and others assumed royalty, he also in the year 1512 A. D., 918 A. H., styled himself Sultán of Telengána under the title of Kuli Kuṭb Sháh. He was a chief of great abilities and ruled the country for a period of 50 years; 18 of which he governed Telengána in the name of Mahmúd Sháh, and reigned as king 32 lunar years; at the end of which he was assassinated by a Turkish slave supposed to have been bribed by his son and successor, Jámshéd Kuṭb Sháh. His death happened on Sunday the 2nd September, 1543 A. D., 2nd Jumádá II, 950 A. H. The kings of the Kuṭb Sháhí dynasty who reigned at Golkanda, are as follows:—

1. Kuli Kuṭb Sháh.
2. Jámshéd Kuṭb Sháh.
3. Ibráhím Kuṭb Sháh.
4. Muhammad Kuli Kuṭb Sháh.
5. Muhammad Kuṭb Sháh.
6. 'Abdullah Kuṭb Sháh.
7. Abú'l Hasan.

**Kuli Kutb Shah II, Sultan**, سلطان قلی قطب شاہ II, Sultan, who is also called Muhammad Kuli Kuṭb Sháh, was the son of Ibráhím Kuṭb Sháh, upon whose death in June, 1581 A. D., Rabí' II, 989 A. H., he ascended the throne of Golkanda in his twelfth year. In the beginning of his reign he was engaged in war with 'Adil Sháh of Bijápur, with whom he concluded peace in the year 1587 A. D., giving him his sister in marriage. The air of Golkanda not agreeing with his constitution, he founded a city at about eight miles distance, which he called Bhág-nagar, after his mistress Bhágmatí a celebrated courtesan; but being afterwards ashamed of his amour, he changed it to Haidarábád. Sháh 'Abbás, emperor of Persia, courted his alliance, by asking his daughter in marriage for one of his sons; and Kuṭb Sháh, esteeming connection with so august a monarch as an honour, complied with the request. He was much esteemed for his abilities, was an encourager of literature, and is the author of the work called "Kulliat Kutb Sháh," a very copious volume, containing Hindi, Dakhná, and Persian Poems, on a variety of subjects. He was the fourth Sultán of the Kuṭb Sháhí dynasty and reigned 31 years. He died on Saturday the 11th of January, 1612 A. D., 17th Zi-Ka'da, 1020 A. H., and having no son, was succeeded by his brother Muhammad Kuṭb Sháh.

**Kulini**, قلینی, *vide* Muhammad bin-Ya'kub.

**Kummi**, قومی, *vide* Malik Kummi.

**Kumri**, قمری, poetical name of Siráj-uddín.

**Kutb 'Alam**, قطب عالم, a celebrated Muhammadan saint, whose original name is Shaikh or Sayyid Burhán-uddín, but he is commonly known by the former; he was the grandson of Makhdíyah Sayyid Jalál Bukhári. He chose Gujrát for his place of residence, and died there on the 9th of December, 1453 A. D., 8th Zil-hijja, 857 A. H. His tomb is at Batúh, six miles from the city of Ahmadábád in Gujrát. There is a slab kept at the door of his mausoleum, which some say is stono, others think it to be wood or iron. His son named Sháh 'Alam was also a pious Musalmán and is likewise buried at Gujrát.

**Kutb 'Alam**, قطب عالم, another Musalmán saint whose proper name is Shaikh Núr-uddín Ahmad. He was born at Láhor, and died in the year 1444 A. D., at Pindáa in Behar, where he is buried. Shaikh Hisám-uddín, whose tomb is at Kara Mánikpúr, and who is also considered a saint, was one of his disciples.

**Kutb Shah**, سلطان قطب شاہ, a title of the kings of Golkanda. *Vide* Muhammad Kuṭb Sháh and Kuli Kuṭb Sháh.

**Kutb Shah**, قطب شاہ, a king of Gujrát, *vide* Kuṭb-uddín (Sultán).

**Kutb Shah**, قطب شاہ, a celebrated Muhammadan saint of Dohlí, *vide* Kuṭb-uddín Bakhtiár.

**Kutb-uddín 'Abdul Karim ibn-'Abdul Núr**, قطب الدين عبد الكريم بن عبد النور, is the author of the work called "Sharah Sahih Bukhári," and of a history

of Egypt entitled "Tárikh Miśr." He died in the year 1333 A. D., 733 A. H.

**Kutb-uddin 'Allama, Maulana**, قطب الدين عالمة مولانا, a learned Muhammadan poet who was cotemporary with the celebrated Shaikh Sa'dí of Shiráz, and is the author of several works, among which are the "Tuḥfa Sháhí," "Sharah Kulliat Kánum," and "Sharah Miftah ul-'Ulúm." He died at Tabriz on Sunday the 7th February, 1311 A. D., 17th Ramazán, 710 A. H.

**Kutb-uddin Bakhtiar Kaki, Khwaja**, خواجه قطب الدين بختيار کاکی, a celebrated Muhammadan saint of

Dehlí, commonly called Kutb-Sháh, and sometimes called Ushí from his native country Ush near Andján in Persia. He died at old Dehlí on the 27th of November, 1235 A. D., 14th Rabí' I, 633 A. H. His tomb is still conspicuous in that district, and is visited by devotees. He is the author of a Diwán. Shaikh Farid-uddín Shakar Ganj was one of his disciples.

**Kutb-uddin Eybak**, قطب الدين اييک, king of Dehlí, originally a slave of Shiháb-uddín Muhammad Ghórí, prince of Ghór and Ghazní, who raised him to the rank of a chief in his army, and in the year 1192 A. D., 588 A. H., after his victory over Pithaura the Rájá of Ajmer, he left him as his deputy in India. The same year Kutb-uddin conquered Mirath and Dehlí and extended his conquest as far as Bengal. After the death of Shiháb-uddín in 1206 A. D., 602 A. H., his nephew Ghayás-uddín Mahmúd who succeeded him, sent Kutb-uddin all the insignia of royalty, a canopy, a crown and a throne, and conferred on him the title of Sultán. On the 27th June the same year, 18th Zí-Ka'da, 602 A. H., Kutb-uddin having invested himself with sovereign power ascended the throne, and made his residence the capital of Dehlí. His reign properly speaking, lasted only four years, though he enjoyed all the state and dignities of a king for upwards of twenty years. He died at Láhor by a fall from his horse in 1210 A. D., 607 A. H., and was succeeded by his adopted son Sultán 'Arám Sháh. The Jáma' Masjid in old Dehlí, which is famous under the name of "Kúwat ul-Islám," and stands close to the Kutb Minár, was formerly a Hindú temple, Kutb-uddin first converted it into a masjid, and afterwards Shams-uddín Altímsh and 'Ala-uddín Khilji made some additions to it. The following is a list of the Sultáns of the Slave (or Turk) dynasty of Ghór who reigned at Dehlí.

A. D. A. H.

1. Kutb-uddín Eybak of the first Turk dynasty, .....	began	1206	602
2. 'Arám Sháh, son of Kutb-uddín, ..	"	1210	607
3. Shams-uddín Altímsh, .....	"	1210	607
4. Rukn-uddín Firuz, son of Altímsh,	"	1236	633
5. Sultána Razia, daughter of Altímsh, .....	"	1236	634
6. Bahram Sháh, son of Altímsh, .....	"	1240	637
7. 'Ala-uddín Masa'ud, son of Firuz,	"	1242	639
8. Násir-uddín Mahmúd, son of Altímsh, .....	"	1246	644
9. Ghayás-uddín Balban (a slave of Altímsh), .....	"	1266	664
10. Kaikubád, grandson of Altímsh (last of the 1st branch), .....	"	1286	686
11. Jalál-uddín Firuz Sháh Khilji, first Sultán of the 2nd branch of the Turk dynasty called Khilji, which see, .....	"	1288	688

**Kutb-uddin Khan**, قطب الدين خان, brother of Shams-uddín Auqa, entitled 'Azím Khán. He was an amír of 5000 in the reign of the emperor Akbar; was made governor of Bahroch, and was treacherously slain by Sultán Muzaffar king of Gujrát in 1688 A. D.

**Kutb-uddin**, نطب الدين, a grandson of Shaikh Salím Chishti.

**Kutb-uddin Khan Kokaltash**, قطب الدين خان کوكلاش, whose original name was Shaikh Khában, was the son of Shaikh Salím Chishti's sister, and foster-brother of the emperor Jahángír who raised him to the rank of 6000. He was made governor of Bengal in 1606 A. D., 1015 A. H., and was killed at Bardwán by Shér Afqán Khán, the former husband of Núr Jahán Begam in 1607 A. D., 1016 A. H. His remains were transported to Fathapúr Sikrí and buried there.

**Kutb-uddin Mahmud bin-Muhammad Shirazi**, قطب الدين محمود بن محمد شيرازى, author of the "Ghurrat-ut-Táj," (splendour of the crown) and several other works. He died 1310 A. D., 710 A. H.

**Kutb-uddin Mahmud Langa**, قطب الدين محمد لانغا,

second king of Multán of the tribe of Langa, who having secured the person of Shaikh Yúsuf his predecessor and son-in-law, sent him to Dehlí and ascended the throne of Multán in the reign of Sultán Bahálí Lodí. He reigned for a period of sixteen years and died much lamented in 1469 A. D., 874 A. H. He was succeeded by his son Husafín Langa.

**Kutb-uddin Muhammad**, قطب الدين محمد, the son of Anúshtakín, the cup-bearer of Sultán Sanjar Saljúkí. He was installed by the Sultán about the year 1140 A. D., and became the first king of Khwárizm of the race called Khwárizm Sháhí. The following is a list of the kings of this race.

1. Kutb-uddín Muhammad.
2. Atsiz, the son of Kutb-uddín Muhammad.
3. Alp Arsálan, the son of Atsiz.
4. Sultán Sháh, the son of Alp Arsálan.
5. 'Ala-uddín Takash Khán, his brother.
6. Sultán Muhammad, son of Takash. He was defeated by Changez Khán in 1218 A. D.
7. Jalál-uddín, the son of Sultán Muhammad, and last king of this race, slain 1230 A. D.

**Kutb-uddin Muhammad Ghori**, قطب الدين محمد غوري,

غوري, was the son of 'Izz-uddín Ghórí. He married the daughter of Sultán Bahram Sháh, king of Ghazní, and having founded the city of Firózkoh in Ghór, made it his capital, and assumed all the dignities of a sovereign. At length he was induced to attack Ghazní. Sultán Bahram obtaining intimation of his intentions contrived to get him into his power, and eventually put him to death. This is the origin of the feuds between the houses of Ghór and Ghazní. Saif-uddín Súri, prince of Ghór, brother of the deceased, raised an army to revenge his death; with which he marched direct to Ghazní, which was evacuated by Bahram, who fled to India. After some time Saif-uddín was betrayed into the hands of Sultán Bahram by the inhabitants of Ghazní. The unhappy prince had his forehead blackened, and was seated astride on a bullock with his face towards the tail. In this manner he was led round the whole city; after which, being put to torture, his head was cut off and sent to his uncle Sultán Sanjar Saljúkí, while his wazír Sayyad Majd-uddín was impaled.

**Kutb-uddin Munouwar, Shaikh**, شيخ

مُنوار, a Muhammadan saint of Hánáí, who was a grandson of Shaikh Jamál-uddín Ahmad. He lived in the time of Sultán Firuz Shah Bárbaq, king of Dehlí. He was a contemporary of the celebrated saint Shaikh Násir-uddín

Chiragh Dehlí; both of whom were disciples of Shaikh Nizám-uddín Aulia; and both of whom died the same year. Násir-uddín died on the 16th September, 1356 A. D., 18th Ramażán, 757 A. H., and Kuṭb-uddín on the 22nd November, 1356 A. D., 26th Zí-Ka'da, 757 A. H. The former lies buried at Dehlí and the latter at Háná.

**Kutb-uddin, Sultan,** سلطان قطب الدین, also called

Kuṭb Sháh, was the son of Muhammad Sháh, king of Gujrát. After the death of his father in February, 1451 A. D., Muḥarram, 855 A. H., he ascended the throne of Gujrát, reigned more than eight years, and died on the 26th of May, 1459 A. D., 23rd Rajab, 863 A. H. He was buried in the vault of his father Muhammad Sháh, and was succeeded by his uncle Dáud Sháh who reigned only a few days and was deposed.

**Kutbul-Mulk,** قطب الملک, the father of Kuli Kuṭb Sháh I, which see.

**Kutbul-Mulk,** قطب الملک, the title of 'Abdullah Khán (Sayyid) which see.

**Kutlamish,** قتلمش, a descendant of Saljúk, was taken prisoner by Maliksháh Saljúkí. *Vide* Sulaimán bin-Kutlamish.

**Kutlagh Nigar Khanam,** قناع خارخانم, daughter of Yúnas Khán king of Mughalistán, and sister to Mahmúd Khán, a descendant of the famous Changez Khán. She was married to 'Umar Shaikh Mirzá, and became the mother of Bábar Sháh, king of Dehli. She died at Kábul on the 4th of June, 1506 A. D., 1st Muḥarram, 911 A. H.

**Kutlak Khan,** نقاش خان, the title of Atābak 'Abú Bakr bin-Sa'd bin-Zangi.

**Kutran,** قطران, *vide* Kitrán.

**Kutrib,** كتب, an author who was a cotemporary of Seboya the poet, and received this title from him, but his original name is Muhammad. He is the author of several works. He died 821 A. D., 206 A. H.

**Kutyba,** قتيبة, the son of Mushní ibn-Amar, was governor of Khurásán in the reign of Khalif 'Abdulmalik. He was slain in the time of Sulaimán, son of 'Abdulmalik in September, 715 A. D., Zil-hijja, 96 A. H.

**Kya Muhammad,** كيا محمد, *vide* Buzurg Umaid.

**Kyaptu,** كجنتو, second son of Sultán Abka Khán, the son of Halálú Khán, the Tartar king of Persia. He was raised to the throne by the voice of the majority of the Amírs on the death of his brother Arghún Khán in March, 1291 A. D., Rabí' I, 690 A. H. The resentment of a personal injury led Báidí Khán, a grandson of Halákú Khán, to rebel against him, and the unfortunate monarch was, after a short struggle, made prisoner, and put to death in January, 1295 A. D., Safar, 694 A. H. Báidí Khán succeeded him.

## L.

**Labid,** لبید, whose full name is Abú A'kíl Labid bin-Rabiṭ, was one of the most distinguished Arabian poets, and one of the seven whose verses constituted the Mu'a'lakát, a series of prizes suspended in the Ka'ba. He was still an idolater when Muhammad commenced publishing

his laws. One of his poems commenced with this verse: "All praise is vain which does not refer to God: and all good which proceeds not from Him is but a shadow;" no other poet could be found to compete with it. At length the chapter of the Kurán, entitled *Bardá*, was attached to a gate in the same temple, and Labid was so overcome by the verses at the commencement, as to declare that they could only be produced by the inspiration of God, and he immediately embraced Islámism. When Muhammad was apprised of the conversion of Labid, the finest genius of his time, he was exceedingly delighted, and requested him to answer the invectives and satires of Amra-alkys and other infidel poets who wrote against the new religion and its followers. The following sentence is also attributed to him, which is the finest which ever fell from the lips of an Arab:—"All is vain which is not of God." Labid is said to have lived to the age of 140 years, and died at the city of Kúfa in 141 of the Hijra (758 A. D.) (There is some mistake in the year of his death).—*Ockley's History of the Saracens*. Labid is supposed to be the friend and tutor of Amra-alkys, commonly called Kaisand Majnún, the lover of Lulu.

**Lachhmi Narayan,** لاخمي ناريان, of Benares. He is the author of a biography or Tazkira called "Gul-e-Rá'ná."

**Lachhmi Ram,** لاخمي رام, a Hindú who was a poet and had adopted the word "Surúr" (happiness) for his poetical appellation.

**Lachhmi Bai,** لاخمي بى, the wife of Malhár Ráo, rájá of Baroda, who married her under suspicious circumstances; a child was born in 1874 and it has been recognised as legitimate.

**Laddardeo,** لادرديو, a rájá of Telangana who became tributary to Sultán 'Ala-uddín Sikandar Sání in the year 1310 A. D., 710 A. H.

**Ladli Begam,** لادلي بيجام, was the daughter of Shaikh Mubárik of Nágór, and sister to Abú'l Fazl the minister of the emperor Akbar. She was married to Nawáb Islám Khán who had been governor of Bengal about the year 1608 A. D., 1017 A. H. She died at Agra, and is supposed to have been buried there in the cemetery of her father, which is now called (1844) Rauza Ladli.

**Laila, or Laili,** ليل, the name of the mistress of the celebrated Majnún, whose original name was Kais. These two lovers are very famous throughout the East. Laili was the daughter of a neighbouring Chief. She was equally accomplished with her lover: and nothing seemed likely to disturb the happiness which their permitted attachment promised, till the avarice of her father destroyed at once all their hopes. Laili was commanded to think of Kais no more, as she was destined to be the bride of one more rich and powerful; and in spite of the grief and remonstrances of the unfortunate pair, they were separated. Kais became insane from disappointment, and his name was therefore changed to Majnún, (the distracted). Death at length put a period to his miseries, and his faithful mistress soon followed him, leaving her cruel parent to his late and vain remorse, and the memory of these victims of avarice to eternal honour and regret. *Vide* Majnún.

**Lais, or Laith,** لايث, is the proper name of a brazier, who by his valour raised himself to the highest posts in the dominions of Darham, who then reigned in Sajistán. He left three sons, Ya'kúb, A'mrú, and 'Alí, of whom the

first, called Ya'kúb bin-Láis, was founder of the dynasty of the Safarides.

**Lal Chand**, لال چنڈ, whose poetical name was Uns, is the author of a Persian Díwán. He died in the year 1862 A. D., 1268 A. H.

**Lal Khan**, لال خان, a celebrated songster of India who died in the fourth year of the emperor Jahángír's reign, 1609 A. D., 1018 A. H.

**Lal Kunwar**, لال کونوار, the favourite mistress of Jahándár Sháh, emperor of Dehlí. This woman had been a public dancer, and her family were of the same discreditable class: yet they were exalted to high stations by the emperor, to the exclusion of the nobles, whom they were also allowed on several occasions to insult with impunity.

**Laludin**, لالودین, the younger Nawáb of Najísbád who turned a rebel in 1857, and was hanged in April 1858.

**Lal Singh (Raja)**, لال سنگھ راجا, a Sikh Chief and paramour of Ráni Chánd Kúnwar. After the death of Rájá Jawáhir Singh, the office of prime-minister remained vacant for some time and was disposed of by lot to Lál Singh in November 1845. Lál Singh lived at Agra as a state prisoner for several years before the outbreak.

**Lama'i**, لامعی, (also called Láma'i Bukhári because he was a native of Bukhára), his proper name is Mahmúd bin-'Usmán, and he is the author of the works called "Sharaf-ul-Insán," "Ibrat-náma," and "Shama'wa-l-arwána," in the Turkish language. He died 1533 A. D., 940 A. H. He was a pupil of Sozní.

**Laek**, or **Layek**, لایق, the poetical name of the author of the poem called "Dastúr Himmat," containing the story of Kámírúp in Persian verses which he dedicated to Himmat Khán Bahádúr his patron. He completed this work in 1685 A. D., 1096 A. H., and found the chronogram of that year to be contained in Himmat Khán.

**Largeiran Gun**, لرگیرن گون, *vide* Ahlá Báí.

**Lashkar Khan**, لشکر خان, a nobleman of the court of the emperor Jahángír.

**Lashkar Khan**, لشکر خان, a nobleman of the court of Jahángír and Sháh Jahán who held the mansab of 5000. He had built his house near Naikí Mandí on a spot of ground of 20 bigás which had a large gate.

**Latif-unnisa Begam**, لطیف النساء بیگم, a widow of the late Nawáb Shams ul-'Umra and Wikár ul-'Umra's mother, died at Hydarábád Dakhin on the 24th August, 1864 at the good old age of 74 lunar years. She survived her husband only sixteen months, and thirteen days. She was buried with great pomp in the sepulchre of her husband.

**Lilawati**, لیلادتی, *vide* Bhaskar Acháryá.

**Lisani (Maulana)**, مولانا لیسانی, poetical name of Wajih-uddin 'Abdullah Shirází, a son of Mír Muhammad Mushk-fárásh. He died at Tabrez according to Khushgo in 1583 A. D., 991 A. H., and left a Díwán containing 4000 verses.

**Lodi**, لودی, a tribe of Patháns or Afgháns in India. *Vide* Khán Jahán Lodí.

**Lonkarán**, لونکاران, *vide* Ráz Lonkarán.

**Luhrasp**, لوراسپ, the son-in-law of Keikáts, and successor of Keikhusró, king of Persia. He was the fourth king of the Káshanian dynasty; and obliged both the rulers of Tartary and of China to do him homage. In his time Bakht un-Násar (Nebuchadnezzar) the governor of Irák, took Jerusalem, and carried away into bondage such of its inhabitants as were not put to the sword. Luhrasp is stated to have reigned 120 years, and was succeeded by his son Kishtásپ or Gashtásپ, who is believed to be Darius Hystaspes of the Greeks.

**Luhrasp**, لوراسپ, original name of Mahábát Khán, the second son of the celebrated Mahábát Khán Jahángír. He had been governor of Kábúl for several years in the time of the emperor 'Alamgír, but was recalled to the presence about the year 1670 A. D., and shortly after ordered to command the army of the Dakhin in the room of Mahárisa Jaszwant Singh who was recalled to court. *Vide* Mahábát Khán Luhrasp.

**Lukman Hakim**, لعمن حکیم. He flourished about a thousand years before the Christian era, and is said to have been cotemporary with David the king of Israel. He is the greatest of the Oriental moralists, and held in the highest esteem by the Orientals for his wisdom and virtues; even Muhammad speaks of him in the 31st chapter of the Kurán which is called "Súra Lukmán," with profound reverence. Lukmán's wisdom, like Solomon's, is supposed to have been of divine origin. One day as he was in his room, working at his trade (he was a carpenter) several angels invisibly entered and saluted him. Lukmán, hearing voices, looked around him, but not seeing any one, made no reply. The angels then said: We are messengers from God, thy Creator and ours, who hath sent us to thee to inform thee, that He designs to make thee a monarch and His vicegerent on earth. Lukmán answered: If it be the absolute will of God that I shall become a monarch, that will must be accomplished; and I trust that He will grant me grace to execute His commands faithfully; but if the liberty of choice be given me, I should prefer abiding in my present condition; the only favour that I ask from God being, that He would preserve me from offending Him, for were I to offend Him, all the dignities of the earth would be but a burden to me. This reply was so agreeable to God that He at once bestowed on Lukmán the gifts of Knowledge and Wisdom to a degree hitherto unparalleled. The Maxims of Lukmán are ten thousand in number; and "any one of these," says an Arabian commentator, "is of much greater value than the whole world." His wisdom and the striking morality of his fables, are so like those of Æsop that he is considered by some as the same personage.

**Lutf**, لطف, the poetical name of Mír Amman, a Hindústání lyric poet, and one of the learned natives formerly attached to the College of Fort William. He is the author of the "Bágh-o-Bahár," a simple version of the "Nautarz Murassa" in Urdú, completed in 1802 A. D., 1217 A. H.

**Lutf Ali Khan**, لطف علی خان, the eldest son of Ja'far Khán, king of Persia, whom he succeeded in the year 1788 A. D.; had several battles with the troops of Aká Muhammad Khán Kachár, by whom he was defeated, taken prisoner, and afterwards murdered in 1795 A. D. He was the last prince of the Zand family.

**Lutfullah**, لطف الله, a Muhammadan gentleman, who was born in the ancient city of Dháránagar, in Málwá, on Thursday the 4th of November, 1802 A. D., 7th Rajab, 1217 A. H. His father Maulví Muhammad Akram, was a Muhammadan of the sacred order, a descendant of Sháh

Kamál-uddín, who was a great saint of his time in the province of Málwá, being the spiritual guide as well as general preceptor of Sultán Mahmúd Khilji, during a period of 30 years. After his death, the Sultán built a magnificent mausoleum at the western gate of the city, and endowed therein a shrine to the memory of the holy man ; opposite to it he caused to be raised another edifice, surmounted by a superb dome, which was intended as a resting-place for his own mortal remains, and there they still repose. Lutfullah proceeded to England as secretary to Mir Ja'far 'Ali the son-in-law of Mir Afzal-uddín, Nawáb of Súrat in March 1844, and after his return from England he wrote his adventures in 1854, entitled the "Autobiography of Lutfullah" in English, and dedicated it to Colonel W. S. Sykes, F. R. S., London, and published in June 1857.

**Lutfullah Khan**, لطف اللہ خاں, son of Sa'dullah Khán,

wazír of the emperor Sháh Jahán. After his father's death in 1656 A. D., 1066 A. H., though he was then only eleven years of age, the mansab of 700 and 100 sawárs were conferred on him. In the reign of the emperor 'Alamgír, he was raised to a higher rank, and died at the time when that emperor was engaged in conquering the fort of Gandána in the Dakhin. This event took place on the 28th December, 1702 A. D., 18th Shabán, 1114 A. H.

**Lutfullah Maulana**, مولانا لطف الله، a native of Nai-shápúr in Persia. He was an excellent poet and flourished in the time of Amír Timur. The poet Shaikh Azurí has mentioned him in his work called "Jawáhir ul-Asrár." He is the author of the "Tárikh Sháhrukh," which is an abridgment of the history of Amír Timur, with memoirs of the first nine years of the reign of his son and successor Sháhrukh Mirzá to whom he dedicated the work 1413 A. D., 818 A. H., and died the same year.

**Lutfullah Muhammad Muaddis bin-Ahmad**, لطف الله محمد محدث بن احمد, author of the work called "Asmán Sakhun," a rhymed abridgment of the "Tazkira Daulat Sháhí." We are informed in the preface that Fáezí Kirmání rendered the Tazkira of Daulat Sháh in Persian verses in the reign of Akbar and altered the division of the original, making ten periods instead of seven ; Lutfullah, who was a contemporary of Aurangázíb 'Alamgír, remodelled this version and added two periods more to make the number correspond with the signs of the Zodiac ; and in allusion to it, he gave it the above title. It consists of 260 verses ; every verse contains the name of a poet.

**Lutf-unniṣa Begam**, لطف النساء بیگم, the wife of Siráj-uddaula, nawáb of Bengal. She was murdered in the time of Nawáb Ja'far 'Ali Khán with several other women of the house of the late Nawáb in June 1760.

## M.

**Madaeni**, مادائی, a celebrated historian who was a native of Mádáén in Persia.

**Madan Pal, Maharaja**, مدنپال مهاراجہ, G. C. S. I., of Karaulí, died of cholera on the 17th August, 1869. This event has deprived Rájputáná of one of the best native rulers. The Mahárája having died without a son, the

Government of India has recognised Lachhman Pál, the son of his younger brother Bishan Pál as successor to the Ráj of Karaulí. This young man had not long been at Karaulí, when he became the subject of an ailment from which he died in a few days. His death certainly wears a somewhat suspicious appearance.

**Madari Mal**, مداری مل, a Hindú and author of the work "Badáya ul-Fanún," containing forms of letters on different subjects, in Persian.

**Madar Shah**, مادر شاہ, a celebrated Muhammadan saint whose tomb is at Makánpúr in Kanauj. *Vide* Sháh Madár.

**Madhogarh**, مادھوگر, a fort built by Mádhójí Sindhia in Ágrah with stones, brick and sand.

**Madhoji Bhosla**, مادھوجی بھوسلہ, the third rájá of Bégar of the Bhosla family, was the son of Raghojí Bhosla I. He succeeded his eldest brother Ránójí or Jánójí Bhosla in 1772 A. D., and died at an advanced age on the 29th May, 1788 A. D. He was succeeded by his son Rágħojí Bhosla II, the fourth rájá of Bégar or Nág-púr.

**Madho Ram**, مادھو رام, a learned Hindú who is the author of a book of Letters which goes after his name, called "Insháe Mádhó Rám," containing forms of letters on different subjects in Persian.

**Madho Rao I, Bilal Peshwa**, مادھوراؤ بلال پشاوا, second son of Bálájí Ráo Peshwá whom he succeeded as nominal Peshwá in 1761 A. D., under the regency of his uncle Raghunáth Ráo. He died in November, 1770 A. D., and was succeeded by his brother Náráyan Ráo.

**Madho Rao II, Peshwa**, مادھوراؤ پشاوا, of the Marhattás, also called Sewájí Mádhó Ráo, was the posthumous son of Náráyan Ráo Peshwá, who was murdered in August, 1772 A. D., by his paternal uncle Raghunáth Ráo also called Rágħobá, who usurped the maṣnad. A few months after this event, Náráyan Ráo's widow was delivered of a son, who was named Sewájí Mádhó Ráo, and was raised to the maṣnad, on which he continued until his death which took place on the 27th October 1795 A. D., by a fall from the terrace of his palace. He was succeeded by Chimnájí 'Apá, the younger son of the Marhattá chief Raghunáth Ráo.

**Madho Rao**, مادھوراؤ, or Mádhójí Sindhia, rájá of Gwáliár, was the son of Ránójí Sindhia. He succeeded his brother Jiápá Sindhia in 1759 A. D. to the management of his patrimonial inheritance, of which Ujjain was the capital ; and by a train of successful operations was enabled to appropriate to himself a considerable part of the province of Málwá, belonging to the government of Púna, as well as to extend his domains over a great part of Hindústán ; and to obtain possession of the person and nominal authority of the emperor Sháh 'Alam, of whom he was ostensible minister. He died on the 12th February 1794 A. D., without male issue, and was succeeded by his grand-nephew and adopted son Daulat Ráo Sindhia. He had built a small fort close to a place called Gazar Tijára in Ágrah, and named it Mádhógáph, the ruins of which were still to be seen about the year 1830 A. D.

**Madho Singh Kachhwaha**, مادھو سنگھ کچھوا, the son of Rájá Bhagwán Dás and brother-in-law of Jahángír.

**Madho Singh Kachhwaha**, مادھو سنگھ کچھوا, son of Rájá Bhagwán Dás and brother-in-law of Jahángír.

succeeded Ishur Singh his father to the government of Jai-pur in the year 1730 A. D. He died in 1774 A. D. and was succeeded by his son Pirsh Singh, a minor, who was soon after deposed, and his brother Partap Singh ascended the gaddi the same year, and died in 1803 A. D.

**Mael**, میل, the poetical name of Mirzā Kutmān-uddin, a nobleman of the reign of the emperor 'Alamgir. He was an excellent poet, but latterly became distracted and died eight days after Mullá Násir 'Alí, in the month of March 1697 A. D., Ramazán, 1108 A. H. His brother Mirzā Nizam-uddin surnamed Tála was also an elegant poet.

**Maftun**, مفتون, poetical name of Momín 'Alí a poet.

**Maftun**, مفتون, the poetical title of Ghulám Mustafa, a brother of Razi-uddin Sarúri who was usually called Ghulám Murtaza. He is the author of a Diwán. He died at the age of 30, about the year 1755 A. D., 1168 A. H.

**Maghnum**, مغموم, poetical name of Rámjás, a Hindú of Lakhnau, and author of an Urdú Diwán. He was employed by Mumtáz-uddaula, Mr. Johnson, and was living in 1785 A. D., 1199 A. H.

**Maghrabi Shaikh**, شیخ مغربی, poetical appellation of Muhammad Shurí. He was a friend of Kamál Khujandi, and like him a profound Súfi. He died at Tabrez 1416 A. D., 819 A. H., and is buried at Surkháb. Having been given to the most disgusting vices during his lifetime, he is considered as a saint. He is the author of a Diwán called "Kasséed Maghrabi," and several other works.

**Mahabat Jang**, مهابت جنگ, *vide* 'Alí Wardí Khán.

**Mahabat Khan**, مهابت خان, whose proper name was Zumána Beg, was the son of Ghór Beg, a native of Kábul. He had attained the rank of a commander of 500 under Akbar, and was raised to the highest dignities and employments by the emperor Jahángir. He enjoyed a high place in the opinion of the people, and was considered as the most eminent of all the emperor's subjects. In the month of February, 1626 A. D., Jumáda II, 1035 A. H., he seized the emperor's person, (because he (the emperor) never consulted him, but followed the advice of his wife Núr Jahán in all affairs), and carried him to his own tents where he remained a state prisoner for some time, but was soon released after a severe battle, by his wife Núr Jahán. In the second year of the emperor Shah Jahán, the government of Dehlí was conferred on him. He died in the Dakhin in 1634 A. D., 1044 A. H., and his corpse was convoyed to Dehlí and buried there. After his death his eldest son Mirzá Amán-ullah received the title of Khán Zamán, and his second son Luhrásپ was honoured with the same title of Mahábat Khán.

Mahábat Khán had his house built on the bank of the river Jamna on a plot of land of 50 bigas in Ágra, though little of it now remains, there are some parts of its ruins still to be seen.

**Mahabat Khan**, مهابت خان, whose original name is Luhrásپ, was the second son of the celebrated Mahábat Khán of the reign of Jahángir after whose death in 1634 A. D., 1044 A. H., he received this title. He was twice made governor of Kábul and had the command of the army in the Dakhin. He died in 1674 A. D., 1085 A. H., in the reign of 'Alamgir on his way from Kábul to the presence. *Vide* Luhrásپ.

**Mah Afrid**, مادر، daughter of Firós the son of Yedjard, the last monarch of the Saádian dynasty of Persian

kings, and mother of Yezid III, twelfth Khalif of the house of Umayya.

**Maham Anka**, مکانہ، mother of 'Azím Kóka. *Vide* 'Azím Khán.

**Maham Begam**, مکانہ، mother of Shaikh Ahmad Jám. She was married to the emperor Rébar Sháh, and became the mother of Humáyún. She was living about the year 1561 A. D., 969 A. H., as appears from an inscription on the gate of an old Madrasa (or college) and mosque constructed by her in that year near the fort of old Dehlí called Dín Panáh. The numerical words of the inscription from which the year of the buildings is known, are "Khair Manasíl" or the Mansions of Bliss. She must have been then more than 70 years of age.

**Maha Singh**, مہا سنگ, the grandson of Rájá Mán Singh Kachhwáhá of Ameir (now Jaipúr), and son of Partáp Singh. He served under the emperor Jahángir, and died in 1617 A. D. He was the father of Mirzá Rájá Jai Singh. *Vide* Mán Singh.

**Maha Singh**, مہا سنگ, a Sikh Rájá of Láhor, who was the father of Mahárájá Ranjít Singh. He extended his rule and died in 1792 A. D., when his wife became regent with Lakhpat Singh minister.

**Mah Bano**, مہ بانو, sister of Khán 'Azím Kóka. She was married to 'Abdul Rahím Khán, Khán Khánán, son of Bairám Khán about the year 1572 A. D., 980 A. H., and died 1597 A. D., 1005 A. H.

**Mahbub 'Ali Khan**, محبوب علی خان, His Highness Asaf Jah Muzaffar ul-Mulk Nizám-uddaula Nawáb Mir Mahbub 'Ali Khán Bahádur Fatha Jang is the Nizám of Haidarábád Dakhin.

**Mah Chuchak Begam**, مچھک بیگم, one of the wives of the emperor Humáyún, and mother of the prince Farrukh Fál, surnamed Muhammad Hakím.

**Mahdi**, مهدی, the first khalif of the Fátimites in Africa. His son who succeeded him was named Káem-bi-amrullah.

**Mahdi**, مهدی, the third khalif of the house of 'Abbás, *vide* Al-Mahdi.

**Mahdi 'Ali Khan**, مهدی علی خان, the grandson of Ghulám Husain Khán, the historian. He resided in Behar in 1801 A. D.

**Mahdi 'Ali Khan, Hakim**, مهدی علی خان, prime-minister of Násir-uddín Haidar, king of Audh. The Iron Suspension Bridge over the Kálindí at Khotádagánj near Fathagáth which was seven years in progress was built at his expence for Rs 70,000, and finished in July, 1836 A. D. He was dismissed from his post in 1832 A. D., which was again restored to him on the accession of Muhammad 'Alí Sháh in 1837 A. D. After this he lived only a few months and died in December, 1837 A. D.

**Mahdi, Imam**, مهدی امام, surnamed Abú'l Kásim Muhammad, the last of the twelve Imáms who are held in the highest veneration by the Muhammadans. The first of these was 'Alí, and the last Mahdi, the son of Hasan 'Askarí who was the eleventh Imám. He was born at Sarmanrai in Baghdád on Friday the 29th of July, 869 A. D., 15th Sha'bán, 265 A. H., and when he

was about four or five years of age, his father died. The Shi'as or Sh'ites say, that he, at the age of 10, entered into a cistern at his father's house, whilst his mother was looking on, and that he never came out again. This occurred in 879 A. D., 265 A. H. They believe him to be still alive, and concealed in some secret place, and that he will appear again with Elias the prophet, on the second coming of Jesus Christ for the conversion of infidels to the Muhammadan religion.

**Mahdi Khan, Mirza**, میرزا مهدی خان, styled Munshí ul-Mumálik, was the confidential Secretary to Nádir Sháh, and is the author of the "Tárikh Nádir," which is also called "Nádir-náma," or the history of Nádir Sháh, and "Tárikh Jahán Kushá." This work was translated into French by Sir William Jones.

**Mahdi, Mirza**, میرزا مهدی, author of the work called "Majmúa Mirzá Mahdi," a chronological table of the remarkable events of the house of Timur, commencing 1423 A. D., with Abú Sa'id Mirzá, (third in descent from Timur, and grandfather of the emperor Bábár Sháh) who reigned over Khurásán and Transoxiana; and terminating with the emperor Bahádúr Sháh 1708 A. D.

**Mahfuz**, محفوظ, author of the "Story of Sháh Bedár Bakht," which is also called "Rashk-i-Chaman," in Urdu verse dedicated to Ghází-uddín Haidar, king of Audi in 1823 A. D., 1238 A. H.

**Mahip Narayan**, مہیپ نارائن, rájá of Benares. A pottah was granted him by the English on the 14th September, 1781 A. D.

**Mahir**, ماهر, the poetical name of Mirzá Muhammad 'Alí, a native of Agrah. His father was a Hindú in the service of Mirzá Ja'far Mu'mmái or the punster, who having no children, converted the boy to the Muhammadan religion, adopted him as his own son, and gave him a good education. After the death of Mirzá Ja'far he attached himself to Dánišmand Khán and remained with him till his death, when he retired from the world and died in 1678 A. D., 1089 A. H. He was an excellent poet, and is the author of several works, one of which is called "Gul-i-Aurang" which he wrote in praise of the emperor "Aurangzeb 'Alamgír on his accession to the throne.

**Mahjur**, مکحور, *vide* Muhammad Bakhsh.

**Mahmud**, محمود ملقب به برهان الشریعه, surnamed Burhán-ush-Shariyat, who lived in the seventh century of the Hijra, is the author of the work on jurisprudence called "Wikáya" which he wrote as an introduction to the study of the Hidáya. This work has been comparatively eclipsed by its commentary, the Sharh al-Wikáya by 'Ubaid-ullah bin-Masa'íd; this author's work combines the original text with a pious gloss explanatory and illustrative. Both the Wikáya and the Sharh al-Wikáya are used for elementary instruction in the Muhammadan Colleges. Other commentaries on the Wikáya exist, but they are of no great note.

**Mahmud**, محمود, an Afghán chief of Kandahár of the tribe of Ghilzái, was the son of Mir Wais, after whose death in 1715 A. D. he succeeded him. He besieged Isfahán in 1722 A. D., and compelled Sultán Husain Safví, king of Persia, to surrender and resign his crown to him. The king went forth with all his principal courtiers in deep mourning, surrendered himself to Mahmúd, and with his own hands placed the diadem on the head of the conqueror. The event took place on the 11th October of the same year, 11th Muhammram, 1135 A. H.

After two years' possession of the sovereign power, he gave orders for the death of the Safwání princes, who were his prisoners, and thirty-nine of them, some grown up, others in their childhood, were barbarously slaughtered. It is said that he became deranged the same night, and not only tore his own flesh, but ate it. Every person that approached him, he overwhelmed with abuse, and in this condition died in 1725 A. D. But before his death the Afgháns, being threatened by an attack of the Persian prince, Tahmásپ Mirzá, the son of Sultán Husain, who had fled from Isfahán, elected Ashraf, the cousin of Mahmúd, to be their ruler, who in April, 1725 A. D., 12th Sha'bán, 1137 A. H. murdered Mahmúd, and became the king of Persia.

**Mahmud**, محمود, the son of Sultán Muhammad Saljúkí. He held the government of Irák and Azurbeján for several years as deputy to his uncle Sultán Saryar who gave him his two daughters in marriage named Siti Khátún and Málí Malik. He died in 1131 A. D., 525 A. H.

**Mahmud**, محمد بن عبد الله قان فیروزی, son of 'Abdullah Kán Firózí, is the author of the History entitled "Muásir Kütb Shahí," and also of another work of the same description called "Tárikh Jámá ul-Hind." He served Kütb Sháh II for 30 years, and was living at the time of that monarch's death, which happened in 1612 A. D., 1020 A. H.

**Mahmud**, محمود شبشیری, of Shustar, (Shabishtari) author of a religious book called Iṣká-ul-Yekín which is held in great estimation among the Persians.

**Mahmud I, Sultan**, سلطان محمود اول, emperor of Constantinople, was the son of Mustafa II and nephew of Ahmad III, whom he succeeded in 1730 A. D., 1142 A. H. His Janisáris expected from him the recovery of the conquered provinces, but he lost Georgia and Armenia, which were conquered by Nádir Sháh. Mahmúd died in 1754 A. D., 1168 A. H., and was succeeded by his brother 'Usmán II.

**Mahmud II, Sultan**, سلطان محمود ثانی, emperor of Constantinople, was the son of Sultán 'Abdul Hamíd, commonly called Ahmad IV, the son of Mustafa III. He was born on the 20th July, 1785 A. D., and ascended the throne after the deposition of his uncle Salím III and Mustafa IV, on the 28th of July, 1808 A. D. He was of the eighteenth generation from 'Usmán I who founded the dynasty, and the thirtieth sovereign of that family. He died on the 30th June, 1839 A. D., 1255 A. H., and was succeeded by his son 'Abdul Majíd. The reign of Mahmúd has been full of important events. The Greeks, in 1821 A. D. threw off the Ottoman yoke, and after a sanguinary contest had been declared independent; and in 1828 A. D., a war with Russia took place, in which the armies of Mahmúd were uniformly defeated, and the Russians were only prevented from advancing to Constantinople by large concessions on the part of the Turks, and the mediation of the European powers.

**Mahmud bin-Faraj**, محمد بن فرج, a famous impostor who gave himself out for Moses risen from the dead: but was flogged to death by the order of the khalif Mutwakkil.

**Mahmud Boria, Pahlawan**, پهلوان محمود پوریا, a Muhammadan saint of Persia who followed the occupation of a boatman, and is the author of the work called "Kitáb Kanz."

**Mahmud Gawan, Khwaja**, خواجه محمود گوایا, styled Malik-ut-Tajír Khwája Jahán, was the wazir of

Nizám Sháh Bahmaní, king of the Dakhin. In the reign of Muhammad II, the duties of Wakil-us-Sultánat were conferred on him. His enemies lost no opportunity of poisoning the king's mind, and at last they brought this great man to destruction by contriving an infamous forgery, upon which the king without investigating the matter, ordered him to be put to death in the 78th year of his age. This event took place on the 5th of April, 1481 A. D., 5th Safar, 888 A. H. Mahmúd had great learning and much judgment in composition of prose and verse. A little before his death, he had written a poem in praise of Muhammad Sháh. He is the author of the "Rauzat ul-Ínsáh," and some poems. Mauláná 'Abdul Rahmán Jámí corresponded with him, and some of his letters are to be seen in his works.

**Mahmud ibn-Masa'ud**, محمود ابن مسعود<sup>و</sup>, author of a work called "Zinat-uz-Zarnan."

Mahmud Khan Langa, محمود خان لنگا, the fourth

king of Multán, son of prince Firáz, succeeded his grandfather Hussain Langa on the throne in August, 1502 A. D., Safar, 908 A. H. He reigned 23 years. In 1524 A. D., 931 A. H. some time before his death the emperor Bábár Sháh having conquered the country of the Panjáb proceeded to Dehli, from whence he wrote an order to Husain Arghún, governor of Thatta informing him that he intrusted him henceforward with the directions of affairs in Multán. That chieftain in consequence, crossed the Indus and marched with a large army to Multán; but before his arrival the king died and was succeeded by his son Hussain Langa II.

**Mahmud Khan**, مُحمَّد خان, nawáb of Bijnor and a rebel of 1857. He was the great-grandson of Zabita Khán the son of Najib-uddaula Amir ul-Umrá. *Vide* Sa'd-ulláh Khán.

**Mahmud Khwarizmi, Maulana**, مولانا محمود خوارزمی, a poet of Khwárizm.

Mahmud, Mulla, مُحَمَّدٌ مُلَّا, of Jaunpúr, the son of Muhammad Fárukí, was the author of the work called "Shauns Bázigha," and of the "Hawâshí Faríd fi Sharah ul-Fawâid," which he wrote in 1632 A. D., 1042 A. H., and died in 1652 A. D., 1062 A. H.

**Mahmud Parsa, Khwaja, a poet**  
خواجہ محمود پارسا, a poet  
who flourished in the time of Prince 'Alá-uddaula, and  
Sultán Abú Sa'íd Mirzá and died 1477 A. D., 822 A. H.

**Mahmud Sa'íd, Erchi, محمود سعید**, author of the "Tuhfat-ul-Majális," he was a contemporary of Shaikh Ahmad Khattú whom he mentions therein.

**Mahmud Shah**, شاه محمود, one of the sons of Timur Sháh, the son of Ahmad Sháh 'Abdálí, who being driven from Kábul by Dost Muhammad Khán, took possession of Hirát which country he ruled for some years, and after his death in 1829 A. D., his son prince Kamrán succeeded him.

**Mahmud Shah I, Bahmani**, محمود شاہ بہمنی اول, the fifth Sultán of the race of Bahmani kings of the Dekhin, was the youngest son of Sultán 'Alá-uddín Hassan. He was raised to the throne at Kulbarga after the assassination of his brother Dáíd Sháh in May, 1378 A. D., Muharram, 780 A. H., reigned 19 lunar years 9 months and 24 days, and died of a putrid fever on the 20th

April, 1897 A. D., 21st Rajab, 792 A. H. He was succeeded by his son Sultán Ghayás-uddín Mahmúd, who was a patron of literature, had a taste for poetry, and wrote elegant verses himself. In his reign the poets of Arabia and Persia resorted to the Dakhin and were benefitted by his liberality. Mír Faiz-ulláh Anjú, who presided in the seat of justice, once presented him with an ode, was rewarded with a thousand pieces of gold, and permitted to retire, covered with honours, to his own country. In his time the celebrated poet of Shíráz, Khwája Háfiz, determined to visit the Dakhin; but was prevented by a train

## Mahmud Shah II, Bahmani, تانی شاہ بہمنی

the fourteenth Sultán of the race of Bahmáni kings of the Dakhin, succeeded his father Muhammád Sháh II on the throne at Ahmadábád Bedar in March, 1482 A. D., Safar, 887 A. H., in the twelfth year of his age. He reigned 37 lunar years, and died on the 18th December, 1517 A. D., 4th Zil-hijja, 923 A. H. The reign of this prince though a long one, passed in troubles and civil wars, and the royal authority fell from the house of Bahmáni. On his death the governors in their respective provinces threw off the small portion of allegiance which they latterly paid to the late king, and proclaimed their independence. He was succeeded by his son Sultán Abmad Sháh II.

**Mahmud Shah I.**, surnamed Baikara the son of Muhammad Sháh and brother of Kút-b-uddín or Kút-b Sháh, was raised to the throne of Gujrát after the deposition of Dáíd Sháh his uncle in June, 1459 A. D., Sha'bán, 863 A. H. He caused the city of Ahmadábád to be surrounded by a wall and bastions in 1487 A. D., 892 A. H.; and on its completion had the sentence من دخله كان امنا in commemoration of the date of that event, inscribed on one face of the fortification, the meaning of which is, "Whosoever is within is safe." He made two expeditions to the Dukhin, reigned 55 lunar years, and died on the 23rd of November, 1511 A. D., 2nd Rama-zán; 917 A. H., in the 70th year of his age. He was buried in Sarkij or Sarkich near Ahmadábád in the mausoleum of Shaikh Ahmad Khattú. He was succeeded by his son Muazzaff Sháh II.

**Mahmud Shah II.**, مہمود شاہ ثانی, whose former name was Násir Khán, was the third son of Muzaffar Sháh II. He was raised to the throne of Gujrát after the murder of his eldest brother Sikandar Sháh in May, 1526 A. D., Shu'bún, 932 A. H. He reigned about three months, after which his brother Bahádur Sháh returning from Jaunpúr, deprived him of his kingdom and mounted the throne on the 20th August the same year, 1527 A. D., 933 A. H. Mahmúd Sháh died in 1527 A. D., 933 A. H.

**Mahmud Shah III.** مُحَمَّد شَاه ثَالِث, was the son of Latif Khán the brother of Bahádúr Sháh. He was raised to the throne of Gujrát after the death of Mirán Muhammad Sháh in April, 1537 A. D., Zi-Ka'da, 943 A. H. In his reign, about the year 1540 A. D., 947 A. H., the fort of Súrat (Surat) on the shore of the sea, was completed by Khudáwanda Khán, before which time the Portuguese were in the habit of attacking the Muhammadans along that coast. Mahmúd Sháh reigned about 18 years, and was slain on the 16th of February, 1554 A. D., 13th Rabi' I, 961 A. H., while he was asleep, by one Daulat, at the instigation of Burhán, private chaplain to the king, who hoped by that means to ascend the throne of Gujrát. The same year died also Salim Sháh king of Dehlí, and Nizám Sháh Bahri the Sultán of Ahmadnagar in the Dakhin. The words "Zawál Khusroán," i. e., Destruction of Kings, commemorate the date of this event. Mahmúd Sháh was buried in the vault of Sultán Mahmúd Baikara, close to the mausoleum of Shaikh Ahmad Khaṣṭu, and was succeeded by Ahmad Sháh II.

**Mahmud Shah I, Khilji**, مُحَمَّد شَاه خِلْجَى, was the son of Khán Jahán Khiljí styled Malik Mughís and 'Azím Humáyún the prime-minister of Hoshang Sháh, after whose death Mahmúd in conjunction with his father, having succeeded in poisoning his sovereign Muhammád Sháh the son of Hoshang Sháh, ascended the throne of Málwá on Tuesday the 15th of May, 1436 A. D., 29th Shawwál, 839 A. H. He reigned 34 lunar years, and died on the 27th of May, 1469 A. D., 19th Zi-Ká'da 873 A. H., aged 68 years. The numerals of the two Persian words

جَنْت نَسْيَنْ give the year of his death. He was succeeded by his son Ghayás-uddín Khiljí who reigned 33 years and left his kingdom to his son Sultán Násir-uddín. He reigned 11 years and 4 months and was succeeded by his son Sultán Mahmúd II, who was defeated and slain by Sultán Bahádúr Sháh of Gujrát in 1531 A. D., 937 A. H., and Málwá incorporated with the kingdom of Gujrát.

**Mahmud Shah II**, مُحَمَّد شَاه ثَانِى, the third son of Sultán Násir-uddín, after whose death he ascended the throne of Málwá on the 3rd May, 1511 A. D., 3rd Safar 917 A. H. Málwá was taken by Bahádúr Sháh king of Gujrát on the 26th February, 1531 A. D., 9th Sháhán 937 A. H., and Mahmúd Sháh taken prisoner with his seven sons and ordered into confinement. He was sent to the fort of Champaner, but died or was murdered on his way to that place, and the kingdom of Málwá became incorporated with that of Gujrát. After the death of Bahádúr Sháh, one Kádir Khán and after him Shujá'a Khán ruled over Málwá for some years, and after the demise of the latter his son Báz Bahádúr reigned till the year 1570 A. D., 978 A. H., when that kingdom was entirely subdued by the emperor Akbar.

**Mahmud Shah Purbi**, مُحَمَّد شَاه بُرْبِى, succeeded his father Firóz Sháh to the throne of Bengál in 1494 A. D., 899 A. H. He reigned about one year and was murdered by Siddí Badr who succeeded him and assumed the title of Muzaffar Sháh in 1495 A. D., 900 A. H.

**Mahmud Shah Sharki, Sultan**, مُحَمَّد شَاه شَرْقِى, ascended the throne of Jaunpur after the death of his father Sultán Ibráhím Sháh Sharví in 1440 A. D., 844 A. H. He reigned about 17 years and died in 1457 A. D., 862 A. H., when his eldest son Bhíkhan Khán succeeded him, and assumed the title of Muhammád Sháh Sharví.

**Mahmud Shah Tughlak, Sultan**, مُحَمَّد شَاه تُغْلَك, surnamed Násir-uddín, was the son of Muhammád Sháh, the son of Firóz Sháh Tughlak. He was raised to the throne of Dehlí after the death of his brother Humáyún Sháh in April, 1394 A. D., Jumádá II, 796 A. H., at the age of ten years. His minority and the dissensions of the nobles encouraged many of the surrounding chiefs to revolt and become independent. In his time Amir Timur invaded India, and defeated Mahmúd Sháh in a battle fought (according to Firishta on the 15th of January, 1399 A. D., 7th Jumádá I, 801 A. H.) and according to Sharaf-uddín Yezdí, on Tuesday the 7th of Rabi' II, 801 A. H., corresponding with the 17th December, 1398 A. D., when Mahmúd fled to Gujrát, and Timur the next day took possession of Dehlí.

On the eighth of Rabi'-us-Sáni, with the sun  
In Capricorn, Timur died Dohlí won.

Timur soon after his conquest of Dehlí returned to Persia with an immense treasure from India. After the departure of that conqueror, Nasrat Khán, son of Fathá Khán, the son of Firóz Sháh took possession of Dehlí, and ascended the throne with the title of Nasrat Sháh. He was succeeded in 1400 A. D., by Ikbál Khán, after whose

death Mahmúd Sháh, who was then 11 years of age, returned, and ascended the throne of Dehlí the second time in December, 1405 A. D., 22nd Jumádá II, 809 A. H. But the governors of provinces no longer acknowledged allegiance to the throne, having established their independence during the civil war. Mahmúd Sháh died on the 4th of March, 1413 A. D., 29th Zi-Ká'da 815 A. H., and was succeeded by Daulat Khán Lodi. With Sultán Mahmúd the empire of Dehlí fell from the race of the Turks who were adopted slaves of Sultán Shaháb-uddín Ghórí.

**Mahmud, Sultan**, سَلَطَان مُحَمَّد غَزْنِي, the celebrated king of Ghazní, was the eldest son of Sultán Násir-uddín Subaktagín. His father at his death, 997 A. D., 387 A. H., unmindful of the superior right of Mahmúd (who was then employed in the government of Khurásán,) bequeathed his kingdom to Isma'il, a younger son. Isma'il attempted to confirm himself in the power to which he was raised, but on the approach of Mahmúd, after a vain attempt at resistance, he was compelled to throw himself upon the clemency of his offended brother. Mahmúd reigned more than 33 lunar years, during which time he made twelve expeditions into India; took Láhor, Dehlí, Kanauj and other parts of Hindústán; many hundred temples of the Hindús he levelled with the ground, many thousand idols he demolished, and broke to pieces the famous idol of Sómnáth, the fragments of which he distributed to Ghazní, Mecca and Medina. He was born on the 15th December, 967 A. D., 9th Muharram 357 A. H., and died on Thursday the 23rd of Rabi' II, 421 A. H., which year and date is inscribed on his tomb at Ghazní, corresponding with the 30th April, 1030 A. D. On a tombstone of white marble lies the mace of Mahmúd of such a weight that few men can wield it. He was succeeded by his son Muhammád, who reigned only five months, and was deposed and deprived of sight by his brother Masa'íd who ascended the throne.

**Mahmud, Sultan**, مُحَمَّد سَلَطَان, the son of Muhammád (Sultán), the son of Malik Sháh, which see.

**Mahmud, Sultan**, سَلَطَان مُحَمَّد غُرْبِى, of Ghór. *Vide* Ghayás-uddín Mahmúd Ghórí.

**Mahmud Tabrezi**, مُحَمَّد تَبَرِيزِى, author of the "Miftáh ul-Yájáz," or the Key to Miracles, describing the happiness of those who have obtained the light of Sufism and other mysteries. Written in 1482 A. D., 897 A. H.

**Mahmud Tistari, Shaikh**, شِيخ مُحَمَّد تِسْتَارِى, a native of Tistar a town in Persia, and author of the poem called "Gulshan-e-Ráz," which he wrote in 1317 A. D., 717 A. H. He died in the year 1320 A. D., 720 A. H., and was buried at Tistar his native country.

**Mahtab Bagh**, مَهْتَاب بَاغ, name of a place or garden, which Sháh Jahán had commenced building on the other side of the Jamna opposite to the Rauza of Tájgánj and similar to it where he intended he should be buried after his death, but 'Alamgír his son took away all the materials for the construction of some other buildings after his father's death; some of its ruins are still to be seen.

**Maili**, مَيْلَى هَرَوِى, poetical appellation of Mirzá Muhammád Kulí of Hirát who came to India in 1571 A. D., 979 A. H., and is the author of a Diwán.

**Majahid Shah Bahmani**, مَجَاهِيد شَاه بَهْمَنِى, *vide* Mu-jáhid Sháh.

doubtless another marriage of poetry, for Maimuna was 51 years of age, and a widow, but the connexion gained him two powerful proselytes. One was Khalid, the son of Walid, a nephew of the widow, who by his prowess obtained the appellation of "The Sword of God." The other was Khalid's friend, 'Amrū the son of 'As; the same who assailed Muhammad with poetry and satire at the commencement of his prophetic career. Maimuna was the last spouse of the prophet, and, old as she was at her marriage, survived nearly all his other wives. She died many years after him in a pavilion at Sarif, under the same tree in the shade of which her nuptial tent had been pitched, and was there interred. This event took place about the year 671 A. D., 51 A. H.

**Maisana**, ميسنة, the Bedouin bride of the khalif Mu'áwia I, and the mother of Yezid, was a daughter of the tribe of Kalab; a tribe remarkable for the purity of dialect spoken in it. She was married to Mu'áwia whilst very young; but this exalted situation by no means suited the disposition of Maisana, and amidst all the pomp and splendour of Damascus, she languished for the simple pleasures of her native desert. She was an excellent poetess, and had pleased Mu'áwia's fancy to that degree with some of her verses, that he made her go back into the desert amongst her own relations, and take her son Yezid along with her, that he also might be brought up a poet. This part of his education succeeded, for he was reckoned to excel in that way, though his chief talent consisted in making himself a drunken wretch. Maisana did not revisit Damascus till after the death of Mu'áwia, when Yezid ascended the throne.

**Majd Hamkar Farsi**, مجد همکر فارسی, also called Majd-uddín Haibat-ulláh, *vide* Majd-uddín Hamkar.

**Majd, Maulana**, مولانا مجد, author of the work called "Rauzat ul-Khuld."

**Majd-uddaula**, مجد الدوله, a Sultán of the race of Boya called Boyaites, was the son of Fakhr-uddaula, the brother of 'Azd-uddaula, Sultán of Fars and Irák. He had for a short time governed Khurásán and assumed a regal state, but was taken prisoner in Rei by the victorious Sultán Mahmúd of Ghazní in 1029 A. D., 420 A. H. He had been raised by the death of his father in August, 997 A. D., Sha'bán 387 A. H. when very young, to the government of the city and the surrounding country. During the minority of this prince, all the power was in the hands of his mother. Mahmúd commanded one of his officers to inform the lady, that she must submit to his authority, or prepare for war. "Had such a message been sent," replied the heroine, "in the life of my deceased lord, it must have occasioned great embarrassment. That is not the case now. I know Sultán Mahmúd; and from his character, am assured he will never undertake an expedition without calculating all the chances. If he attack and conquer a weak woman, where is the glory of such an achievement? If he be repulsed, the latest ages will hear of the shame of such a defeat!" Mahmúd, either swayed by the above reasons, or others of more weight, did not prosecute his designs upon Rei, till Majd-uddaula was of age, and had assumed the reins of government. He then advanced an army; by the leader of which the prince was deluded to an interview, and seized: his treasures and dominions passed into the hands of Mahmúd; who sent him, and his family prisoners to Ghazní.

**Majd-uddaula**, مجد الدوله, title of 'Abdul Majid Khán, *which see.*

**Majd-uddín Baghdádi**, مجد الدين بغدادي, a pupil and disciple of Shaikh Nájm-uddín Kubrá. He is stated to have been a very religious and upright man, and was employed as a physician to Sultán Muhammad surnamed Kútlu-uddín king of Khwárezm. It is said that he privately got married to the mother of the Sultán, who no sooner heard of it, than he ordered Majd-uddín to be thrown into a lake where he died. This circumstance took place 1219 A. D., 616 A. H., and a short time after, the Sultán was defeated and his country pillaged by Chávez Khán.

**Majd-uddín Bilkani**, مجد الدين بيلقاني, an author.

**Majd-uddín Hamkar Farsi**, مجد الدين همکر فارسي, also called Majd-uddín Haibat-ulláh and Majd Hamkar, i. e., Majd the weaver. His poetical title is Majd and Ríhi. He was a native of Shiráz and derived his descent from Anúsherwán. He was in high favour with the Atábak Sa'd Abú Bakr bin-Zangí and a cotemporary of Sa'di. Under Abákáán, the Tartar king of Persia, he was made governor of Shiráz where he died upwards of 90 years of age in 1287 A. D., 686 A. H., and left a Diwán in Persian. In his time, people used to call him the king of poets.

**Majd-uddín Isma'il, Shaikh**, شيخ مجد الدين اسماعيل, was Kází of Shiráz in the reign of Sháh Shaikh 'Abú Is-hák Khwájá Háfiz who praises him in one of his odes, and has found the year of his demise to be contained in the words "Rahmat Hák" i. e., the mercy of God. He died on Wednesday the 29th of July, 1355 A. D., 18th Rajab, 756 A. H.

**Majd-uddín Khalil**, مجد الدين خليل, a poet who was a cotemporary of Khákkáán and wrote poetry in his praise.

**Majd-uddín Muhammad bin-Ya'kub bin-Muhammad**, مجد الدين بن محمد بن يعقوب بن محمد, commonly called Firuzábádí, is the author of the much-esteemed and very copious Lexicon in Arabic called the "Kámús," or "Bahr ul-Muhit," The Ocean, dedicated to bin-Abbás, prince of Arabia Felix. He died 1414 A. D., 817 A. H., *vide* Firuzábádí.

**Majd ul-Mulk**, مجد الملك, a nobleman of the court of Sultán Abká Khán. He was put to death at the instigation of Shams-uddín Muhammad commonly called Sáhib Diwán, on suspicion of sorcery, in the reign of Sultán Ahmad Khán, in August, 1282 A. D., 20th Jumáda I, 681 A. H., and not long after Shams-uddín had to undergo the same fate.

**Majir**, مجير, *vide* Mujír.

**Ma'jiz**, مجاز, *vide* Nişám Khán Ma'jiz.

**Ma'jizi**, مجازى, a poet who was a cotemporary of Rukn-uddín Kabái, and master of the poet Badr-uddín Jájurímí.

**Maiju Khan**, Nawab, ماجر خان نواب, a chief of the rebels who caused himself to be proclaimed Nawáb of Murádábád, and instigated the people to murder and plunder Europeans, was captured with his son in the latter part of April, 1858 A. D.

**Majlisi**, ماجلیسی, *vide* Muhammad Bákir Majlisi.

**Majnun**, مجنون, this name was given to a person whose proper name was Kais, after he had fallen in love with Lailá or Lailí. The meaning of the word is a madman; also a man who is transported by love either divine or profane. *Vide* Lailí. Majnún lived in the time of the khalif Hashám of the house of Umayya, about the year 721 A. D., 103 A. H.

**Majnun**, مجنون, the poetical title of two poets, one of Dehlí and the other of Lakhnau.

**Majruh**, متروح, takhallus of Munshí Kishun Chand, a Kashmírian, who was living in 1782 A. D., 1196 A. H., at Lakhnau.

**Majzub**, مجذوب, Mirzá Muhammad Majzúb of Tabrez. He is the author of several Maṣnawís and also of a Díwán which he completed in 1653 A. D., 1063 A. H.

**Majzub**, مجذوب, poetical name of Mirzá Ghulám Haidar Beg, an adopted son of the celebrated poet of India, Souda; was living at Lakhnau in 1800 A. D., 1215 A. H., and had written two Díwáns in Urdú.

**Majzub**, مجذوب, poetical title of Najábat 'Alí Sháh an Urdú poet who died in the year 1819 A. D., 1234 A. H.

**Makanna'**, مقنع, *vide* al-Makna' or Maḳanna.

**Makbul**, مقبول, named Maḳbul Áḥmad. He is the author of the "Núr-náma," and "Káf-náma," also of a Maṣnawi in Urdú called "Dard Ulfát." He was living at Lakhnau in 1853 A. D., 1270 A. H.

**Makhdum Jahanian Jahangasht**, مخدوم جهانیان جہانگشت, *vide* Shaikh Jalál.

**Makhdum Sharki**, مخدوم شرقی, author of the "Kitáb un-Nawáfiẓ."

**Makhfi**, مخفی, the poetical title of the princess Zeb un-Nisá Begam, daughter of the emperor 'Alamgír. She is the author of a Díwán and of a Tafsír or Commentary on the Kurán. Makhfi was also the takhallus of Núr Jahán Begam. *Vide* Zeb-Un-Nisá Begam.

**Makin**, مکین, poetical name of Mirzá Muhammad Fáakhir a native of Dehlí, who came to Lakhnau in 1759 A. D., 1173 A. H. He is the author of a Díwán. He died in the year 1806 A. D., 1221 A. H.

**Makna'**, مقنع, *vide* al-Makna' or Muḳanna.

**Makrizi**, مقریزی, author of the work entitled "Kitáb us-Sultán." He lived about the year 1229 A. D., 626 A. H.

**Makrizi**, مقریزی, whose proper name is Taqí-uddín Áḥmad was an eminent Arabic historian and geographer, born in 1366 A. D., in Makriz near Balbec. He early devoted himself to the study of history, astrology &c., at Cairo, where also he afterwards held the offices of inspector of weights and Imám of different mosques. Some of his works have been translated into French and Latin. He died in 1442 A. D., aged 82 years.

**Maktabi**, مکتبی, a school-master of Shíráz, who is the

author of a poem called "Lailí wa-Majnún," composed in 1490 A. D., 895 A. H.

**Maktub Khan**, مكتوب خان, superintendent of the library of the emperor Sháh Jahán.

**Makunda Bramhchari**, مکندھ برمچاری, a famous

Bráhman ascetic. The Hindús insist that the emperor Akbar was a Hindú in a former generation. The proximity of the time in which this famous emperor lived, has forced them, however, to account for this in the following manner:—"There was a holy Bráhman of the above name, who wished very much to become emperor of India, and the only practicable way for him was to die first, and be born again. For this purpose he made a desperate *Tapassia*, wishing to remember then every thing he knew in his present generation. This could not be fully granted; but he was indulged with writing upon a brass plate a few things which he wished more particularly to remember; then he was directed to bury the plate, and promised that he should remember the place in the next generation. Makunda, went to Allahábád, buried the plate and then buried himself. Nine months after he was born in the character of Akbar, who, as soon as he ascended the throne, went to Allahábád, and easily found the spot where the brass plate was buried." (Mill's *British India*, Vol. II, page 152.) The translation of the inscription on the brass plate, is as follows: "In the Sambat year 1598 on the 12th day of the 2nd fortnight of the month of Mágíh, I Makunda Bramhchári, whose food was nothing but milk, sacrificed myself at Parág (Allahábád) the grand place of worship, with the design that I should become the ruler of the whole world." The above date corresponds with the 27th of January, 1542 A. D., and Akbar was born on Sunday the 15th of October the same year, being three or four days less than nine lunar months after the above circumstance.

**Maldeo Rao**, مالدو راو, a rájá of Márvár of the Réthor tribe of rájpúts, and a descendant of Jodhá Ráo who founded Jodhpúr. He acquired a pre-eminence in Rájpután in 1532 A. D., and is styled by Firishta, "the most potent prince in Hindústán." Powerful as he was, however, he was compelled to succumb to the emperor Akbar, and to pay reluctant homage at the court of the Mughal. After his death his son Udai Singh succeeded him.

**Malhar Rao Gaekwar**, ملہار راؤ گاکوار, Rájá of Baroda succeeded to the ráj after the death of his brother Khán-de Ráo on the 29th November, 1870, aged 42. His father was called Mahárájá Kharide Ráo Gaekwar, Sona Khas-khail Shamsher Bahádur, G. C. S. I. He is fifth in descent from Piláji, the second Gaekwar and sixth from Damají the first Gaekwar. When Sir Seymour Fitzgerald sent a peremptory message directing his brother Khán-de Ráo to replace his minion (Díwán) by some man of character, the Gaekwar fell into so violent a rage, that the conflict of passion deprived him of life. At that time Malhár Ráo the present ruler was a prisoner. He had been confined for years on suspicion of having attempted his brother's life, and from his captivity at Padra he was called to a throne by the British Government. Colonel Phayre narrowly escaped lately being poisoned by him.

**Malhar Rao Holkar I**, ملہار راؤ هلکر. The Holkar family are of the Dhúngar or Shepherd tribe. The derivation of the name Holkar or more properly Halkar, is from Hal a village, and Kar an inhabitant. Malhár Ráo who was the first prince of this family, was an officer in the service of the first Peshwá Bái Ráo, and was one of the earliest Marhattá adventurers in the expe-

ditions to the northward; he killed Girdhar Bahádúr Súbadár of Málwá in 1726 or 1729 A. D. The time when he obtained any local authority was in 1728 A. D., the district of Indor was assigned to him by the Peshwa in jágir about the year 1732. He was present at the battle of Panipat 14th January 1731, died in 1768 A. D., and was succeeded by his wife Ahlia Bái, who resigned the military power to Tokaji Holkar. The original family being thus extinct, Ahlia Bái, Khánde Ráo's widow, elected Takójí Holkar the nephew of Malhár Ráo to the principality. He had four sons, Káshí Ráo and Malhár Ráo by his wife, and Jaswant Ráo and Etoji by his mistress.

*The Holkar Family.*

1. Malhár Ráo Holkar I.
2. Mallí Ráo, grandson of ditto, succeeded under regency of Ahlia Bái, his mother, and died in 1767 A. D.
3. Takójí Holkar.
4. Káshí Ráo.
5. Jaswant Ráo.
6. Malhár Ráo II.
7. Hari Ráo Holkar.

**Malhar Rao Holkar**, ملہار راؤ هولکر, a son of Takójí Holkar, rájá of Indor, killed in battle against Daulat Ráo Sindhia in September, 1797 A. D. *Vide* Káshí Ráo.

**Malhar Rao Holkar II**, ملہار راؤ هولکر, the adopted or illegitimate son and successor of Jaswant Ráo Holkar the son of Takójí Holkar. He succeeded his father as rájá of Indor in 1811 A. D. After the battle of Mahadpúr, a peace was concluded by Government with Malhár Ráo on the 6th January, 1818 A. D. He died in 1834 and was succeeded by Martand Ráo his adopted son who was soon after dispossessed by Hauí Ráo Holkar, and after him succeeded by Khánde Ráo who dying without issue, the East India Company assumed the right of nominating Mulkerjí Ráo.

**Malika Bano Begam**, ملکہ بانو بیگم, the eldest daughter of 'Asaf Khán wazír, and sister of Mumtáz Mahal. She was married to Saif Khán surnamed Mirzá Safí, son of Amánat Khán; he was an amír of 5000, and died in Bengal 1639 A. D., 1049 A. H. Malika Bánó died in 1640 A. D., 1050 A. H., during the reign of Sháh Jahán.

**Malika Jahan**, ملکہ جہاں, a princess of Dohlí married to Ilusain Sháh Sharqí, king of Jaunpúr.

**Malika Jahan**, ملکہ جہاں, a wife of the emperor Jahán-gír and daughter of Rawal Bhím of Jíslámír whose brother's name was Rawal Kalyán.

**Malika Zamana**, ملکہ زمانہ, the daughter of the emperor Farrukh-siyar, married to Muhammad Sháh, emperor of Dohlí in 1722 A. D., 1135 A. H. The year of her death is not known, but she lies buried in a small tomb out of the Kábul gate of Dohlí.

**Malik Alashtar**, ملک الاستر, a Saracen chief who served under 'Abú 'Ubaida and subsequently under 'Alí. He was poisoned on his way to Egypt by order of Muáwia I, in 668 A. D., 38 A. H.

**Malik Ambar Habshi**, ملک عنبر حبشي, an Abyssinian, who rose from the condition of a slave to great

influence and command in the Dakhin. When Ahmad-nagar was taken by prince Dániál in 1600 A. D., 1009 A. H., Malik Ambar and Rajú Minnán a Dakhin chief, divided the remaining territories between them, leaving to a nominal Sultán, Murtázá Nizám Sháh II whom they had placed on the throne on the capture of Bahádúr Nizám Sháh, only the fortress of Ousa with a few villages for his support. About this period several commotions happened in the Dohlí Government owing to the rebellion of Sultán Salím, the death of Akbar, and revolt of Sultán Khusrú, successively, Ambar had leisure to regulate his country, levy great armies, and even dared to seize several of the imperial districts. When the authority of the emperor Jahángír was established, he sent frequent armies to the Dakhin, but Ambar was not to be subdued. He at length gave up the places taken from the Mughals to the prince Sháh Jahán, to whose interest he became attached, and continued loyal till his death which took place in the year 1626 A. D., 1035 A. H., in the 80th year of his age. He was buried in Daulatábád, under a splendid dome which he had erected. After his death Fatha Khán his son succeeded him.

**Malik Aziz**, ملک عزیز, *vide* Malik ul-Azíz 'Usmán, or 'Abú'l Fatha 'Usmán.

**Malik Dinar**, ملک دینار, a Turk of the tribe of Ghuz. He in 1187 A. D., 583 A. H., dispossessed Bahrám Sháh the last prince of Kirmán of the family of Kádár Saljúkí, and put an end to that dynasty.

**Malik Fakhr-uddin**, ملک فخر الدین, king of Bengal commonly called Púrbí. The first Muhammadan chief who invaded Bengal was Malik Muhammad Bakhtyár, in the reign of Kutb-uddín Eybak, king of Dohlí, 1191 A. D., 587 A. H. After him the several governors of that country were appointed from that capital. Malik Fakhr-uddin was originally a soldier in the service of Kadar Khán, governor of Bengal, whom he put to death in the reign of Tughlák Sháh about the year 1338 A. D., 739 A. H., proclaimed himself king, and declared his independence of the throne of Dohlí. He reigned two years and five months, when he was defeated, taken prisoner in a pitched battle in 1340 A. D., and put to death by Malik 'Alí Mubárik, who had also proclaimed himself king under the title of Alá-uddín.

**Malik ibn-Anas**, Imam, امام مالک بن انس, one of the four learned doctors of the Sunnis, who are the founders of their faith. He was born at Madina in 714 A. D., 95 A. H., and died there in the reign of the khalíf Harún al-Rashíd, on Sunday the 28th June, 795 A. D., 7th Rabí II, 179 A. H., and was buried in the cemetery called Al-Bakfá. He is the founder of the second Sunní sect, and is sometimes called "Imám Dár ul-Hijrat," from the circumstance of his birth and death occurring at the city of Madina. In his youth, he had the advantage of the society of Sihl bin-Sa'd, almost the sole surviving companion of the Prophet; and it is supposed that from him he derived his extreme veneration for the traditions. He is the author of the Arabic work called "Muwatta" being a collection of Traditions, and is always looked upon as next in point of authority to the six Sahíbs.

**Malik ibn-Nawera**, مالک بن نورة, the chief of those who refused to pay the Zakát (or that part of a man's substance which is consecrated to God, as tithes, alms, and the like, and the payment of which is strictly enjoined by the Muhammadan law). He was a person of considerable figure, being the chief of an eminent family among the Arabs, and celebrated for his skill in poetry, as well as his manly qualities and horsemanship. He was murdered by order of Khálid ibn-Walíd in the year 633 A. D., 12 A. H.

**Malik 'Imad**, ملک عاد, a poet who was a cotemporary of Imám Muhammad Ghazzálí.

**Malik, Imam**, امام مالک یعنی ابن انس *vide* Imám Malik or Malik Ibn-Anas.

**Malik Jahir**, ملک جابر, also called Náth Bhanjan. In the well-known town of Mhow in Azimgarh, there is a place which obtains the distinguished title of "Náth Bhanjan" from the great exploits of a saint called Malik Jáhir who ejected the evil genius Deo Náth, together with the original Hindús, and colonized the place with Muhammadans. The story is thus related: During the reign of Jahángír, king of Dchlí, about 1609 A. D., one Abhimán Singh, a Rájput of the Jatran tribe, having separated from his brethren, owing to the inadequacy of the share allotted to him in his hereditary possessions, took service under that monarch, and on his having embraced the religion of Muhammad, Jahángír granted to him the whole Zamindári of Azimgarh, under the title of Rájé Abhimán Singh 'Alí Muhammad Nazir-uddaula Khán. From that period up to the time the Nawáb of Audh resumed the grant, the Muhammadans had the supremacy over the Hindús, but in 1801 A. D., when the district was ceded to the British, the Hindús taking courage came and resided there; since then there have always been feuds between the parties.

**Malik Kummi, Mulla**, ملک کومی, a native of Kumm in Persia. He was an excellent poet, and came to the Dakhin in the year 1579 A. D., 987 A. H. He was at first employed by Murtazá Nizám Sháh, and then by Burhán Nizám Sháh, kings of Ahmadnagar. Subsequently he went to Bijápúr where he was much respected, and the highest honours conferred on him by the king of that place Ibráhím 'Adil Sháh II. He gave his daughter in marriage to Mulla Zahúri a celebrated poet of that court. Mulla Malik died in 1616 A. D., 1025 A. H., and Zahúri one year after him. He was called Malik ul-Kalám or the king of poetry. He is the author of a Diwán and several Maṣnawís.

**Malik Mansur Muhammad-bin-'Usman**, ملک منصور محمد بن عنمان, third Sultán of Egypt of the race of Ayyúb, succeeded his father in November, 1198 A. D., and died in 1200 A. D., when Malik 'Adil Saif-uddín the son of Ayyúb succeeded him and reigned 18 years.

**Malik Mansur**, ملک منصور, *vide* Núr-uddín 'Alí.

**Malik Moizz-uddin, Eaibak**, ابیک ملک معز الدین, a Turkomán slave of the Ayyúbite dynasty who married the Queen Malika Shajrat ul-Dar, the last of the Ayyúbite family and reigned in Egypt. He began his reign in 1250 A. D., 655 A. H., and was murdered in 1257 A. D., 656 A. H. His descendants ruled the country for nearly a hundred years.

*List of the Sultáns or Mamlúks who reigned in Egypt and Hamath in Syria, after the Sultáns of the Ayyúbite family.*

A. D. A. H.

Malik Moizz Azz-uddín Eaibak Turkmaní		
Sáháhí began to reign, .....	1250	648
" Mansúr Núr-uddín 'Alí bin-Moizz (imprisoned by Muzaffar, .....	655	
" Muzaffar Kut uz-Moizzí (11 months), .....	657	
" Táhir Rukn-uddín, .....	658	
" Sa'íd Muhammad Násir-uddín, ....	676	
" 'Adil Badr-uddín (4 months), .....	678	
" Mansúr Abúl Ma'álí Kaládún Sálahí,	678	

Malik Ashraf Saláh-uddín Khalfí, .....	689
" Násir Muhammad bin-Kaládún (reigned 44 years), .....	693
" 'Adil Kuthbagha Mansúrí, .....	
" Mansúr Hisán-uddín, reigned 2 years died 698 A. D., .....	
" Muzaffar Rukn-uddín, reigned 10th died 709 A. D., .....	
" Mansúr Abú Bakr (2 months), .....	
" Ashraf Kuchak (8 months, .....	
" Násir Ahmad, died 745 A. D., .....	
" Sálah Ismáil 'Abú'l Fida, the author of an abridgement of Universal History down to his time. He succeeded his brother Násir Ah- mad in 1344 A. D., 745 A. H.,....	

In process of time, the old Mamlooks grow proud, insolent and lazy: and the Borgites, a new Militia and slaves of the old Mamlooks, taking advantage of this, rose upon their masters, deprived them of the government and transferred it to themselves about the year 1382 A. D. The Borgites also assumed the name of Mamlooks; and were famous for their valour and ferocity. Their dominion lasted till the year 1517, when they were invaded by Sulím I the Turkish Sultán, who defeated them, took possession of their country, and beheaded Tuman Bey the last of the Borgites with 30,000 prisoners.

**Malik Muhammad Jaesi**, ملک محمد جاسی, a poet who was a native of Jás and the author of the story of Padmáwat in Hindí verse. He lived in the time of the emperor Jahángír.

**Malik Nasir Khan Faruki**, ملک نصیرخان فاروقي, son of Malik Rájá, after whose death in April, 1399 A. D., 801 A. H., he also like his father assumed the ensigns of royalty at Khándesh, and built Burhánpúr. Learned men were invited from all parts, and literature was much promoted. He seized the fort of Asír from 'Así Ahír, reigned 40 lunar years, and died on the 21st September, 1437 A. D., 20th Rabi' I, 841 A. H. He was buried in the family vault at Tálner by the side of his father, and was succeeded by his son Mirán 'Adil Farúkí.

**Malik Raja Faruki**, ملک راجہ فاروقي. The first person who assumed independence in the province of Khándesh was Malik Rájá, the son of Khán Jahán Farúkí, whose ancestors were among the most respectable nobles at the Dchlí court, in the reigns of Alá-uddín Khiljí and Muhammad Tughlak. At the death of his father he was very young, and inherited only a small patrimony. About the year 1370 A. D., 772 A. H., he was appointed governor of Khándesh by Fíróz Sháh Tughlak, and the jágír of Talner conferred on him. After the death of that prince when Diláwar Khán Ghori assumed independence in Málwá, an intimate connection took place between the latter and Malik Rájá, so much so, that Diláwar Khán gave his daughter in marriage to Malik Nasir the son of Malik Rájá. He reigned 29 lunar years and died on the 28th April, 1399 A. D., 22nd Shabán, 801 A. H. He was buried at the town of Tálner, and was succeeded by his son Malik Nasir Khán.

The following are the names of the kings of Khándesh.

1. Malik Rájá.
2. Malik Nasir Khán.
3. Mirán 'Adil Khán.
4. Mirán Mubárik.
5. 'Adil Khán I or 'Alí Sháh.
6. Dád Khán.
7. 'Adil Khán II ('Azim Hu-mayún 'Alam Khán).
8. Mirán Muhammad Sháh.
9. Mirán Mubárik II.
10. Mirán Muhammad.
11. Rájá 'Alí Khán.
12. Bahádúr Sháh.

**Malik Sarwar**, سور، *elle*, *vide* Khwája Jahán.

**Malik Shah, ملک شاہ**, surnamed Jalál-uddín

was the third Sultan of the first dynasty of the Saljúkíes or Saljúkides. He succeeded his father Alp Arsalan in December, 1072 A. D., 465 A. H., and reigned twenty years. His right to the crown was disputed by his brother Kádir Beg, also called Kádár (which see) prince of Kirmán; but that chief was defeated and taken prisoner, and afterwards poisoned or put to death. Malik Shah subdued almost the whole of Syria and Egypt: and being more fortunate than his father, not only conquered Balkhára, Samarkand and Khwárizm, but received homage from the tribes beyond Jaxartes. After the death of his wazír Nizám ul-Mulk, he moved from Isfahán to Baghdád, with the design of transplanting the khalif Al-Muktafi, and fixing his own residence in the capital of the Moslem world. The feeble successor of Muhammad obtained a respite of ten days; and before the expiration of the term, the Sultan was summoned by the angel of death. He died in the 38th year of his age in the month of November, 1092 A. D., Shawwál, 485 A. H., a few days after Nizám ul-Mulk his wazír, who was assassinated by a follower of Hasan Sabbáh. The greatness and unity of the Saljúkian empire expired in the person of Malik Shah. He invented an era called Tárikh Malík-sháhí or Jalálí (Jalalian Era). This Era, according to Dr. Hyde commences 15th March, 1079 A. D., corresponding with the 11th Ramazán 471 A. H. Malik Shah left four sons Barkayárák, Muhammad, Sanjar and Mahmúd, all of whom attained power in their turns. Mahmúd the youngest, was only four years of age when his father died: but the ambition of his mother, the Sultána Khátún Turkán, placed the crown upon his infant head. However, she was soon compelled to resign, and after some time they both died, and Sultan Barkayárák succeeded him.

**Malik Sharki, Mirza**, میرزا ملک شرقی, an author.

**Malik ul-Afzal**, ملک الافضل نور الدین علی, surnamed Núr-uddín 'Alí, the eldest of the seventeen sons of Sáláh-uddín Yúsaf ibn-Ayyúb. On the death of his father at Damascus in 1193 A. D., 589 A. H., he took possession of that kingdom, whilst his brother Malik ul-'Azíz 'Usmán obtained that of Egypt, and their brother Malik uz-Záhir continued to hold Aleppo. Damascus was afterwards besieged and taken by his uncle Malik ul-'Adil Saif-uddín Abú Bakr (the Saphadin of Christian writers). Núr-uddín 'Alí in a poetical address to the khalif Násir, lamented the similarity of his own fate to that of the khalif 'Alí ibn-Abú Tálib (his namesake) in being thus excluded from his rights by Abú Bakr and 'Usmán; the khalif in his reply consoled him by the assurance that in him he should find the Násir (protector) whom 'Alí had sought in vain; but the intercession of the khalif was unavailing to procure the restitution of any part of his territories. In 1198 A. D., however, on the death of his brother, the Sultan of Egypt, Núr-uddín became Atábak, or guardian, to his infant nephew Malik ul-Mansúr, and attempted by the aid of his brother, the Sultan of Aleppo, to recover Damascus from his uncle; but the expedition failed, and Saif-uddín retaliated by invading Egypt, and expelled the young Sultan and his guardian, 1199 A. D. The unfortunate Núr-uddín now retired to Samosata, where he died apparently without issue. He was born in June, 1171 A. D., whilst his father was acting as wazír to the Egyptians. He died suddenly in February, 1225 A. D., Safar 622 A. H., and was buried in Aleppo. *Vide* Núr-uddín 'Alí (Malik ul-Afzal).

**Malik ul-'Aziz 'Usmán**, ملک العزیز عثمان, *vide* 'Abú'l Fátha 'Usmán.

**Malli or Mallhi Rao Holkar**, مالی یا ملھی راؤ هلکر, Réjá of

Indor was the son of Khánđo Ráo, and grandson of Malhár Ráo I whom he succeeded in 1766 A. D., and died after a reign of nine months. After his death the original family being extinct, Ahlia Bíí, the widow of Khánđo Ráo, elected Takoji to the ráj.

**Mallu 'Adil Shah**, ملود عادل شاہ, of Bijápúr, succeeded his father Ismá'il 'Adil Sháh in August, 1534 A. D., Safar, 941 A. H., and was on account of his shameful vices, blinded and deposed after an inglorious reign of only six months by order of his grandmother, and his younger brother Húshím was raised to the throne of Bijápúr in the beginning of the year 1535 A. D., 941 A. H.

**Mallu Khan**, ملوخان, entitled Kádir Sháh, was the ruler of Málwá when Sher Sháh took it about the year 1542 A. D., 949 A. H., and made it over to one of his own officers named Shujá'at Khán or Shujá'a Khán Súr, which see, as also Kádir Sháh.

**Maluk Shah**, ملوك شاہ, the father of the historian Shaikh 'Abdul Kádir of Baddón. He died in 1561 A. D., 969 A. H. He is the author of the work called "Jilá-ul-Khwáti'r."

**Malul**, مالول, the poetical name of Sháh Sharaf-uddín, a dervish of Murádábád. He wrote two Persian Diwáns in which he used the takhallus of Ilhám. He is also the author of a poem called "Hatt Mykhána," which he composed in 1777 A. D., 1191 A. H.

**Malwa**, مالوا, kings of, *vide* Diláwar Khán.

**Mamluk**, مملوک, this word signifies in Arabic, a slave in general; but in particular, it means the Turkish and Circassian slaves, whom the kings of the posterity of Sáláh-uddín (Saladin) had instructed in military exercises, and who at last made themselves masters of Egypt, and are sufficiently known to us by the name of Mamlukes. These Mamlukes reigned in Egypt 275 lunar years, that is to say, from 1250 to 1517 A. D., 648 to 923 A. H., when Salím I, emperor of the Turks, entirely subdued and exterminated them. The first king of this dynasty was Malik Maizz 'Azz-uddín Eybak, which see.

**Mamnun**, مامنون, poetical title of Mír Nizám-uddín, a son of Kamar-uddín Khán Minnat. He flourished in the time of Akbar Sháh II, king of Dehli, and is the author of two Persian and Urdú Diwáns. His ancestors were of Sopat, but he was a native of Dehli. He was employed by the English Government as a Sadar-us-Sadúr at Ajimer. He died in the year 1844 A. D., 1260 A. H.

**Mamun**, مامون, the son of Hárún al-Rashíd, *vide* Al-Mámu'n.

**Manbhaoti Begam**, من بہاوی بیگم, one of the concubines of the emperor Akbar. She built at Agra on a spot of 40 bighas a garden of which no sign remains now.

**Mangu Khan or Khan**, منگو خان یا منگو خان, emperor of Tartary, was the eldest son of Túlí Khán, the son of Changez Khán. He succeeded his cousin Kayúk Khán, the son of Oktái Khán, over the kingdoms of Tartary and Persia about the year 1243 A. D., 640 A. H. He died after a reign of sixteen years in 1258 A. D., 654 A. H., and was succeeded in the kingdom of Tartary by his son Kabíl Khán; his brother Halákú Khán became the sole master of Persia.

**Mani**, مانی, whom we call Manes, was the founder of the sect of the Manichis or Manicheans. In the reign of Sháhpúr, the son of Ardishor, king of Persia, about the year 277 A. D., a painter, named Mání, having learned from the conversation of some Christians, that the Redeemer had promised to send a Comforter, after him, formed the wild design of passing for the Paraclete; and, as no opinions are so absurd, as not to be embraced, he soon drew together a multitude of proselytes. Sháhpúr was enraged at this imposture, and wished to punish the author of it; but Mání found means to escape, and fled as far as the borders of China, having first told his followers, that he was going to heaven, and promised to meet them in a certain grot, at the end of the year. In this retreat he amused himself with painting a number of strange figures and views, which at the year's end, he shewed to his disciples, as a work given to him by angels. He was a very ingenious artist, and had a lively fancy, so that his pictures, which were finely coloured, easily persuaded the credulous multitude, in the infancy of the art in Asia, that they were really divine; they were bound together in a book called Artang, which is often alluded to by the Persian poets. Mingling the pure doctrines of Christianity with paganism, he taught that there were two principles of all things, coeternal and coeval, that is, God and the Devil, that from the former all good, and from the latter all evil proceeded. The good being, he called, the author of the new testament, the bad of the old. God, he added, created the soul, the devil, the body. He pretended also to work miracles, and was therefore sent for by Sháhpúr to cure his son, but his pretended power failed him, the child died in his arms, and the disappointed father ordered the prophet to be flayed alive, and his skin stuffed with chaff to be hung up at the gates of the capital, where Epiphanius who refuted his doctrines, saw it. Some say this impostor was put to death in the reign of Bahrám, grandson of Sháhpúr.

**Mani**, مانی, a poet, who although called Kásagar Mázandarání, i. e., a porcelain manufacturer of Mázandarán; yet his talents introduced him to Muhammad Muhsin Mirzá, a son of Sultán Hussain Mirzá, in whose service he was killed by the Uzbaks in 1507 A. D., 913 A. H. He is the author of a Diwán.

**Ma'ni**, معنی, the poetical name of Ráo Bijai Mal, a brother of Intiyáz, was living in 1760 A. D., 1174 A. H., and did military service under Nawáb Shujá'-uddaula.

**Manija Begam**, مانجہ بیگم, sister of Núr Jahán Begam, *vide* Kasim Khán Jawení.

**Manik Pal**, مانک پال, rájá of Karaulí. He died in 1805 A. D., and was succeeded by a boy then 13 years of age. In December, 1817 A. D., the Karaulí chief signed a treaty, and put himself under the protection of the British Government.

**Manka al-Hindi**, منکہ الہندی. Ibn-Abu Usaibia in his work, entitled Ayún al-Anba, on the physicians of India, says, that Manka of India was one of the most distinguished philosophers in the sciences of India, and was well acquainted both with the language of India and Persia. It was he who translated the book of Shérák the Indian, treating on poisons, from the Indian to the Persian language. He lived in the days of Hárún al-Rashid, and came during his reign, from India to Irák, and attached himself to him.

**Manni Ram Seith**, مانی رام سیٹ, the great banker of Mathura, died in July, 1836 A. D.

**Mannu Lal**, منو لال, a Hindú, who is the author of the work called "Guldastá Nashát."

**Manohar Das**, منوہر داس, *vide* Tousaní.

**Mansa Ram**, منسہ رام, father of Rájá Chyte Singh of Banaras. He possessed originally but half the village of Gangapúr, by additions to which, in the usual modes of Hindústán, he laid the foundation of the great zamindari of Banaras. He died in 1740 A. D., and was succeeded by his son Balwant Singh.

**Man Singh**, مان سنگ, a rájá of Gwálíar who lived in the time of Sultán Sikandar Lodi and his son Sultán Ibráhím Lodi, and died about the year 1518 A. D., 924 A. H. He was a prince of great valour and capacity. His son Bikarmájít succeeded him in the rájáship and was living at the time the emperor Babar conquered India.

**Man Singh**, مان سنگ, son or nephew of Rájá Bhagwán Dás Kachhwáhá, ruler of Amer in Ajmer now called Jaipúr and Jaínagar. He was appointed governor of Kábúl by the emperor Akbar in 1587 A. D., 995 A. H., and in the next year of Behár, Háijpúr and Patna, and after the death of his father in 1589 A. D., 998 A. H., he was honoured with the title of rájá and rank of 7000, and made governor of Bengal. He had 1500 concubines, and every one of them had children; but they all died before him. Mán Singh died in the ninth year of the emperor Jahángír 1614 A. D., 1023 A. H., in the Dak-hin, and sixty of his concubines burnt themselves with his corpse. His second son Rájá Bháu Singh succeeded him and died of drinking. The eldest son of Mán Singh was Rájá Partap Singh who died before his father and left a son named Mahá Singh who served under the emperor Jahángír, and after the death of his grandfather and uncle was honoured with the title of rájá. Mán Singh had built a house on the banks of the river Jamna of which at present towards the river only two broken Burj are to be seen. The Muhalla Mánpánah close to the Jamna Masjid at Agrah is still very well-known. He died at Bepár in 1617 A. D., 1026 A. H. His son Mirzá Rájá Jai Singh served under Sháh Jahán and 'Alangír. He was poisoned by his son Kirat Singh about the year 1625 A. D. After him his son Rám Singh was reduced to a mansab of 4000; Bishun Singh, reduced to a mansab of 3000, and after him come Jai Singh Sawai, son of Bishun Singh, which see.

**Man Singh**, مان سنگ, rájá of Jodhpúr or Márwár, was a descendant of rájá Jaswant Singh Ráthorí, the earliest rájá of this country on record. He succeeded rájá Bhím Singh in 1803 or 1804 A. D. Disasters or disappointments either soured the temper or affected the reason of Mán Singh, who became one of the most sanguinary monsters that ever disgraced the gaddi. His death was announced on the 20th of September, 1843 A. D. The Márwár succession question was settled in favour of Ahmadnagar on the 7th November, 1843, the choice falling not on the young heir of that house, but on his father Takht Singh, who was unanimously elected, and whose son accompanied him as prince royal. Takht Singh is a descendant of the Herori Jaswant. Several of the Zanana ladies and three or four slave girls became Suttí.

**Man Singh, Raja**, مان سنگ راجا, of Audh. His title was Mahárájá Sir Mán Singh Bahádúr Kayam Jung, K. C. S. I. He died at Ajuddhia on the 11th October, 1870 A. D. He was Vice-President of the British Indian Association, post which he held with great success.

**Mansur**, منصور, a khalif of Baghdád, *vide* Al-Mansúr.

**Mansur**, منصور, the son of Bâikara Mirzâ, and father of Sultân Husain Mirzâ of Hirât.

**Mansur**, منصور, a poet, who is the author of a Diwán in which are some Kasîdas in praise of Shâh Abbas II, who died in 1666 A. D., 1077 A. H., and of Abbas Küli Beg.

**Mansur I, Samani, Amir**, امیر منصور سامانی, a prince of the race of the Samanides, was the son of Au-îr Nûh I, and brother to Amir 'Abdul Malik whom he succeeded 961 A. D., 350 A. H. He compelled the Dilâmi ruler of Fars and 'Irâk to pay him an annual tribute of 150,000 dinars of gold: and the peace, by which this tribute was fixed, was cemented by his marriage with the daughter of Iruk-n-uddaulâ, the reigning prince of that family. Amir Mansûr died after a reign of 15 lunar years on the 15th of March, 976 A. D., 11th Rajab, 365 A. H., and was succeeded by his son Amir Nûh II. His wazir Abû 'Alî bin-Muhammad translated into Persian the Târikh Tabari.

**Mansur II Samani, Amir**, امیر منصور ثانی, succeeded his father Amir Nûh II, in 997 A. D., 387 A. H., on the throne of Khurâsân. He occupied it for a short period (little more than a year) which was marked with disgrace and misfortune. He was obliged to fly before his rebellious nobles, who afterwards deprived him of his sight and elevated his younger brother, 'Abdul Malik II, to the throne 998 A. D., 388 A. H.

**Mansur 'Ali Khan, Sayyad**, منصور علی خان سید, Nawâb of Audh, *vide* Saifdar Jang.

**Mansur 'Ali Khan, Sayyad**, منصور علی خان سید, the present Nawâb of Murshidâbâd. He was living in 1868.

**Mansur Hallaj**, منصور حلاج, the surname of Shaikh Husain Hallâj, a celebrated ascetic, who was a native of Baiza, and originally a cotton-thresher. The Musalmâns differed in their opinions about the character of this person. Some took him to be a saint, and gave out that he performed miracles; others believed him to be a sorcerer or a juggler, and that he only deceived people with his tricks. He was, however, condemned and sentenced by the khalif of Baghhdâd, Maqtâdir, and was put to death, because he used to proclaim "An-ul-hak," i. e., "I am the truth," or in other words, "I am God." When they had taken him to the place of execution, they first cut off both his hands, and then his legs; they plucked out his eyes, cut out his tongue, and separated his head from his body. They then burned his mangled corpse to ashes, and threw it into the Tigris. This circumstance took place in the year 919 A. D., 306 A. H., but according to Ibn-Khallikân, on the 24th Zi-Kâ'dâ, 309 A. H., corresponding with 26th March, 922 A. D. Shaikh Husain is commonly called Mansûr Hallâj though it is the name of his father. He is considered by the Súfis to be one of their most eminent spiritual leaders, who, they believe, had attained the fourth or last stage of Súfiism. An inspired Súfi is said to have demanded of the Almighty why he permitted Mansûr to suffer? The reply was, "This is the punishment for the revealer of secrets."

**Mansur ibn-Alkaem ibn-Almahdi**, منصور بن الکام بن المهدی, a prince of Africa who died on Friday the 19th of March, 953 A. D., Friday 29th Shawwâl, 341 A. H.

**Mansur, Shah**, منصور شاہ, *vide* Shâh Mansûr.

**Mansur, Khwaja**, خواجه منصور, *vide* Khwâja Mansûr.

**Manu**, منو, the son of Brahmâ, the first male according to the Hindûs. Kapîl was Manu's grandson, and the author of the Sankh Shastar in which he mentions the Gita, which relates of transactions, which took place at the end of the Dwâpar, and the beginning of the Kaljug. Manu is the author of the Institutes that goes by his name; it is said that it existed in the Satjug according to this shîök, "When 1010 years of the Satjug were expired, I Manu, at the full moon of the month Bhadr, by the command of Brahmâ finished this Shastar."

**Manuchohr**, منوچهر, one of the ancient kings of Persia of the first or Pishdâdiân dynasty, who succeeded Farodûn. He was a good and pious monarch: but the great prosperity which attended his reign was chiefly owing to the wisdom and courage of his prime-minister, Sám, the son of Narimân, whose descendants Zál and Rustam, even during this reign obtained a celebrity which has led Persian historians and poets to speak only of those events that are connected with their biography. Manúchehr died after a reign of 120 years, and was succeeded by his son Nauzar, in the latter part of whose reign died Sám, the son of Narimân. After the death of Sám, Pashang the king of Târikh invaded Persia with a force of 30,000 men, commanded by his son, Afrâsiâb. Two engagements and two single combats took place, Nauzar himself was discomfited by Afrâsiâb, who soon afterwards took him prisoner and slew him. This happened in the seventh year of the reign of that unfortunate monarch.

**Manuchehr**, منوچهر, *vide* Kâbûs.

**Manuchehr, Malik or Khakan**, ملک منوچهر بالخاقان, ruler of Shirwân whose panegyrist was Khâkâni the poet. He was a descendant of Bahrâm Chobîn, and his title was Khâkâni, hence the takhallus of Khâkâni. Manúchehr reigned about the year 1180 A. D., 676 A. H., of the Christian era.

**Manuchehr**, منوچهر, (prince) he was the son of Shaikh Ibrâhim, ruler of Shirwân who died in 1417 A. D., 820 A. H. His panegyrist was Kâtibî who wrote a chronogram on his death which happened in the year 1412 A. D., 815 A. H., five years before his father.

**Manuchehr**, منوچهر, *vide* Tousâni.

**Manuchehri**, منوچهري, who had the sobriquet of Shast Galla. His name was Hakím Najm-uddin Ahmad bin-Yâ'kûb bin-Manúchehrî. He lived at the court of Sultân Mahmûd of Ghaznî and of his two sons Masa'ûd and Muhammad. He acquired much wealth, and hence his sobriquet of Shast Galla, i. e., sixty flocks of sheep. He died in 1090 A. D., 483 A. H., and left a Diwán in Persian.

**Manwi, Maulwi**, مولوی معنوی, an author.

**Manzari**, منظري سمرقندى, of Samarqand, a poet who was in the service of Bairam Khân at Agra, and wrote a poem called "Shâhnâmî Khayâl," which contains an account of the war of Sikandar Shâh Sûr, &c.

**Marghinani**, مرغینانی, his proper name was Burhân-uddîn 'Alî bin-Muhammad, but he derived this title from his native country Marghinân a city in Mâwarun-nahr. He is the author of the "Hidâya," and several other works. His death happened in 1197 A. D., 593 A. H. *Vide* Burhân-uddîn 'Alî.

**Maria**, ماریہ, one of the wives of Muhammad by whom he had a son named Ibrâhîm who died when an infant. She was called Kâbtî or Egyptian, because she was sent as a present to Muhammad by Makoukas, king of Alexandria. She died in 637 A. D., 16 A. H.

**Mariam**, مريم. This word in Arabic signifies Mary, and is only applied to the Virgin Mary. The Kurân, in the chapter called Al-Amrân, or the family of Amrân, and in Sûra Mariam, confounds Mary the mother of Jesus with Mariam the daughter of Amram and sister of Moses and Aaran. In the book called Al-Sâhih, there is a tradition, that the Apostle of God said, among men there have been many perfect; but among women only four: 'Asia, the wife of Pharaoh; Mary, the daughter of Amrân, Khudyâ, the daughter of Khawylid and Fâtima, daughter of Muhammad.'

**Mariam Makani**, مريم مكانی, a title of Hamîda Bâno Begam, the mother of the emperor Akbar, which she received after her death. See Hamîda Bâno.

**Mariam Zamani**, مريم زمانی. She was the daughter of Râjâ Behari Mál Kachwaha, was married to the emperor Akbar Shâh. Her proper name is not known. She was the mother of the emperor Jahângîr; she died at Agrah in the time of her son Jahângîr in 1623 A. D., 1032 A. H., and the mausoleum at Agrah in Sikandra which was erected by her son over her grave, is called by the people of Agrah, Rauza Mariam.

**Ma'ruf**, معروف, poetical name of Ilâhi Bakhsh Khân, younger brother of Fakhr-uddaula Nawâb Ahmad Bakhsh Khân, son of Mirzâ 'Arif Khân. He died in the year 1242 A. H., and left two Diwâns in Urdû.

**Ma'ruf Karkhi**, معروف کرخی, he was by birth a Christian, but being convinced that there are not three Gods as the Christians say, but one, he became a convert to Muhammadanism, and his parents followed his example. He afterwards became a very pious Musalman; was contemporary with Dâdú Tâ'i and Ibrâhîm Adham, and became master of Sarî Sakatî. He died in the reign of Mâniûn, the son of Hârûn al-Rashîd on the 31st of August, 815 A. D., 20th Muharram, 200 A. H., and lies buried in a place called Karkh in Baghdad. The heart of Ma'rûf (that is to say the letter R, which is the numeral for 200) is the chronogram for the Hijrî year of his demise.

**Marwan ibn-Hafsa**, مروان ابن حفصة, an eminent Arabian poet, on whom the khalif Mahdi, on one occasion, bestowed the sum of 70,000 dirhams (£1600) as a reward for merit.

**Marwan I**, مروان ابن الحكم, son of Hakam, was the fourth khalif of the race of Umayya. He was proclaimed khalif at Damascus after the death of Mu'âwiya II, in 684 A. D., 64 A. H. He was also called, "Ibn-Tarîd," the son of the expelled, because Muhammad had banished his father Hakam for divulging a secret. He died after a reign of 298 days on the 12th April, 685 A. D., 2nd Ramazân 65 A. H. He is said by some authors to have been poisoned by his wife, Zainab, the widow of Mu'âwiya II. Her, he had married, with a promise that her son Khâlid should succeed him, but afterwards altering the succession in favour of his own son 'Abdul Malik, young Khâlid reproached him with his breach of promise: upon this Marwân calling him bastard, the child complained to his mother, who to be revenged for this affront, is said to have poisoned him or smothered him with a pillow.

**Marwan II**, مروان الحمار, surnamed Himâr or the ass,

was the son of Muhammad the son of Hakam, and the fourteenth and last khalif of the house of Umayya. He was nephew to Marwân I. After deposing Ibrâhîm the son of Walîd II, he ascended the throne of Damascus in 745 A. D., 26th Zil-hijja, 132 A. H., and was defeated and slain on the 5th August, 750 A. D. in a battle fought against Abû'l Abbâs al-Saffâh who was previously proclaimed khalif by the inhabitants of Kûfa on Friday the 29th of November, 749 A. D., 13th Rabî' II, 132 A. H. Marwân before his accession to the throne, had been governor of Mesopotamia, and had received, by his Georgian warfare, the honorable epithet of the ass of Mesopotamia or Al-Himâr, a warlike breed of asses, that never fly from an enemy.

**Masa'ud I, Sultan**, سلطان مسعود اول, son of Sultân Mahmûd of Ghaznî. He after cruelly depriving his brother Muhammad of sight, mounted the throne of Ghaznî 1030 A. D., 421 A. H. He made several incursions into India to maintain the tranquillity of those possessions which his father had subdued. But he had no time to attack others: all his means were required to defend himself from a formidable tribe of Tartars, called Saljûkî, who had, for a considerable time past, made predatory incursions into Khurâsân, and other parts of his dominions. He carried on a petty war against different branches of this powerful tribe for some time, and with various success, till he was completely defeated in a great action fought in Khurâsân with Tughral Beg Saljûkî on Friday the 16th of June, 1038 A. D., 9th Ramazân, 429 A. H., and was obliged to fly towards Lâhor, which he resolved to make the future capital of his government. On his march, he was deposed by his mutinous army, and his brother Muhammad Makâhûl the blind, was again placed on the throne. Masa'ud remained in confinement for several years, and was afterwards assassinated by Ahmad the son of Muhammad Makâhûl 1041 A. D., 433 A. H.

**Masa'ud II, Sultan**, سلطان مسعود ثانی, son of Sultân Maudûd, a child of four years old, was raised to the throne of Ghaznî after the death of his father in December, 1049 A. D. but was soon deposed after a nominal reign of six days, and Abû'l Hasan 'Alî, the son of Sultân Masa'ud I, was proclaimed emperor.

**Masa'ud III, Sultan**, سلطان مسعود ثالث, the son of Sultân Ibrâhîm ascended the throne of Ghaznî after the death of his father in 1098 A. D., 492 A. H. He reigned over Ghaznî and Lâhor 16 years; had for his wife the sister of Sultân Sanjar, the Saljûkide who had made peace with his father. Sultân Masa'ud died in 1114 A. D., 508 A. H., and was succeeded by his son Sherzâd or Shernazâd.

**Masa'ud IV, Sultan**, سلطان مسعود رابع, the son of Sultân Muhammad Saljûkî, and brother of Tughral II, whom he succeeded to the throne of Hamdan. He began to reign about the year 1134 A. D., 529 A. H., and died 1152 A. D., 1st Rajab, 547 A. H., Atâbak Eldiguz was his minister.

**Masa'udi**, مسعودی, the famous historian who visited India, Ceylon and the coast of China in the year 915 A. D. He is the author of the work entitled "Ma'dan ul-Jawâhir" Mines of Gems, of which the first part has been well translated by Dr. A. Sprenger. The first of his compositions is "Akhbâr uz-Zaman," an enormous work of at least twenty volumes; the second is the "Kitâb ul-Ausath," being the complement to the Akhbâr; and the third "Mines of Gems" or as some call it the "Meadows of Gold," forming at the same time the extract and the supplement of the two others. He died 956 A. D., 345 A. H. In describing the early discoveries of his countrymen inside the Great Pyramid in Egypt,

he says, that some of them found in the lowest part of the Pyramid a vase containing a quantity of fluid of an unknown quality. They also discovered in a large hall a quantity of golden coins put up in columns, every piece of which was of the weight of 1000 dinars. In another place they found the image of an old man, made of green stone sitting upon a sofa, and wrapped up in a garment. Before him were statues of little boys. Having proceeded further they met with the image of a cock made of precious stones and placed upon a green column. Continuing their researches they came to a female idol of white stone and lions of stone on each side. This, he says, occurred in the time of Yárid bin 'Abdullah, supposed, says Colonel Howard Vyse, to have been a king of Egypt.

**Masa'ud Ghazi, Salar,** مسالر مسعود غازی, a celebrated Muhammadan martyr commonly called Ghazi Miyan, whose tomb is at Bahráich in Aundh. He was the son of Sálár Sáhú, and related to Sultán Mahmúd of Ghazní; his mother being that monarch's sister. He had forcibly taken possession of a Hindú temple in Bahráich, upon which the Hindús surrounded him from all sides, a battle ensued in which Masa'ud Ghazi was slain, and several of his adherents cut to pieces. This circumstance took place on the 15th of June, 1033 A. D. 11th Rajab, 424 A. H., at which time he was only 19 years old. To commemorate his martyrdom a festival takes place every year at Bahráich on the first Sunday in the month of Jeith, which falls exactly on the 29th day after our Easter Sunday, and very seldom on any other day. The festival terminates with the flying of kites.

**Masa'ud Hisari, Maulana,** مولانا مسعود حصاری, a poet who was living in the commencement of Akbar's reign, and wrote the chronogram of the emperor Humáyún's death which took place in 1556 A. D., 963 A. H.

**Masa'ud, Khwaja,** خواجہ مسعود of Bak, a place near Bukhára. It is said that he was for some time a king in Márwan-nahr, but a dervish at heart. He is the author of several works on Súfyism, one of which is the "Umm al-Násieh." He has also composed a Diwán which he called "Núr ul-Aín," the light of the eye, containing more than 3,000 verses.

**Masa'ud, Khwaja,** خواجہ مسعود, *vide* Khwája Masa'ud.

**Masa'ud Sa'd Salman,** مسعود ساد سلمان, a poet and native of Jurján. He flourished in the time of Manúchehr, ruler of that country, about the year 1060 A. D., 452 A. H. He is the author of a Diwán in Arabic and Persian.

**Mas-hafi,** مصطفی, an Urdú poet of Lakhnau, whose proper name is Ghulám Hamdání. His native country was Amroha in the district of Murádábád. He died about the year 1824 A. D., 1240 A. H. He is the author of several Diwáns and biographies in Persian and Urdú.

**Masha-ullah,** ماشا الله, the surname of an author who is also styled "Al-Misrí," or the Egyptian. It is also the name of a Jew, who was a great astronomer, and lived in the time of the Khalifs Al-Mansúr and Al-Mámún.

**Ma'shuk 'Ali, Maulana Muhammad Ali** معشوق علی, مولانا محمد of Jaunpúr, a learned Musalmán and author of several works in prose and poetry. He died in the year 1862 A. D., 1268 A. H.

**Masih,** مسیح, the poetical name of Hakím Rukná Káshí, which see.

**Masih,** مسیح, whose proper name was Hátim, is the author of the poem called "Kissae Manúchehr," containing the story of Manúchehr, which he composed in 1660 A. D., 1070 A. H., and dedicated it to Sháh Jahán the emperor of Delhí.

**Masiha,** مسیح, poetical title of Hakím Muhammad 'Alí Khán, who is the author of an Urdú Diwán.

**Masihai, Akhund,** اخوند مسیحی of Káshán, whose poetical name is Sáhib, a man who possessed every ornament of learning and accomplishments, had been a pupil and son-in-law of 'Aká Húsin of Khwánsár, and gained the admiration of all mankind by his good qualities and agreeable society. He composed much in verse, and has left elegant compositions in prose. He died at Isfáhán in the beginning of the 18th century.

**Masihi,** مسیحی, a Turkish poet of great repute at Constantinople, who flourished in the reign of the emperor Sulaimán II, styled the Lawgiver. His works are preserved in the archives of the Royal Society. Masihi died in 1512 A. D., 918 A. H.

**Masihi, Mulla,** ملا مسیحی, also called Masihái, was the poetical name of Sa'd-ulláh, an adopted son of Mukarrab Khán. He was a native of Pánipat, and flourished in the time of the emperor Jahángír. He translated the "Rámáyan," which contains the battle of Rám Chand with Ráwan the ten-headed monster, from Hindí into Persian verse.

**Masihi,** مسیحی, *vide* Rukn-uddín Masa'ud Masihi.

**Masir,** مسیر, poetical name of prince Mirzá Hamásyún Kadr, the son of Mirzá Khurshaid Kadr, *vide* Taskhír.

**Masjidi,** مسجدی, poetical title of a poet of Persia.

**Masjid Moth,** مسجد موٹ, built by Mián Bhúya at Delhí. *Vide* Bhúya.

**Maslah-uddin,** مصلح الدین, proper name of the celebrated Shaikh Sa'dí of Shiráz, *vide* Sa'dí.

**Maslah-uddin al-Lari,** مصلح الدین لاری, a native of Lár in Persia, and author of the work called "Mirat ul-Adwár," the Mirror of the World.

**Masruf,** مصروف, poetical title of Nawásb Khán Bahádur Khán, the son of Jalál-uddín or Zulfíkár Khán, the son of Háfiz Rahmat Khán of Bareli. He is the author of a Diwán. He rebelled against the British in 1857, and consequently was obliged to leave his native country and go to Mecca.

**Masrur,** مسرور, the poetical title of Wali Muhammad Khán who was governor of Lár under Sháh Tahmásپ II of Persia.

**Mast,** مسٹ, the poetical appellation of Zulfíkár 'Alí, which see.

**Ma'sum 'Ali Shah, Mir,** مصصوم علی شاہ میر, a celebrated Súfi teacher, who was a disciple of Sayyad 'Alí Razá, a native of the Dakhín. During the reign of Karim Khán, he went from India to Shiráz, where his

followers soon amounted to more than thirty thousand. The orthodox priests took alarm, and prevailed on the mild Karím Khán to banish the saint from his capital, but his reputation was increased by the act of power which proclaimed him dangerous. After Karím Khán's death, Mír Ma'súm, who resided in a small village near Isfahán, deputed his first disciple, Fayáz 'Alí, to teach in that city. That holy person soon died, and was succeeded in his office by his son Núr 'Alí Sháh: who, though young in years, was, (to use the phrase of his historian), "old in piety." The number and rank of Mír Ma'súm's followers excited alarm in the priests of Isfahán, who transmitted so exaggerated an account of the vile heresies of the Súfiya 'Alí Murád Khán, the king, and recommended him so strongly to support the faith, by punishing those whose opinions were alike hostile to true religion and good government, that the monarch, the moment he received their representation, sent orders to cut off the noses and ears of some among the most zealous of the obnoxious sect; and as a further disgrace, to shave the beards of all who had adopted their opinions. The ignorant soldiers intrusted with the execution of this mandate, were not very capable of discriminating between true believers and infidels: and we are assured by a contemporary writer, that many orthodox Muhammadians had their noses and ears cut off, and their beards shaved on this memorable occasion.

Mír Ma'súm 'Alí and Núr 'Alí Sháh, after wandering from one place to another, re-visited Kirmán, where Mushták 'Alí, the most pious of his disciples, was put to death. At Kirmánszáh Núr 'Alí Sháh was placed in confinement: and Mír Ma'súm was murdered when at prayers in the midst of his followers. This sect, however, notwithstanding the efforts of their enemies, continued to increase in numbers; and Núr 'Alí Sháh, with all who adhered to him, were banished the kingdom. His avowed disciples were at this period about sixty thousand; but many more were supposed to be secretly devoted to him. He is said to have been poisoned at Mausal. It is related that two inhabitants of Kirmánszáh, who were distinguished by an extraordinary appearance of zeal, dressed his dinner on the day that he was suddenly attacked by violent spasms, which in a few hours terminated his existence. Their flight led all to suspect them of having poisoned him. Núr 'Alí died at 9 o'clock on the morning of the 3rd June, 1800 A. D., 10th Mu-harram, 1215 A. H. He expired close to the grave of the prophet Jonas, within a league of Mausal.

**Matin**, the poetical name of Shaikh 'Abdul Raza bin-'Abdulláh Matín. He was a native of Isfahán, but of Arabic origin. He came to India in the reign of the emperor Muhammad Sháh, and subsequently went to Lakhnau, where he assumed the garb of a dervish and received a pension from Burhán ul-Mulk Sa'ádat Khán. Having lost his pension owing to the change of rulers, he proceeded to Bengal where he died in 1761 A. D., 1175 A. H., and left a Díwán of 5000 verses.

**Ma'tmid Khan**, معلمہ خان, *vide* Ma'tmid Khán.

**Matrazi**, مطرزی, surname of Muwayyad, the grandfather of Shaikh Nizámí of Gauja. He was a poet and an author.

**Maudud Chishti, Khwaja**, خواجہ مودود چشتی, son of Khwája Yúsaf the son of Sama'án. His father who died in 1067 A. D., aged 84 lunar years, lies buried at Chisht. Khwája Maudúd is the founder of a religious sect called Chishti, of which Khwája Mo'in-uddín Chishti, whose tomb is at Ajmir, was a follower. Maudúd died on the 8th May, 1153 A. D., 1st Rajab, 527 A. H.

**Maudud, Sultan**, سلطان مودود, the son of Sultán

Masa'íd I of Ghazní. He was at Balkh when his father was murdered by Ahmad the son of the reigning Sultán, Muhammad Makahúl; he immediately proclaimed himself king and marched to revenge his father, and having defeated the Sultán's army on the banks of the Indus, made Muhammad and his sons prisoners, and put them all to death 1041 A. D., 433 A. H. The dynasty of Ghazní lost, during the reign of Maudúd, all their possessions in Persia. Maudúd died at Láhor on the 23rd of December, 1049 A. D., 24th Rajab, 441 A. H., having reigned upwards of nine years.

**Mauji**, موجی بدھشانی, of Badakhshán, whose proper name was Muhammad Kasim Khán, is the author of a "Yúsaf Zalékhá," containing 6000 verses. He died at Agrah in 1571 A. D., 979 A. H.

**Maulana 'Ali**, مولانا علی, the son of Mahmúd Kirmáni, commonly called Shahúb. He is the author of a History entitled "Maásir Mahmúdi" which he dedicated to Sultán Mahmúd Sháh I, Khilji, king of Málwá, who reigned from 1436 to 1469 A. D.

**Maulana Hasan**, مولانا حسن, a learned Musalmán who died in the time of Sultán Salim Sháh of Dehlí in the year 1549 A. D. His tomb, which has a Persian inscription in verse, is still to be seen in the Roman Catholic Burial-ground at Ágra.

**Maulana Husain**, مولانا حسین, was a disciple of Khwája Abú'l Wafá who died in 1432 A. D., 836 A. H. Mauláná Hussain is the author of the work called "Maksam Akṣa," and of the "Sharah Qasida Burda."

**Maulana Maghrabi**, مولانا مغربی, *vide* Maghrabi.

**Maulana Majd**, مولانا مجید, *vide* Majd (Mauláná).

**Maulana Nasir**, مولانا ناصر, *vide* Násir Bukhári (Mauláná).

**Maulana Rum**, مولانا روم, *vide* Jalál-uddín Rúmí.

**Maulud Muhammad**, مولود محمد, author of a Persian work on Physic, called "Bahr ul-Munáfa," the Sea of Profit, dedicated to Típú Sultán.

**Maulwi Rumi**, مولوی رومی, *vide* Jalál-uddín Rúmí.

**Mauzun**, موزون, poetical appellation of Rájá Rám Naráin of Patna, which see.

**Mawasi**, مواسی, a celebrated poet of Persia, who flourished at the court of Malik Sháh Saljúki about the end of the eleventh century of the Christian era, and received the designation of Malik ush-Shu'ará, king of poets, and the dignity of an Amír. The poet Khákání made him his model in versification; and so renowned were his odes, that more than a hundred poets endeavoured to imitate his style.

**Mazani**, مازنی, whose proper name is Abú 'Usmán, was an excellent Arabic Grammarian. He died in 863 A. D., 249 A. H.

**Mazani**, مزنی, or Al-Mazaní, *vide* Abú Ibráhím Ismá'il.

**Mazdak**, مزدک, name of a famous impostor, a native of Persia, surnamed Zandík, that is to say, the impious. He lived in the reign of Kubád the father of Nausherwán the Just. He was imprisoned and afterwards put to death by order of the latter.

**Mazhar**, مظہر, author of a poem containing the story of "Chandar Badan," which he dedicated to Aurangzib emperor of Dehlí.

**Mazhar**, مظہر, the poetical designation of (Mirzá) Ján Jánán, which see.

**Mazhari, Maulana**, مولانا مظہری کشمیری, a poet of Kashmír who flourished in the time of Akbar.

**Mazhar ul-Hakk**, مظہر الحق, poetical name of Abú 'Abdullah Muhammád Fáizí, author of the "Mukhbir ul-Wásilin," a poem containing the chronograms of the most celebrated persons among the Muhammadans. He flourished in the time of the emperor 'Alamgír and died in 1696 A. D., 1106 A. H., *vide* Abú 'Abdullah Muhammád Fáizí.

**Mazmun**, مضمون, the poetical appellation of Shaikh Sharaf-uddín a descendant of Shaikh Faríd-uddín Sha-kargunj. When he was past forty, he took up his abode in the mosque at Sháhjháánábád called Zinat ul-Masájid, and led the life of an ascetic. He was a pupil of Mazhar and 'Arzú, the latter called him "Sháfi'i-Bedána," because he had lost all his teeth. He died about the year 1745 A. D., 1158 A. H.

**Mehr**, مہر, poetical title of Mirzá Hatim 'Alí Beg of Ágrah, formerly a Munsif of Chunár. He is the author of a Diwán and a book called "Panjæc Mehr." He was still living at Ágrah in 1873 A. D.

**Mehr**, مہر, poetical name of Nawáb Amín-uddaula Sayyad 'Aghá 'Alí Khán, a son of Mo'tmid-uddaula 'Aghá Mír, the ex-Nawáb of Lakhnau. He was living at Kahnpur in 1856, and is the author of an Urdú Diwán.

**Mehri**, مہرے, poetical name of an author.

**Mehr Nasir**, مہر نصیر, *vide* Mirzá Mehr Nasír.

**Mehrun-nisa Begam**, مہر النساء بیگم, 5th daughter of 'Alamgír. Her mother's name was Aurangabadi Mahál, She was born in August, 1661 A. D., 3rd Safar 1072 A. H., and married to Prince Ezid Bakhsh, the son of Sultán Murád Bakhsh, and died in 1704 A. D., 1116 A. H.

**Mehrun-nisa**, مہر النساء, daughter of Núr Jahán by Sher Afgan Khán. She was married to Shahriar, the youngest son of Jahángír.

**Mian Mir**, میان میر, *vide* Shaikh Mír of Láhor and Sháh Mír.

**Minhaj us-Saraj Jurjani**, منهاج السراج جورجانی, a native of Jurjan or Georgia, was an elegant poet and author of the "Tabkát Násírī," which he wrote in 1252 A. D., and dedicated to Násir-uddín Mahmúd king of Dehlí who reigned from 1246 to 1266 A. D. He is also called Kazí Sadr Jahán Minháj-uddín Jurjání. *Vide* Abú 'Umar Minháj.

**Minnat**, منٹ, poetical name of Mír Kámar-uddín Minnat, a native of Dehlí. Warren Hastings conferred on him the title of "Malik-ush-Shu'árá," or the king of poets at the recommendation of the Nawáb of Murshidábád. He visited the Dakhan and received 5,000 rupees for a Kasida or panegyric which he wrote in praise of the Nizam of Haidarábád. He died at Calcutta in 1793 A. D., 1208 A. H., and left 150,000 verses in Persian and Urdú. Among his compositions is a "Chamanistán" and a "Shakaristán."

**Mir**, میر, this word is an abbreviation of Amír, which in Arabic signifies, a chief, prince and commander. The Sayyads of India are also called Mir.

**Mir**, میر, the poetical designation of Mír Muhammád Takí, a Hindústání poet who flourished in the time of the emperor Sháh 'Alam, and whose poetry is mostly Rekhta. He was a native of Akbarábád and nephew to Siráf-uddín 'Alí Khán 'Arzú. He is the author of six Diwáns and a Tazkira or biography of poets. He died at Lakhnau in the year 1810 A. D., 1225 A. H., *vide* Faiz, and Takí (Mír).

**Mir Akhund**, میر اخوند, *vide* Kháwand Sháh.

**Mir 'Alam**, میر عالم, title of Mír Abú'l Kasím, the prime-minister of the Nizám of Haidarábád. This nobleman for upwards of thirty years had taken a lead in the administration of affairs in the Dakhin. He died in the month of November, 1808 A. D., and was succeeded by Munír ul-Mulk.

**Mir 'Ali**, میر علی, surnamed Dámód, or the bridegroom (because he was married to a favourite sister of the great Sháh 'Abbás), was the teacher of a system of philosophy much more pure and sublime than had hitherto been known. His immortal scholar Sadrau has, by his numerous works, proved himself superior to Aristotle in abstract science, though that great philosopher had been hitherto the master of his preceptor and all his predecessors in those branches of learning.

**Mir Amman**, میر امن, a Hindústání lyric poet, whose poetical name was Lutf, which see.

**Miran**, میرن, surname of Mír Sádík, the son of Nawáb Ja'far 'Alí Khán of Bengal, *vide* Mír Sádík.

**Miran 'Adil Khan Faruki**, میران عادل خان فاروقی, third king of Khándesh, succeeded his father Malik Nasír Khán in September, 1437 A. D. He reigned more than three years, expelled the Dakhaní from Khándesh in 1440 A. D., and was murdered in the city of Burhánpúr on Friday the 28th of April, 1441 A. D., 8th Zil-hijja, 844 A. H. He was buried at Tálner by the side of his father, and succeeded by his son Mirán Mubárik Khán I.

**Miran Ghani**, میران غنی, commonly called 'Adil Khán Fárúkí I, succeeded his father Mirán Mubárik Khán in May, 1457 A. D., Rajab, 861 A. H. to the government of Khándesh, which province under his rule attained a degree of prosperity which it had never known under any of its former rulers. This prince added considerably to the fortifications of Asir, and constructed the strong out-work called Malaigáth; he also built the citadel of Burhánpúr, and raised many magnificent palaces in that town. He died after a reign of 48 lunar years on Friday the 8th September, 1503 A. D., 14th Rabi' I, 909 A. H., and was buried at his particular request near the palace of the Daulat Maidán in Burhánpúr. He was succeeded by his brother Dáúd Khán Fárúkí.

**Miran Husain Nizam Shah**, میران حسین نظام شاہ, ascended the throne of Ahmadnagar in the Dakhin after the murder of his father Murtaza Nizám Sháh in June 1588 A. D., Rajab, 996 A. H. He being of an impetuous and cruel disposition, began his reign by tyranny and oppression, and was deposed and murdered after a reign of ten months and three days on the 18th of March, 1589 A. D., 11th Jumádá I, 997 A. H., and his cousin Ismá'il Nizám Sháh, the son of his uncle prince Burhán Sháh (who was then at the court of the emperor Akbar at Dehlí), was raised to the throne.

**Miran Mubarik Khan Faruki I,** میران مبارک خان فاروکی، succeeded his father Mirán 'Adil Khán Fárúkí

in the government of Khándesh in April, 1441 A. D. He reigned, without undertaking any foreign conquest, or drawing upon himself the hostility of his neighbours, for a period of nearly 17 lunar years. He died on the 17th May, 1457 A. D., 12th Rajab, 861 A. H., was buried at Tálner, and succeeded by his son Mirán Ghani, commonly called 'Adil Khán Fárúkí I.

**Miran Mubarik Khan Faruki II,** میران مبارک خان فاروکی، succeeded his brother Mirán Muhammad Khán in

the government of Khándesh in 1536 A. D., 943 A. H. He reigned 32 lunar years and died on the night of Wednesday the 24th of December, 1566 A. D., 6th Jumádá II, 974 A. H., and was succeeded by Mirán Muhammad Khán Fárúkí II.

**Miran Muhammad Khan Faruki I,** میران محمد خان فاروکی، succeeded to the government of Khándesh

after the death of his father 'Adil Khán II, in 1520 A. D., 926 A. H., and after the demise of Bahádúr Sháh king of Gujrát and Málwá, who was murdered by the Portuguese at Diu in February, 1537 A. D., he (Muhammad Khán) being the son of Bahádúr Sháh's sister, was proclaimed by his mother, in concert with the nobles, king of Gujrát and Málwá, and was formally crowned at Mánđo with the title of Mirán Muhammad Sháh; but his reign in those provinces was of short duration, for he died suddenly on the 24th of April, 1537 A. D., 13th Zi-Ka'da, 943 A. H. His body was conveyed to Burhánpur, and interred in the vault of his father, 'Adil Khán II. His brother Mirán Mubárik Khán II succeeded him in the government of Khándesh, and Mahmúd Sháh (son of Latif Khán the brother of Bahádúr Sháh) to the throne of Gujrát.

**Miran Muhammad Khan Faruki II,** میران محمد خان فاروکی ثانی، succeeded Mirán Mubárik Khán II in the

government of Khándesh in December, 1566 A. D., and died after a reign of ten years in 1576 A. D., 984 A. H. He was succeeded by his brother Rájá 'Alí Khán.

**Miran Shah, Mirza,** میرزا میران شاہ, the eldest surviving son of Amír Taimúr (Tamerlane) was born in the year 1367 A. D., 769 A. H. He had the government of 'Irák, 'Azurboján, Dayárbikr and Syria during the lifetime of his father, and after his death he reigned 3 years 3 months and 7 days over those countries, when he was slain in a battle against Kara Yúsuf the Turkmán on the 20th of April, 1408 A. D., 24th Zi-Ka'da, 810 A. H., aged 41 lunar years 7 months and 10 days. He had several sons, viz., Abú Bakr Mirzá, 'Alí Mirzá, Umar Mirzá who succeeded him, Mirzá Khalil, Sultán Muhammad Mirzá, Mirzá Ayjal and Mirzá Sayúrghamish.

**Mir Bakir Damad,** میر بکر داماد, he was called Dámád because he was the son-in-law of Sháh 'Abbás I, king of Persia. He is the author of the work entitled "Uṣk ul-Mubín," and the marginal notes on the "Sharah Mukh-tássar Usúl". He died in the year 1630 A. D., 1040 A. H., vide Muhammad Bakir Dámád.

**Mir Buzurg,** میر بزرگ, author of a work on Súfyism called "Durr ul-Ma'rfat."

**Mir Dard,** میر دار, vide Dard (Mir).

**Mir Haidar,** میر حیدر, vide Haidar (Mir).

**Mir Haidar Rafiki Mu'ammai,** میر حیدر رفیقی معاًمی, the punster and poet, flourished in the time of

Sháh Ismá'il Safví II of Persia, and was living about the year 1577 A. D., 985 A. H., vide Haidar Mu'amái, and Rafi-uddín Haidar Ráfú'i.

**Mir Haji,** میر حاجی. The convict Mír Hází, the murderer of Captain Douglas and others during the mutiny at Dchlí, was executed on Tuesday morning the 29th of December, 1868 A. D., in front of the Láhor Gate of the city of Dchlí, facing the apartments which were the scene of the murders for which he suffered death.

He was brought from jail to the place of execution under a strong Police Guard; he mounted the scaffold with a firm step; while the rope was being adjusted he muttered in a low voice "Brethren, remember your Kalma," and then repeated in the same low tone two or three times "La illah" &c., &c., soon after which the trap fell, and all was over, almost without a struggle. After hanging the usual time, the body was made over to the friends of the convict.

**Mir Husaini,** میر حسینی, author of the Zád ul-Musáfirin. Vide Husain bin-Hasan al-Husainí.

**Mir Ja'far,** میر جعفر, nawáb of Bengal, vide Ja'far 'Ali Khán.

**Mir Jumla,** میر جملہ, title of Mír Muhammad Amín of Sháhristán in Persia, came to India in the time of Jahángír 1618 A. D., 1027 A. H., and served under him for several years. In the reign of Sháh Jahán, he was raised to the rank of 5000 with the title of Mir Jumla. He died on the 22nd of August, 1637 O. S., 10th Rabí' II, 1047 A. H.

**Mir Jumla,** میر جملہ, title of Mír Muhammad Saíd the prime-minister of 'Abdullah Kuṭb Sháh of Golkanda. He had formerly been a diamond merchant and had been known and respected throughout the Dakhin for his wealth and abilities long before he attained high station. His son, Muhammad Amín, a dissolute and violent young man, had drawn on himself the resentment of 'Abdullah Kuṭb Sháh, and had involved his father in a dispute with the court at Dehlí. Mir Jumla in the year 1656 A. D., 1066 A. H., threw himself on the protection of the emperor Sháh Jahán, in whose service he remained; became the chosen counsellor of the prince Aurangzib, and afterwards one of the most useful instruments of his ambitious designs. On the accession of Aurangzib 'Alamgír, he was sent in pursuit of Sultán Shujá' and appointed governor of Bengal. The title conferred on him by 'Alamgír, was Mu'azzam Khán, KhánKhánán Sipah Sálár. He held the rank of 7000. In the fourth year of the emperor 1662 A. D., he went on an expedition against the kingdom of Asám. He marched from Dacca in Bengal about the month of February, and entered Asám by Ghorághát; from thence he proceeded with very little opposition to the capital Ghar-gáón, which he took and plundered; but the rainy season setting in soon after, which inundated great part of the country, his supplies were cut off by the Asámians, and his troops becoming sickly, it was with great difficulty the army effected its retreat. The unfortunate general fell a victim to the climate a few days after his re-entering Bengal. He died at Khizarpur in Kúch Behár on the 31st March, 1663 A. D., 2nd Ramazán, 1073 A. H. The history of this expedition was written by Shahábdínn Ahmad Tálash in 1663 A. D., 1073 A. H.

**Mir Jumla,** میر جملہ, title of 'Abdullah a nobleman and private favourite of the emperor Farrukh-siyar, was

promoted for some time to the Súhadári of Bihár. In the first year of the emperor Muhammed Sháh, he was appointed to the rank of Sadr us-Sudur, and died in the 13th year of his reign, about the year 1731 A. D., 1144 A. H.

**Mir Khund**, میر خوند, *vide* Kháwand Sháh.

**Mir Mannu**, میر منو, *vide* Mo'in ul-Mulk.

**Mir Masum**, میر معصوم بیکری, of Bihkar, was an officer of the rank of 1000 in the time of Akbar and Jahangír, but an excellent poet. He is the author of a Diwán, and a Masnawi called "Ma'dan ul-Afkár," written in imitation of the "Makhzan ul-Asrár," and of a history of Sind, called "Tárikh Sindh." He died at Bihkar in 1696 A. D., 1015 A. H.

**Mir Muhammad Khan Talpur**, میر محمد خان تالپور, one of the Ex-Amirs of Sind. He was likely one of the members of the Bombay Legislative Council. He died at Haidarábád (Sind) on the 17th of December, 1870 A. D. Much respected, his remains were followed to the family mausoleum by the Commissioner, the Judge, and the Collector, of the district. He lies in the place originally intended for his late father, Mir Murád 'Ah, who preferred lying out in the open air, where the sun and moon could shed their light on his grave. He died in his 69th year. There now remain only three of the once numerous Talpur family at Haidarábád, all aged men at whose death in the course of time the once troubousome family will be extinct. The conquest of their territory and the overthrow of their power furnish one of the most remarkable and interesting episodes in British Indian history.

**Mir Muhammad, Munshi**, منشی میر محمد, author of a collection of Letters.

**Mir Muhammad, Sayyad**, سید میر محمد, the great Mahdawi of Jaunpúr.

**Mir Mu'izzi**, میر معزی, *vide* Amír Moizzí.

**Mir Murtaza**, میر مرتضی المدعو بعلم الہدی, surnamed Al-Madú bi-ilm il-Huda. He died on the 25th September, 1044 A. D., 30th Safar, 436 A. H.

**Mir Razi**, میر رضی, a poet who received a lakh of Rupees from a prince of Déhlí for a Ghazal he composed.

**Mir Sadik**, میر عادق, commonly called Mirán, was the son of Mir Ja'far 'Alí Khán, nawáb of Bengal. He was killed by lightning when asleep in his tent on the night of the 2nd July 1760 A. D., 18th Zi-Ka'da, 1173 A. H. He had killed several women of his harem with his own hand. Being reproached by the British Resident with the murder of one of the women, he answered, "What shall not I kill an old woman, who goes about in her litter to stir up people against my father?"

**Mir Sharaf 'Allama**, میر شرف علماء, *vide* Sharif Jurjání.

**Mir Sayyad Jama Baf**, میر سید جامہ باف, the weaver, was an excellent poet of Persia who came to India in 1562 A. D., 969 A. H. in the time of the emperor Akbar, and died in the year 1565 A. D., 973 A. H. His compositions mostly were Rubáis, consequently he is sometimes called Mir Rubá'i.

**Mir Taki**, میر تاکی, *vide* Mir.

**Mirza**, میرزا, is an abbreviation of Amírzáda, which in Persian signifies, the son of a prince or nobleman. It is

also written Mirzá, which has been adopted in this work. The descendants of Amír Taimúr were all called Mirzás till Bábár Sháh, who assumed the honorable title of Bádscháh, and the princes were called Sultáns and Salátíns.

**Mirza**, میرزا, *vide* Mirzá.

**Mirza 'Ali Beg**, میرزا علی بیگ, *vide* 'Alí Beg (Mirzá).

**Mirza 'Ali, Nawab**, نواب میرزا علی. He was executed at Déhlí on Tuesday the 9th July 1844 A. D., for the murder of two dancing-girls in that city. The Fatwá was given by Mauláná Sadr-uddín Khán Bahádúr, Sadr us-Sudur.

**Mirza Haidar**, میرزا حیدر, *vide* Haidar (Mirzá) also called Haidar Doghlát.

**Mirza Hasan**, میرزا حسن, *vide* Hasan (Mirzá).

**Mirza 'Isa**, میرزا عیسیٰ, and Mirzá Inayat-ullah, governors of Tatta in the time of the emperor Sháh Jahán, where they died. Their tombs are magnificent edifices built of yellow marble, beautifully carved, with flowers in bas-relief, and surpassing all the buildings of the place. The inscription gives the year of 1648 A. D., 1058 A. H.

**Mirza Jan**, میرزا جان, whose poetical name was Jání, was the father of Mirzá Ján Jánán.

**Mirza Jangli**, میرزا جنگلی, Nawáb Sa'ádat 'Alí's second brother.

**Mirza Jana**, میرزا جانا, and Mirzá Gházi, two Wazírs who lived in the reign of the emperor 'Alamgír. Their tombs are in Tatta, and the inscription shows the date to be 1683 A. D., 1095 A. H.

**Mirza Khan**, میرزا خان, author of the "Tuhfat ul-Hind," a work on Hindú music &c., composed under the patronage of 'Azim Sháh. It contains a minute account of Hindú literature in all, or most of its branches: he professes to have extracted his elaborate chapter on music, with the assistance of Pandits, from the Rágarnava, or Sea of Passions, the Rágdarpana or Mirror of Modes, &c.

**Mirza Mehr Nasir**, میرزا مهر نصیر, a physician in the service of Karím Khán, king of Persia, and author of a Masnawi. Amongst the many poems which have celebrated the charms and delights of the Spring, his Masnawi holds the highest place. He flourished about the year 1770 A. D., 1184 A. H.

**Mirza Muhammad**, میرزا محمد, surnamed Bulbul, a celebrated lutaniest of Persia. It is related by Sir William Jones, that an intelligent Persian repeated to him again and again, that he had more than once been present when Mirza Muhammad was playing to a large company in a grove near Shiráz, where he distinctly saw the nightingales trying to vie with the musician, sometimes warbling on the trees, sometimes fluttering from branch to branch, as if they wished to approach the instrument whence the melody proceeded, and at length dropping on the ground in a kind of ecstacy, from which they were soon raised by a change of the mode.

**Mirza Muhsin**, میرزا محسن, brother of Nawáb Sa'ádat Jang. His title was Nawáb Izzat-uddaula, which see.

**Mirza Nasir**, میرزا نصیر, the father of the maternal grandsire of Nawáb Shujá-uddaula. He came into Hindústán in the beginning of the reign of the emperor Bahádúr Sháh the son of 'Alamgír, by whom he was appointed to an office of trust at Patna about the year 1708

A. D., 1120 A. H., where he died and where his tomb yet remains. He had two sons, the second of whom, Muhammad Amín, on being apprised of the death of his father, left Persia, and about the year 1718 A. D. visited the court of the emperor Farrukh-siyar. He was appointed by this prince, governor of the fort of Agra; and soon rising to greater honours, he ultimately became the vice-roy of Audh, by the title of Burhan ul-Mulk Sa'adat Khán.

**Mirza Nasir**, میرزا نصیر, a poet who came to India from Mazindarán in the reign of the emperor Sháh 'Alam the blind. His son Malik Muhammad Khán received the title of Nawáb Samsám-uddaula Malik Muhammad Khán Diler Jang, from Nawáb Zulfikár-uddaula Najaf Khán and after some time died in Jaipúr in 1804 A. D., 1219 A. H.

**Mirza Rustam**, میرزا رستم, a prince of Kandahár, being driven to difficulties by his own brothers and the Uzbaks, came to the court of Akbar in 1593 A. D., 1001 A. H., and presented the king with the fort of Kandahár, for which the government of Multán was conferred on him, and he was ranked among the Amirs of the empire. He was the son of Mirzá Sultán Husain the grandson of Sháh Ismá'il king of Persia.

**Misa'ab**, میسا'اب, brother of 'Abdulláh ibn-Zuber on whose part he was governor of Basra in the time of the Khalifs Marwán I, and his son 'Abdul Malik. He was killed in a battle fought against the troops of the latter, about the year 690 A. D., 71 A. H., and while 'Abdul Malik was at Kúfa during an entertainment, Misa'ab's head was presented to him; upon which one of the company took occasion to say, "I saw Husain's head in this same castle presented to 'Ubayd-ullah; 'Ubayd-ullah to Almukhtár; Almukhtár's to Misa'ab; and now at last Misa'ab's to yourself." This observation so affected the Khalif, that either to avert the ill omen, or from some other motive, he ordered the castle to be immediately demolished. Misa'ab had been 'Abdul Malik's intimate friend before he was Khalif, but marrying afterwards Sakina the daughter of Husain, and 'Ayesha the daughter of Talha, by these marriages he was engaged in the interest of two families who were at mortal enmity with the house of Umayya.

**Miskin**, مسکین, the poetical name of several poets of India.

**Miskin Shah**, مسکین شاہ, a spiritual teacher of the chiefs of Karnál, in the Balágat districts, Southern Hindústán, whose mausoleum stands a mile distant from the town of Karnál. He is the author of a Díwán.

**Mitti**, منی, a person of the tribe of Indians called Kalál, whose profession was to keep watch at the gate of the kings and noblemen of India, and to run before them in their retinue. Some of them were raised even to the rank of 1500. This man was employed by Núr Jahán Begam, was well-educated and became a poet in the time of Jahángír. He is the author of a Díwán.

**Mohan Lal, Munshi**, منشی مونہن لال, the son of Pandit Budh Singh, the son of rájá Maní Rám, of Kashmír descent. His father was a resident of Dehli. He was a student of the Dchíl College and accompanied Lieutenant Burnes and Dr. J. G. Gerard in the capacity of a Persian Munshí to Persia in January, 1832, and wrote a Journal of his travels entitled "Journal of a Tour through the Panjab, Afghánistán, Turkistán, Khurásán and part of Persia," published at Calcutta in 1834.

**Mohan Lal**, جوہن لال, a Hindú who adopted "Anís" for his poetical name. He is the author of a Tazkira called "Anís ul-Ahbab," compiled in 1783 A. D., 1197 A. H. He informs us that when 'Asaf-uddaula the nawáb of Audh saw the Tazkira of the contemporary poets of Hazín, he ordered him to compile a similar work on Indian poets.

**Mohan Singh**, موهن سنگ, son of Ráo Karan, murdered by one Muhammad Sháh about the year 1671 A. D., his women burned themselves alive with his corpse.

**Moi'zzi**, معزی, *vide* Amír Moi'zzi.  
**Moi'zz-li-din**, معز الدین, **Abi Tamim Ma'd**, عبیت تمیم مادر

He was the 4th Khalif of Barbary, and the first king of Egypt of the Fatimite dynasty who began to reign in the former country in 952 A. D., 30th Shawwál 341 A. H. The greatest achievement performed by this Khalif was his conquest of Egypt, and the removal of the Khalífat from Kairwán to that country in 970 A. D., 361 A. H. He subdued all Africa and built the city Al-Káhirah in Egypt, commonly called Grand Cairo, and died after a reign of 24 years in 976 A. D., 19th Rabi' II, 365 A. H. *Vide* Muhammad Al-Mahdi.

*List of the kings of the Fatimite dynasty who reigned from 341 to 567 A. H. in Egypt.*

	A. D. A. H.
Moi'zz-li-din Abí Tamím Ma'd, reigned 24 years, .....	952 341
Al-Azíz Billáh Abú Nasr Tarár, reigned 21 years, .....	976 365
Hákím-bi-amr allah Abú Mansúr, reigned 25 years, .....	996 386
Táhir-li-ázáz-dín allah Abú'l Hasan bin-Hákim, .....	1020 411
Mustanásir Billáh Abú Tamím bin-Táhir, .....	1036 427
Mustau'li Billáh Abú'l Kásim Áhmad bin-Mustanásir, .....	1094 487
Amar bi ahkám allah Abú 'Alí Mansúr bin-Háfiẓ, .....	1100 495
Háfiẓ-li-dín allah 'Abdul Majíd bin-Muhammad bin-Mustazehr, .....	1130 524
Al-Záfír-bi-'Abdullah Ismá'il bin-Háfiẓ, .....	1147 542
Fáez-bi-naṣr allah Isá bin-Záfír, .....	1152 547
'Azid-li-dín allah bin-Yúsaf bin-Háfiẓ in whose time Egypt was taken by Sálah-uddín (Azid died in 1173 A. D.), .....	1158 553

**Moi'zz-uddin**, معز الدين, title of the emperor Jahándár Sháh.

**Moi'zz-uddin**, معز الدين, surname of Kaikübád the grandson of Sultán Ghayás-uddín Balban.

**Moi'zz-uddin Husain Kart, Malik**, معز الدين ملک, هسین کرت, the seventh king of the dynasty of Kart or Kard. He succeeded his brother Malik Háfiẓ in 1322 A. D., reigned over Hirát, Ghazní &c., about 38 years (some say only 12), and completely subdued the Sarbadáls. He died about the year 1370 A. D., 771 A. H., and was succeeded by his grandson Ghayás-uddín the son of 'Alí.

**Moi'zz-uddin Muhammad Ghori**, معز الدين محمد غوري, *vide* Sháh-é-uddín Muhammad Ghori.

**Moi'zz-uddin Muhammad, Mir**, میر معز الدين محمد, he was so exquisite a calligrapher that a thousand

verses written by him sold for 10,000 dínárs. He was living about the year 1585 A. D., 993 A. H.

**Moi'zz-uddaula**, معز الدوّلہ, the brother of 'Imád-uddaula 'Alí Bóya. He was nominated Wazir to the Khalif Al-Rází Bilál in 936 A. D., and held that office during the reigns of Al-Muttaqí and Al-Mustakfí, the latter of whom he afterwards dethroned, and continued through life to exercise absolute authority over Al-Mutáfi, the son of the Khalif Al-Muktadir, whom he elevated to the throne. He was the youngest of the three brothers. He governed 'Irak 21 years and 11 months and died at Bagh-dád on Monday the 1st of April, 967 A. D., 17th Ráj' II, 356 A. H. He was succeeded by his son 'Izz-uddaula Bakhtáár, who was killed in battle in 968 A. D., 356 A. H., by Azd-uddaula, the son of Rukn-uddaula who succeeded him in the office of wazir to the Khalif of Bagh-dád.

**Momin, Mir**, میر مومن استوار بادی, of Astarábád, an author.

**Momin**, مومن, Hakím Muhammád Mómín Khán, a physician and the best poet of his time in Déhli. He wrote Persian and Rákhta poetry, and has left a Díván in Persian and several Ma-nawís. He fell from the roof of his house and broke his arm in 1552 A. D., 1268 A. H., and died after a few days.

**Momin 'Ali, Shaikh**, شیخ مومن علی, a poet whose poetical name was Maftúh.

**Mubid**, موبید, the takhallus of Zinda Rám of Kashmír. He was a pupil of Mirzá 'Abdul Gháni Beg Kabúl, and is the author of a Díván. He died in 1759 A. D., 1172 A. H.

**Mubid Shah**, موبید شاہ, a Guebre who turned Musalmán and wrote a history of the religions in the time of the emperor Akbar, entitled "Dabistán." The intention of the author appears to have been to furnish to Akbar, a pretended historical basis of the religion which this emperor had invented, and which he was desirous to introduce. For this reason, the author commences with a very long chapter on the religion of the Mahábádiáns, which is a mere web of incoherent fables. Sir William Jones first mentioned this work. Gladwin published in the "New Asiatic Miscellany," its first chapter, together with an English translation. Leyden in the 9th volume of the Asiatic Researches, translated the chapter on the Illuminati, and the text of the whole work was published at Calcutta in 1809. The Oriental Translation Society also published the whole in English.

**Mu'in-uddin**, معین الدین, author of the "Ganj Su'ádat," dedicated to the emperor 'Alamgír.

**Mu'in-uddin Chishti, Khwaja**, خواجہ معین الدین, a celebrated Muhammadan saint whose tomb is at Ajmír. He was born at Sístán in 1142 A. D., 537 A. H., came to India and was residing at Ajmír when Pithaura, rájá of that place, was taken prisoner and put to death by Sháhab-uddín Ghori surnamed Mo'izz-uddín Muhammád Sám in 1192 A. D., 633 A. H. Mo'in-uddín died in 1236 A. D., aged 97 lunar years. The inside of the mausoleum is both magnificent and solemn, the floor is paved with pure marble, the walls nicely latticed, the ceiling beautifully white and smooth. In the centre stands the tomb, covered with very valuable brocade. At the head of the tomb is placed a large silver censer, from which the smoke of the burning incense diffuses its fragrance all over the place night and day.

**Mu'in-uddin Isfarari, Maulana**, مولانا معین الدین اسفراری, author of the "Tárikh Mubárik Sháhí."

**Mu'in-uddin Jawini, Maulana**, مولانا معین الدین جوینی, a native of Jawín, and author of the "Nigáritán," (the gallery of pictures). A miscellaneous work upon moral subjects, in prose and verse, which he wrote in imitation of the Gulistán of Sa'dí. There is a beautiful copy of this book, says Sir Wm. Jones, in the Bodleian library at Oxford. He was a contemporary of Shaikh Sa'ad-uddín Hamwiá who died in the year 1252 A. D. 650 A. H.

**Mu'in-uddin Muhammad**, معین الدین محمد هروی of Hirát, an author of several works, among which are "Tárikh Músaví," a history of the Jews; describing their origin, sufferings in Egypt &c. The "Rauzat ul-Jamá'at," containing a minute description of the city of Hirát, dedicated to Sultán Husain Abú'l Gházi Bahádúr in 1493 A. D., 900 A. H. The "Mia'ráj ul-Nabuát," or the ascent of the prophet detailing some of the grossest falsehoods that human invention ever suggested. Among many shocking circumstances of his journey to heaven, it is related that he saw the souls of his father and mother swimming in the liquid fire of hell; and being about to interpose for them, he was told that if he then interceded for unbelievers, his intercession for the faithful on the Day of Judgment would not be admitted; he therefore left them to their fate. This work was written in 1486 A. D., 891 A. H. He is also the author of the "Rauzat ul-Waezín."

**Mu'in-uddin**, معین الدین, commonly called Bhanbú, the son of Zábita Khán, which see.

**Mu'in ul-Mulk Rustam Hind**, معین الملک رستم ہند, commonly called Mir Mannú, was the son of Ya'tmád-uddaula Kámar-uddín Khán Wazír. He was appointed governor of Láhor by the emperor Ahmad Sháh of Déhli after the battle of Sarhind against Ahmad Sháh Abdálí in which his father was killed in 1748 A. D., 1161 A. H. He died suddenly in the year 1754 A. D., 1167 A. H.

**Mujid**, موجد, the takhallus of a poet who is the author of a Díván.

**Munis, Haji**, حاجی مونس, author of a Díván which he completed in 1723 A. D., 1135 A. H.

**Musa, Sayyad**, مسید موسی. He fell in love with Moháni a jeweller's daughter in the time of the emperor Akbar; an account of whom may be seen in the Tárikh Badaóní.

**Musi bin-'Ukba**, موسی بن عقبہ, author of the work called "Kitáb Magházi." He died in 758 A. D., 141 A. H.

**Musi Kazim, Imam**, امام موسی کاظم, was the seventh Imám of the race of 'Alí, and succeeded his father Imám Jáfár Sádik who was the sixth. He was born 745 A. D., 128 A. H., and died in the reign of the Khalif Harún al-Rashíd on the 1st September, 799 A. D., 25th Rajab, 183 A. H. He is buried at Bagh-dád on the west bank of the Tigris, opposite to the mausoleum of Abú Hanifa, which is on the east bank, and as one of his grandchildren, named Imám Muhammád Takí was buried afterwards in the same vault, they are called Kázimíns. His mother's name was Hamida. It is said that he was imprisoned by Harún al-Rashíd for ten years, and then poisoned.

**Musi Raza**, موسی رضا, vide 'Alí Músí Razá (Imám).

**Muswi Khan**, موسوی خان, an amir of high rank in the time of the emperor 'Alamgír. His proper name was Mirzá Moi'zz or Moi'zz-uddín Muhammad, a descendant of Imám Músí Razá. He was a good poet, and had at first assumed *Fitrat* for his poetical name, but afterwards changed it to Músí, to which the title of Khán was added by the emperor. He died in the Dakhin in 1690 A. D., 1101 A. H., aged 51 years. *Vide* *Fitrat*. His jagír at Agra extended from the Kacheri ghát to the Dargah of Sayyad near the Rájghát. The ground contained nearly 300 bighas.

**Mo'takid Khan**, معتقد خان, son of Iftikhár Khán, an officer of the rank of 4000 in the time of the emperor Shál Jahán. He died on the 17th of October, 1651 O. S., 12th Zi-Ka'da, 1061 A. H., at Jaunpur, of which place he was then governor.

**Mo'takid-uddaula**, معتقد الدوّلہ, the title of Mán Khán, the brother of U'dham Báí, the mother of the emperor Ahmad Sháh of Dehlí on whose accession to the throne in 1748 A. D., 1161 A. H., he was raised to the rank of 6,000 with the above title.

**Mo'tamid Billah**, معتمد بالله, *vide* Al-Mo'tamid Billáh.

**Mo'tamid Khan**, معتقد خان, a nobleman of the reign of the emperor Jahángír, who wrote the second part (the first part was written by Jahángír himself) of the "Ikbál-náma Jahángíri," a Mémoir of that monarch from his accession to the throne in 1605 A. D., 1014 A. H. After the death of Mír Jumla 1637 A. D., 1047 A. H., he was appointed Mír Bakshí by Sháh Jahán. He died 1639 A. D., 1049 A. H., *vide* Muhammad Hadi. There is an old Masjid still standing in the city of Agra supposed to be erected by him.

**Mo'tamid Khan**, معتقد خان, a nobleman, who lived in the time of the emperor 'Alamgír and built the Masjid of Gwaliar in the year 1661 A. D., 1072 A. H., which is at the present time in perfect good order.

**Mo'tamid-uddaula Bahadur Sardar Jang**, معتقد الدوّلہ بادار سردار جنگ. He was Diwán to Salábat Jang of Haiderábád, and died in 1774 A. D., 1188 A. H.

**Mo'tarazzi**, مطرزی, surname of Nasr bin-'Abdus Saíd, also named Burhán-uddín bin-'Abdul Mukárim. He was one of the most illustrious Arabian grammarians. He died 1213 A. D., 610 A. H.

**Mo'tasim Billah**, معتضد بالله, khalif of Baghdád, *vide* Al-Mo'tasim Billáh.

**Mo'tazid Billah**, ماضد بالله, khalif of Baghdád, *vide* Al-Mo'tazid Billáh.

**Moti Begám**, مونی بیگم, one of the wives of the emperor Sháh Jahán; who built a garden called Mótí Bág on the banks of the Jamna near the Rájghát at Agra; no traces of it are to be seen now, but the ground on which it was built is still called Mótí Bág, and some of its land is under cultivation.

**Mu'ajiz**, معاجز, poetical title of Muhammad Nizám Khán, an Afghán who was an author and died at Dehlí in 1749 A. D., 1162 A. H.

**Mu'awia I**, معاویہ, the son of Abú Sufian, the son of Harb, and general of the khalifs 'Umar and 'Usmán.

After avenging his master's (Osman's) death, he seized his kingdom 644 A. D., and became the first khalif of the race of Umayya or Ommaides. He took Rhodos and after destroying the Colossus, he attacked Sicily, and carried devastation to the gates of Constantinople. After besieging in vain the capital for seven years, he purchased peace by an annual tribute. During this siege, the Greek fire is said to have been invented. He died on the 7th of April, 680 A. D., New Moon of Rajab, 60 A. H., after having reigned from Hasan's resignation, 19 lunar years 3 months and 27 days, and was buried at Damascus his capital, which was made the residence of the khalifs as long as the house of Umayya continued on the throne. Mu'áwia had embraced the Muhammadan religion at the same time with his father, which was in the year of the victory. Muhammad made him his secretary, and 'Umar gave him the lieutenancy of Syria, which he held during four years of that khalif's life. 'Usmán continued him in that post during the whole space of his reign, which was about 12 years. Four years more he kept Syria in his own hands by force, whilst he held out against 'Alí. Taking altogether, therefore, he had held possession of Syria, either as governor or khalif, for nearly 40 years. There are different reports about his age; some say 70 years and others 75. He was succeeded by his son Yezíd I.

*Khalifs of the house of Umayya who reigned at Damascus.*

- |                               |  |
|-------------------------------|--|
| 1. Mu'áwia I.                 | 9. Yezíd II.                             |
| 2. Yezíd I.                   | 10. Hasán.                               |
| 3. Mu'áwia II.                | 11. Walíd, son of Yezíd II.              |
| 4. Marwán I.                  | 12. Yezíd III.                           |
| 5. 'Abdul Malik.              | 13. Ibrahim, son of Walíd.               |
| 6. Walíd I.                   | 14. Marwán II, the last of the Ommaides. |
| 7. Sulaiman.                  |  |
| 8. 'Umar, son of 'Abdul Azíz. |  |

**Mu'awia II**, معاویہ, son of Yezíd I, and the third khalif of the race of Umayya. He succeeded his father in September, 683 A. D., 64 A. H., at Damascus, but being of a weakly constitution, and unable to bear the fatigues of government, resigned the crown six weeks after his inauguration, and died soon after without naming a successor. Therefore, as soon as he had made his abdication, the officers of the court proceeded to the election of a khalif and their choice fell upon Marwán, the son of 'Umar. In the meantime 'Abdullah the son of Zuber had been declared khalif in Arabia, 'Irák, Khurasán, Egypt, and a great part of Syria. *Vide* 'Umar al-Maksús.

**Mua'zzi, Amir**, امیر مغربی, a nobleman at the court of Sultán Maliksháh Saljúkí. He is the author of a Diwán in Persian. He was living at the time of the Sultán's death which happened in 1092 A. D., *vide* Amir Moizzi.

**Mu'azzam Khan**, معظم خان خانخان, Khán Khánán entitled Mír Jumla, which see.

**Mu'azzam, Khwaja**, خواجه معظم, *vide* Khwaja Mu'azzam.

**Mu'azzam, Muhammad**, محمد مظہم, *vide* Bahádur Sháh I.

**Mubarik 'Ali Khan**, نواب مبارک علی خان, Nawáb of Bengal, Behár and Urísa, placed on the masnad on the 23rd of December, 1824 A. D.

**Mubarik Shah Khilji**, مبارک شاہ خلجی, surnamed Kutb-uddín, ascended the throne of Dehlí (according to Firishta) on the 22nd of March, 1317 A. D., 7th Mu-harram, 717 A. H. after the death of his father Sultán 'Alí-uddín Khilji, and the murder of Káfúr a slave of the latter who had aspired to the throne and had raised Shaháb-uddín 'Umar Khán a boy of seven years of age,

the youngest son of the late Sultán to the throne. Amír Khusro, the celebrated Persian poet who had served three kings before, wrote a book in his name, for which he was remunerated by the king with an elephant load of silver-pieces. Mubárik Sháh reigned four years, and was murdered on the 4th April, 1321 A. D., 5th Rabí' I, 721 A. H., by his wazír, Malik Khusro, a favourite slave to whom he had confided all the powers of the State. This man ascended the throne with the title of Khusro Sháh, but was assassinated five months after by Gházi Khán Tughlak, governor of the Panjab, who took the title of Ghayás-uddín Tughlak Sháh. The house of Khilji terminated with Mubárik Sháh.

**Mubarik Shah**, مبارک شاہ, the son of Khizir Khán ascended the throne of Dehlí after the death of his father on the 22nd May, 1421 A. D., 19th Jumádá I, 824 A. H. He reigned 13 lunar years 3 months and 16 days, and was murdered on the 18th of April, 1433 A. D., 5th Ramázán, 837 A. H. in a masjid where he had gone to say his prayers, by Kází 'Abdus Samad, Sadháran Khattrí and others, who raised Muhammad Sháh, his nephew, to the throne.

**Mubarik Shah Sharki**, مبارک شاہ شرقی, whose former name was Malik Wásil or Karanfála, was the adopted son of Khwája Jahán Sharví whom he succeeded 1401 A. D., 803 A. H. to the government of Jaunpúr, and perceiving that the kingdom of Dehlí was thrown into disorder and anarchy, he, with the consent of the officers of his government, assumed the royal canopy, and caused coin to be struck in his name under the above title. He died after a short reign of 18 months in the year 1402 A. D., 804 A. H., and was succeeded by his younger brother Ibráhím Sháh Sharví.

**Mubarik, Shaikh**, *vide* Shaikh Mubárik.

**Mubarik-uddaula**, مبارک الدوّلہ, the youngest of the three sons of Mír Ja'far 'Ali Khán, Nawáb of Bengal. He succeeded his brother Saif-uddaula in March, 1770 A. D., on the same terms as his brother, *viz.*, to receive a pension of sixteen lacs of rupees, and the business of Názim to be managed by deputy. He died at Murshidábád in September, 1793 A. D., and was succeeded by his son Názír ul-Mulk, Wazír-uddaula. Mubárik-uddaula is mentioned in Forster's Travels as the grandson of Mír Ja'far and son of Miran. Hamilton says Mubárik-uddaula died in 1796 A. D.

**Mubarik-ullah, Mirza**, میرزا مبارک اللہ, a Persian poet.

**Mubariz Khan**, مبارز خان, a nobleman who, in the commencement of the reign of Muhammad Sháh of Dehlí, was governor of Haidarábád, and was killed in a battle which he fought at the instigation of the emperor against Nizám ul-Mulk on the 1st of October, 1724 O. S., 23rd Muhamarram, 1137 A. H., and his head sent to court with part of his spoils.

**Mubariz ul-Mulk**, مبارز الملک, a title of Nawáb Sarbaland Khán.

**Mubtila**, مبتلا, takhallus of Shaikh Ghulám Muhi-uddín Kureshi of Míráth. He is the author of several works. He was living in 1807 A. D., 1222 A. H.

**Mudki Rao**, مددکی راؤ, *vide* Jhanko Ráo Sendhía.

**Mu'in Jawini**, معین جوینی, *vide* Mo'in-uddín Jawíní.

**Mufid, Mulla**, مفید ملا, *vide* Mullá Mufid.

**Mufid, Shaikh**, مفید شاہ, *vide* Abú 'Abdullah Muham-mad bin-Muhammad al-Na'mání.

**Mufrid**, مفرد, poetical name of Muhammad 'Alí Beg.

**Mughal Beg**, مغل بیگ, a nobleman of the reign of the emperor Akbar. He is the author of the work entitled "Samrát ul-Kuds," commonly called "Tazkira Masháikh."

**Mughira**, مغیرہ, *vide* Al-Mughíra.

**Mughis-uddin, Kazi**, قاضی مغیث الدین. He flourished in the reign of Sultán 'Alá-uddín Khiljí.

**Muhakkik Tusi**, محقق طوسی, of Tús, author of the Muiyar ul-Ashár, a book on the art of poetry. He died in the year 1273 A. D., 672 A. H., *vide* Nasír-uddín Túsí.

**Muhabbat Khan, Nawab**, نواب محبت خان, whose takhallus is Muhabbat, was also called Muhabbat-ulláh Khán, one of the sons of Háfíz Rahmat Khán. In composing Rekhta, he was a pupil of Mirzá Ja'far 'Alí Hasrat, and in Persian, a pupil of Makín. He resided at Lakhnau and received a handsome allowance from the British Government as well as from the nawáb 'Asaf-uddaula. He has written a Masnawí called "Asrár Muhabbat," containing the loves of "Sísi and Pámí," at the request of Mr. Johnson who had the title of Mumtáz-uddaula, and is also the author of a Díwán. According to a chronogram of Jurat, he died in 1807 A. D., 1222 A. H.

**Muhammad**, محمد, (or Mahomed) the Arabian prophet, author of the "Kurán," was born on Monday the 20th of April, 571 A. D., 10th Rabí' I, A. H. at Mecca in Arabia, and was of the tribe of Kuresh, the noblest of the country. Arab writers make him to be descended in a right line from Ishmael the son of Abraham; but do not pretend to any certainty in the remote part of his genealogy. He lost his father, 'Abdullah, before he was two years old, and his mother, 'Amina, before he was six; but their attention was supplied by the care of his grandfather 'Abdul Muttalib, who at his death, which happened two years after, left him under the guardianship of his son Abú Tálib with whom he continued till he was twenty-five, when he was placed in the service of a woman, named Khudyja, the widow of a rich merchant at Mecca, who sent merchandize into Syria. This woman fell in love with Muhammad, the driver of her camels, and married him. In his frequent journeys through Arabia, he had observed the various sects which divided the opinions of the eastern Christians, and he considered that nothing could so firmly secure to him the respect of the world as laying the foundation of a new religion. He, in his 40th year assumed the title of the Apostle of God, and gradually increased his fame and his followers by the aid of pretended visions. When he found himself exposed to danger at Mecca, he left the city, and retired to Madina, where his doctrines found a more friendly reception. This event which happened in the year 622 A. D., forms the celebrated era of the Muhammadans, called the hijra or hijri, which signifies Separation. At Madina the prophet erected his standard, and as for thirteen years before he had endeavoured to spread his doctrines by persuasion, he now propagated them by the sword. In the eleventh year of the Hijra the prophet fell sick, and after a confinement of thirteen days, he died on Monday the 8th of June, 632 A. D., 12th Rabí' I, 11 A. H., aged 63 lunar years. He was buried in the same place where he died, in the chamber of the most beloved of his wives 'Ayesha, the daughter of Abú Bakr, at Madina, where his remains

are still preserved. It is very remarkable that though Muhammad himself so often declared in the *Kurán* that he wrought no miracles, yet his followers have ascribed a great many to him. For instance, they affirm, that he caused water to flow from his fingers; that he split the moon in two; that the stones, trees, and beasts acknowledged him to be the true prophet sent from God, and saluted him as such; that he went one night from Mecca to Jerusalem, from whence he ascended up to heaven, where he saw and conversed with God, and came back again to Mecca before the next morning; with many more miracles equally incredible. Muhammad permitted by his law, four wives to each of his followers; but did not limit himself to that number; for he observed that a prophet, being peculiarly gifted and privileged, was not bound to restrict himself to the same laws as ordinary mortals. The authors who give him the smallest number of wives, own that he had fifteen, four of whom, however, never shared connubial rites. Their names and the year when they died, are as follow:

## A. D. A. H.

1. Khuduya, the daughter of Khawylid died 3 years before the Hijrí era, aged 65, .....	619	..
2. Súda, daughter of Zama'a, died, ....	674	54
3. 'Ayesha, daughter of Abú Bakr, died aged 66, .....	677	57
4. Hafsa, daughter of 'Umar Khattáb, died, .....	665	45
5. Umm Salina, daughter of Abú Umayya, outlived all Muhammad's wives, and died, .....	679	59
6. Umm Habsa, daughter of Abú Sufyán, died, .....	664	44
7. Zainab, daughter of Jahash, widow of Zaid, Muhammad's slave, died, ....	641	20
8. Zainab, daughter of Khuzyma, died 2 months after the above, .....	641	20
9. Maimúna, daughter of Harith, died,	671	51
10. Jawyria, daughter of Harith, .....	670/5	50/56
11. Safyá, daughter of Hai bin-Ákhtab, died, .....	670	50
12. Maria Copti, or the Egyptian, of whom was born Ibráhim, .....	637	16

By Khuduya his first wife, he had six children, two sons and four daughters, *viz.*, Kasim and 'Abdullah who is also called Táhir; and Zainab, Rukia, Umm Kulsúm and Fátima; all of whom died before their father, excepting Fátima who was married to 'Ali, and survived her father six months.

**Muhammad I, مُحَمَّدُ اولٌ**, (or Mahomet I) Sultán of the Turks, was the son of Báyczid I (Bajazet) whom he succeeded in 1413 A. D., 816 A. H., after an interregnum of eleven years, during which time his brother Sulaimán had taken possession of Brusa. He was a brave and politic monarch, conquered Cappadocia, Servia, Wallachia, and other provinces, and was at peace with Manuel Palæologos, emperor of Constantinople, to whom he restored some of his provinces, and died at Andrianople of a bloody-flux 1422 A. D., 825 A. H., aged 47 years. He was succeeded by his son Murád II (Amurath).

**Muhammad II, مُحَمَّدُ ثَانٍ**, (Mahomet II) emperor of the Turks, surnamed the Great, succeeded his father Murád II (Amurath) in February, 1451 A. D., Muharram, 855 A. H. His reign was begun with preparations for war; he besieged Constantinople, and conveyed over the land some of his gallies into the harbour, which the Greeks had shut up against the invaders. Constantinople was taken by him on Tuesday the 29th of May, 1453 A. D., 20th Junádá I, 857 A. H., and in her fall poured forth her fugitive philosophers and learned men to revive

literature in the Western world. Muhammad by his victories, deserved the name of Great; and the appellation of Grand Seignor, which he assumed, has descended to his successors. After subduing two empires, twelve tributary kingdoms and two hundred towns, he was preparing for the subjugation of Italy, when a colic proved fatal to him, and he died on Thursday the 3rd May, 1481 A. D., 3rd Rabí' I, 886 A. H., after a reign of 31 lunar years. His death was the cause of universal rejoicings over the Christian world, whose religion he had sworn to extirpate, for the tenets of Muhammad. He was of an exceeding courage and strength, of a sharp wit, and very fortunate; but withal, he was faithless and cruel: and in his time occasioned the death of 80,000 Christians of both sexes. His son Báyczid II succeeded him.

**Muhammad III, مُحَمَّدُ ثَالِثٌ**, emperor of the Turks, succeeded his father Murád III in January, 1595 A. D., Junádá I, 1003 A. H. to the throne of Constantinople. He began his reign by ordering nineteen of his brothers to be strangled, and ten of his father's wives to be drowned, whom he supposed to be with child. He made war against Rodulphus II, emperor of Germany, and invaded Hungary with an army of 200,000 men, but his progress was checked by Maximilian the emperor's brother, who would have obtained a decisive victory, had not his troops abandoned themselves to pillage. Muhammad, obliged to retire from Hungary, buried himself in the indolence of his seraglio. He died of the plague, after a reign of 9 years in January, 1604 A. D., Shában, 1012 A. H., aged 59 years, and was succeeded by his son Ahmad I.

**Muhammad IV, مُحَمَّدُ رَابِعٌ**, emperor of the Turks, was the son of Ibráhim, whom he succeeded on the throne of Constantinople in 1649 A. D., 1059 A. H. He pursued the war with the Venetians, and after reducing Candia, with the loss of 200,000 men, he invaded Poland. His arms proved victorious, but the disgrace was wiped off by the valour of Sobeski, king of Poland, who the next year routed his enemies at the battle of Choczim. He was deposed in 1687 A. D., 1098 A. H., and sent to prison where he died in 1691 A. D., 1102 A. H. He was succeeded by his brother Sulaimán II.

**Muhammad Abd, عبد مُحَمَّدٌ**, author of a Persian work on Jurisprudence called "Asás ul-Islám," the Foundation of Muhammadanism, and of one called "Fíkh Sunnatí wa-Jamá'aat."

**Muhammad 'Adil Shah, مُحَمَّدُ عَادِلٌ**, king of Bijápúr, succeeded his father Ibráhim 'Adil Sháh II, in the year 1626 A. D., 1036 A. H. As the armies of the emperor of Dohlí were daily extending their conquests in the Dakhin, and he knew that should the country of Ahmednagar be reduced, his own would become the object of attack, he assisted Nizám Sháh against the imperial arms; and more than once suffered for his conduct, being obliged to purchase peace by large contributions. In the year 1634 A. D., 1044 A. H. the armies of the emperor Sháh Jahán invaded the Dakhin on three quarters and laid waste the country of Bijápúr without mercy. After the reduction of Daulatábád and other forts, with most part of the kingdom of Nizám Sháh, Muhammad 'Adil Sháh agreed to pay a considerable tribute to the emperor. He was the last king of Bijápúr who struck coins in his own name. In the latter part of his reign, his vassal Sewájí, the son of Sáhú Bhósála, by stratagem and treachery obtained great power, and the foundation of the Bijápúr monarchy became weakened. He died in November, 1656 A. D., Muharram, 1067 A. H. and was succeeded by his son 'Ali 'Adil Sháh II. His tomb at Bijápúr called "Gol Gumbaz," has a dome which measures 130 feet in diameter which can be seen from 30

miles distance. A beautiful view is seen from the roof; the tomb being at the very end of the city, all the remarkable places present themselves to us, and the eye loses itself in the vast number of cupolas, domes, and minarets crowded together. Conspicuous among those are seen the fair proportions of the Rauza or tomb of Ibráhím 'Adil Sháh.

**Muhammad Afzal**, محمد افضل, author of the work named "Madínat ul-Aubia." It gives an account of the creation of the world, and a history of all the prophets prior to the birth of Muhammad.

**Muhammad Afzal, Shaikh**, شیخ محمد افضل, son of

Shaikh 'Abdur Rahím, a pírizada and native of Gházípúr, who by the command of his murshid or spiritual guide, Mir Syyid Muhammad of Kálpi, fixed his residence at Allahábád where he held a school and passed the remainder of his life in teaching Arabic and Persian, and making proselytes. He is the author of several works; was born on the 28th October, 1628 O. S., 10th Rabi' I, 1038 A. H., and died aged 87 lunar years on Friday the 2nd of January, 1713 (i. S., 15th Zil-hijja, 1124 A. H.). His descendants are still at Allahábád. He used "Afzal" for his poetical name.

**Muhammad Akbar**, محمد اکبر, the emperor Akbar is sometimes so called.

**Muhammad Akbar**, محمد اکبر, the youngest son of the Emperor Aurangzib 'Alamgír. He rebelled against his father, went to Persia and died there in 1115 A. H.

**Muhammad Akbar**, محمد اکبر, son of Muhammad Gesú Daráz of Kulbarga. He is the author of a Persian work on Theology entitled "Akáed Akbarí," containing the principles of the Muhammadan faith.

**Muhammad 'Ala-uddin bin Shaikh 'Ali al-His-kafi**, محمد علی الدین بن شیخ علی الحسکفی,

author of the work on Jurisprudence called the *Fatáwá Durr al-Mukhtár*, which is a commentary on the *Tanwír ul-Absár*, containing a multitudinous collection of decisions.

**Muhammad 'Ali Hazin**, محمد علی حزین, *vide* Hazin.

**Muhammad 'Ali**, محمد علی, author of an *Inshá* or collection of Letters.

**Muhammad 'Ali Khan**, محمد علی خان, eldest son of Faiz-ullah Khán the Rohela chief of Rámpúr. He succeeded his father in 1794 A. D.

**Muhammad 'Ali Khan**, نواب محمد علی خان, Nawáb of the Carnatic, was the son of Anwar-uddín Khán. After his father's death he was confirmed to the government of the Carnatic by Nawáb Násir Jang in 1750 A. D., and placed on the musnad by the assistance of the English. He died aged 78 years, on the 13th October, 1795 A. D., and his son 'Umdat ul-Umrá succeeded him.

**Muhammad 'Ali Khan, Rohela**, محمد علی خان, he succeeded his father Faiz-ullah Khán in September, 1794 A. D. to his jágrí of Rámpúr. *Vide* Faiz-ullah Khán.

**Muhammad 'Ali Mahir**, ماهر محمد علی ماهیر, *vide* Máhir.

**Muhammad 'Ali Khan**, محمد علی خان, Nawáb of Tonk, son of the Pindari chief Amír Khán, succeeded his father to the gaddí of Tonk in 1834, and was deposed in 1867 on account of the Lawá massacre. His state came under the immediate control of the Political Department in the end of 1870 when his son Ibráhím 'Ali Khán was installed as Nawáb of Tonk.

**Muhammad 'Ali, Mir**, میر محمد علی, of Burhánpúr, author of the *Mirat-us-Safá*.—(See *All the Year Round*, Vol. XVIII, p. 157.)

**Muhammad 'Ali**, محمد علی, Viceroy of Egypt. Upwards of twelve centuries have passed since Egypt fell under the arms of the successful General of the Khalif Omur; for a little over five centuries it remained in the possession of the successors of the conqueror; their power was put to an end by the Turkomans in 1171 A. D., and about eighty years afterwards the latter were in their turn expelled by the Mamlooks. The Mamlooks raised one of their own number to the throne, with the title of Sultán, and the dynasty lasted till 1517, when the last of the Mamlook Sultáns was put to death by the Turkish Sultán Salam, who appointed a Pasha to the government assisted by a council of twenty-four Mamlook beys or chiefs. This state of things lasted till 1798, when the French under Bonaparte landed in Egypt, and after destroying the Mamlooks, were themselves attacked and defeated by the British in 1801. After the departure of the British, the country fell into anarchy till it was restored by Muhammad 'Ali, who by the massacre of the remaining Mamlooks made himself master of the situation. The treaty of London in 1841 made the government of Egypt hereditary in the family of Muhammad 'Ali, and Ismá'il Pasha is his grandson. Egypt has now ceased to be a province of Turkey. Its ruler has had all the powers of an independent sovereign conceded to him by the *Farmán* which dates from the 8th of June, 1873 A. D. Muhammad was born in 1769, entered the Turkish army, and in 1799 was sent to Egypt at the head of a contingent to co-operate with the British against the French invaders. Here his fine military qualities rapidly developed themselves, and he at length became the Commander of the Albanian Corps d'armée in Egypt. He was soon after involved in disputes with the Mamlooks who had long practically ruled Egypt. They were at length entirely exterminated in 1820. He declared himself independent of the Porte in 1838, and died on the 2nd August, 1849 A. D. He was succeeded by his son or grandson Ismá'il Pasha.

**Muhammad 'Ali Shah**, محمد علی شاہ, whose former title was Nawáb Nasír-uddaula, was the son of Su'ádat 'Ali Khán, Nawáb of Audh. He was placed on the throne of Lakhnau by the British, after the death of his nephew, Sulaimán Ján Nasír-uddín Haider, on the 8th of July, 1837 A. D., 4th Rabi' II, 1253 A. H. at the age of 70 years, and took the title of Abú'l Fathá Moín-uddín Sultán Zamán Muhammad 'Ali Sháh. He reigned exactly five lunar years, and died at Lakhnau on Tuesday the 17th May, 1842 A. D., 5th Rabi' II, 1258 A. H., when his son Suryya Ján Amjad 'Ali Sháh succeeded him.

**Muhammad al-Mahdi**, محمد المهدی, the first khalif or king of Barbary of the race of the Fatimites. He began to reign in 908 A. D., 296 A. H., and was supposed to be a descendant of Husain the son of 'Ali and Fátima, whence the race is called Fátimite. His descendants conquered Egypt. He died in 933 A. D., 321 A. H., and was succeeded by his son Káem Biamr-ullah, who died in 945 A. D., 334 A. H., and was succeeded by his son Mansúr Billáh in 952 A. D., 341 A. H. *Vide* Maizí-ud-din-Allah.

**Muhammad Amin**, محمد امین, son of Daulat Muhammad al-Husaini al-Balkhi, is the author of the work called "Anfa' ul-Akhbar," or Useful Chronicle; was in the service of Nawab Sipahdar Khán, who receives a long and laudatory notice at the close of the work. He concluded it in 1626 A. D., 1036 A. H., and styled it Anfa' ul-Akhbar, because the Hijri year 1036 A. H. in which it was completed, is represented by the letters composing those words. He resided chiefly at Ahmadnagar.

**Muhammad Amin**, محمد امین, author of the work entitled "Asrār ul-Ma'āni," a collection of poems on the conquests of the emperor 'Alamgir, and a panegyric on several cities of the Dakhin, which previous to its being subdued by his arms, was esteemed the garden of India. He also wrote another work on Theology entitled "Haqiqat Ilm Ilahi."

**Muhammad Amin Khan**, محمد امین خان, son of Muhammad Sa'íd Mír Jumla. He served under the emperors Shah Jahán and 'Alamgir, and was raised to the rank of 5000. He died on the 6th May, 1682 O. S., 8th Jumádá I, 1093 A. H. at Ahmadábád Gujrát.

**Muhammad Amin Khan**, محمد امین خان, entitled Ya'tmád-uddaula, was the son of Mír Bahá-uddín, the brother of Nizám ul-Mulk 'Asaf Jál, and came to India in the reign of 'Alamgir under whom he served for several years. He was the chief counsellor of the emperor Muhammad Sháh, and was appointed Wazír with the above title after the death of Sayyad Husain 'Alí Khán and the imprisonment of his brother Sayyad 'Abdullah Khán in 1720 A. D., 1133 A. H., but he had scarcely entered on his office, when he was taken ill and died suddenly on the 17th of January, 1721 O. S., 29th Rabí' I, 1133 A. H. After his death the office of prime-minister was only filled by a temporary substitute, being ultimately designed for Nizám ul-Mulk 'Asaf Jál, who was then in the Dakhin.

**Muhammad Amin Razi**, محمد امین رازی, *vide* Amín Ahmad, author of the Haft Aklim.

**Muhammad Amir Khan**, محمد امیرخان, of Agra, author of the "Maulud Nádiri" containing the history and miracles of 'Abdul Kadir Gilání in Urdú, written in 1847 A. D., 1263 A. H., *vide* Muhammad Kásim.

**Muhammad Ansar**, محمد انصار, author of the work called "Malfúzát Shaikh Ahmad Maghrabi" or the Memoirs of Shaikh Ahmad Khattú, a very celebrated Súfi of Gujrát, whose tomb is at Ahmadábád, and still held in veneration. It was written in 1445 A. D., 849 A. H.

**Muhammad 'Arif, Mirza**, میرزا محمد عارف, a poet who was contemporary with Násir 'Alí.

**Muhammad Aslam, Kazi**, قاضی محمد اسلام, who lived in the time of Shalydan.

**Muhammad, Atabak**, اتابک محمد, *vide* Atábak Muhammad.

**Muhammad 'Azim**, محمد اعظم, an historian who wrote a history of Kashmír in continuation of one written by Haidar Malik. It is amusing to observe, says Mr. H. M. Elliot, the extravagant praises which this orthodox historian confers upon 'Alamgir, whom he infinitely prefers to the noble and enlightened Akbar of whom he complains that he "treated all his subjects alike!" not

favouring the Muhammadans above the Hindús. Was ever a nobler tribute paid to a ruler?

**Muhammad Bakhtyar Khilji**, محمد بختیار خلجی, was appointed governor of Bengal by Sultán Kútb-uddín Bybak about the year 1203 A. D., 600 A. H. He made Lakhnau-tí the seat of his government.

A.D. A.H.

Muhammad Bakhtyár Khiljí, .....	1203	600
Muhammad Sherán Azz-uddín, slain in battle with the infidels, .....	1205	602
'Ali Murdán 'Alá-uddín Khiljí slain, .....	1208	605
Husám-uddín Ghausí slain, .....	1212	609
Násir-uddín bin-Shams-uddín, .....	1227	624
Mahmúd bin-Shams-uddín, became Sultán of Hindústán, .....	1229	627
Tughán Khán, governor under Sultáná Rízia, .....	1237	634
Tíjí or Tújí, .....	1243	641
Taimúr Khán Kirán, .....	1244	642
Saif-uddín, .....	1246	644
Iktiáfr-uddín Malik Uzbak, .....	1253	651
Jalál-uddín Khání, .....	1257	656
Taj-uddín Arsalán, .....	1258	657
Muhammad Tátár Khán, .....	1260	659
Moi'zz-uddín Tughral, .....	1277	676
Násir-uddín Baghrá Khán, son of Ghayás-uddín Balban, considered 1st sovereign of Bengal, .....	1282	681
Kadar Khán, viceroy of Muhammad Sháh I, Tughlak, .....	1325	725
Fakhr-uddín Sikandar, assumes independence, 'Alá-uddín Mubárik, .....	1340	741
Shams-uddín Muhammad Sháh Iliás Bhangara, .....	1342	743
Sikandar Sháh bin-Shams-uddín, .....	1343	744
Ghayás-uddín 'Azím Sháh bin-Sikandar Sháh, Saif-uddín Sultán us-Salátín bin-Ghayás-uddín, .....	1359	760
Jalál-uddín Muhammad Sháh (Chitmal bin-Kansa), .....	1368	769
Alímad Sháh bin-Jalál-uddín, .....	1374	775
Násir Sháh (descendant of Shams-uddín Iliás), Bárbaik Sháh bin-Násir Sháh began, .....	1384	785
Yúsaf Sháh bin-Bárbaik Sháh, .....	1386	787
Sikandar Sháh, .....	1392	794
Father Sháh, .....	1409	812
Sháhzádá Sultán, an eunuch, .....	1427	830
Firáz Sháh Habší, .....	1457	862
Mahmúd Sháh bin-Firáz Sháh, .....	1474	879
Muzaffar Sháh Habší, .....	1482	887
'Alá-uddín Husain Sháh bin-Sayyad Ashraf, Nasrat Sháh bin-'Alá-uddín Husain, .....	1495	900
Mahmúd Sháh bin-'Alá-uddín Husain, defeated by, .....	1498	903
Faríd-uddín Shor Sháh, .....	1521	927
Humayún held court at Gaur also called Jannatábád, .....	1534	940
Sher Sháh, again, .....	1537	944
Muhammad Khán, .....	1539	946
Khízír Khán Bahádur Sháh bin-Muhammad Khán, .....	1545	952
Jalál-uddín bin-Muhammad Khán, .....	1555	962
Sulaimán Kirán, .....	1561	968
Báyezíd bin-Sulaimán, .....	1564	971
Dáúd Khán bin-Sulaimán, defeated by Akbar's forces under Munaim Khán, .....	1573	981

**Muhammad Azim Khan**, محمد اعظم خان, ex-amir of Kabúl, *vide* Azim Khán.

**Muhammad Baki, Khwaja**, محمد باقی, a Muhammadan saint who died on the 20th October, 1608

A. D., 26th Jumádá II, 1012 A. H., and is buried at Dehlí close to the Kadam Rasúl. Nizám-uddín Ahmad has mentioned him in his work called Karámát ul-Aulia.

**Muhammad Bakhsh**, محمد بخش, whose poetical name is Mahjúr, is the author of a work in Urdu called Nauratan or the nine jewels containing numerous stories which he completed in the first year of Nawáb Ghází-uddín Haider of Lakhnau or 1230 A. H. He is also the author of two other works of the same description one called "Gulshan Naubahár" and the other "Chár Chaman."

**Muhammad Bakir**, محمد باقر, surnamed Maj-

lísí (or the Ornament of Assemblies) the son of Muhammad Taki, was Shaikh ul-Islám or high priest of the city of Isfahan, and one of the most celebrated Shia lawyers and learned scholars that Persia ever produced in general literature, law and theology. Such was the esteem in which he was held, that Sháh Sulimán pressed upon him the hand of his daughter, which, strange to say, he declined. One alone of this celebrated man's works, called "Hakk ul-Yekín" which he dedicated to Sháh Husain, extends to fourteen folio volumes. It contains a body of the theology of the Shias, and quotes and refutes the arguments opposed to the opinions advanced, illustrating the whole with evidences of the truth of the Shia doctrines and with numerous traditions. Besides this, he wrote on many other subjects. One of his works treating exclusively of Hadís, is called "Bahr ul-Anwár." He died 1698 A. D., 1110 A. H., aged 72 years.

**Muhammad Bakir Damad, Mir**, میر محمد باقر داماد,

Damád. His father Sayyad Mahmúd was styled Dámád, because he was the son-in-law of Shaikh 'Alí Amílí. He was a native of Astrábiád in Persia. Muhammad Bakír his son was also styled Dámád, because he married the daughter of Sháh 'Abbás I, king of Persia. He resided for many years in Isfahán, and is the author of several compilations, one of which is called Uthkl Mubun. He died 1630 A. D., 1040 A. H., vide Mír Bákír Dámád.

**Muhammad Bakir, Imam**, محمد باقر امام, the son

of Imám Zain-ul-'Abidin, was the fifth Imám of the race of 'Alí. He was born on the 17th of December, 676 A. D., 3rd Safar, 57 A. H., and died in the month of May or June, 731 A. D., Rabi' I, 113 A. H. His corpse was carried to Madina and interred at the Bakíá cemetery, in the vault wherein was deposited the bodies of his father and his father's uncle; it is placed under the same dome which covers the tomb of 'Abbás. Some authors have given the day of his death to be 28th January, 733 A. D., which corresponds with the 7th Zil-hijja, 114 A. H.

**Muhammad Beg Khan**, محمد بیگ خان, vide Hází  
Muhammad Beg Khán.

**Muhammad bin-'Abdul 'Aziz**, محمد بن عبد العزیز, surnamed Wajídí, author of the work in Turkí called "Sháhid wa-Ma'ní." He died in the year 1612 A. D., 1021 A. H.

**Muhammad bin-'Abdur Rahman**, محمد بن عبد الرحمن, surnamed bin-'Alí Laila, was a very celebrated Mussalmán doctor, and Kází of the city of Kúfa, where he was born in 693 A. D., 74 A. H., and died in the year 765 A. D., 148 A. H.

**Muhammad bin-Abu Bakr**, محمد بن ابو بکر, i. e., the son of Abú Bakr the first Khalif after Muhammad. He was made governor of Egypt by the Khalif 'Alí, but was taken prisoner soon after in a battle fought against Amrú ibn-ul-'As the deputy of Muáwiya I, who

killed him, and, inclosing his dead body in the skin of an ass, burned it to ashes in 657 A. D., 38 A. H.

**Muhammad bin-Ahmad**, محمد بن احمد هروی,

of Hírát, author of the "Tárjuma Fatáh 'Arabí," containing the conquests of the Arabian Tribes and the domestic quarrels of the Muhammadians, commencing from the Khilafat of 'Abú Bakr 632 A. D., 11 A. H., and continued till the murder of Husain at the battle of Karbalá in 680 A. D., 61 A. H. This work is translated from the Arabic, and was written in 1199 A. D., 595 A. H.

**Muhammad bin-'Ali**, محمد بن علی, author of the Arabic work entitled "Abnáí ul-Janán," containing the Life of Muhammad and Memoirs of his companions.

**Muhammad bin-'Amru at-Tamimi**, محمد بن عمر و التميمي, author of a biographical work on the lives of eminent Shias.

**Muhammad bin-Isa Tirmizi**, محمد بن عيسیٰ ترمذی, author of the work called "Jáma' Tirmizi." It is also called "Sunan Tirmizi" and likewise "Al-'Ilal." He was a pupil of al-Bukhári, and died in 892 A. D., 279 A. H.

**Muhammad bin-Is**, محمد بن عیسیٰ, author of the "Kisála Almu'jjam fee Ashá'a'r al-'Ajam."

**Muhammad bin-Husain**, محمد بن حسین, author of an Arabic work on Jurisprudence called "Badáya-ul-Hidáya," and of another in Arabic and Persian entitled "Hayát ul-Fawád." He died 1686 A. D., 1098 A. H.

**Muhammad bin-Ibrahim Sadr Shirazi Kázi ul-Kuzat**, محمد بن ابراهیم صدر شیرازی قاضی القضاة, who is also called Mullá Sadr, is the author of the marginal notes on the "Ulhyáyat."

**Muhammad bin-Idris, Imam**, امام محمد بن ادريس, the founder of the third orthodox sect, who is said to have been the first that reduced the Science of Jurisprudence into a regular system, and made a discriminating collection of Traditions. He died 819 A. D., 204 A. H.

**Muhammad bin-Is-hak-u-n-Nadim**, محمد بن اسحاق الندمی, commonly called Abú Ya'kúb al-Warrák, author of the "Kitáb ul-Fehrist," the most ancient record of Arabian literature, written 987 A. D., 377 A. H. This work, though mentioned by Háfi Khalfa, had hitherto escaped the industry of European explorers, but a portion of it (four books) has been found in the Royal Library of Paris, and the remainder in Herr von Hammer-Purgstall's collection. By a passage in the Fehrist, that learned gentleman has found that the *Thousand and One Nights* (Arabian Nights) had a Persian origin. In the eighth book, the author says that the first who composed tales and apologetics were the kings of the first dynasty of the Persians; then those of the Arsacides the third of the four ancient dynasties of Persia: these tales were augmented and amplified by the Sasanides. The Arabs, he then proceeds to say, translated them into their tongue, composing others like them. The first book of this kind was the *Hazár Afsána*, or Thousand Tales, the subject of which the writer explains, mentioning Shahrzáda and Dínrázda as the two females who practice the *ruse* upon the king. "It is said," continues the author, "that this book was composed by Humá, the daughter of Bahman." The truth is, that the first who

had these tales told him at night, was Alexander the Great, in order that he might keep awake, and be upon his guard. The kings who came after him made use, for the same purpose, of the Thousand Tales, which fill up a thousand nights, and two hundred conversations beside, in the light of the moon, which were related in a number of nights. Asiatic Journal, Vol. XXXI, p. 237.

**Muhammad bin-Ismail**, محمد بن اسحیل, *vide* Muhammad Ismā'il and Al-Bakharī.

**Muhammad bin-Jarir Tabari**, محمد بن جریر طبری, author of several works. He died in 941 A. D., 330 A. H.

**Muhammad bin-Yakub al-Kulini**, محمد بن یعقوب الفولینی, author of the Arabic work called Kāfi which is of high authority among the sect of the Shi'a.

**Muhammad bin-Kasim**, محمد بن قاسم, was a cousin of the khalif Walīd I, and son-in-law of Hajjāj bin-Yúsaf Sūkāfī. He by the command of the khalif in the year 711 A. D., 92 A. H., marched with a large army to Sindh and having defeated and killed the rājā of that country took possession of it on Thursday the 23rd June, 712 A. D., 10th Ramaḍān, 93 A. H. From amongst the prisoners captured in the fort of Alor, two daughters of the rājā were sent to Damascus, and the khalif sent them to his harem, consigning them to the care of his people until their grief should be assuaged. After two months, they were brought to the presence of the khalif; when they raised the veils from their faces, the khalif was smitten with their beauty, and asked their names; one was called Girpāldeo, the other Sūrajdeo. The khalif ordered one to his own bed; she said, "O my Lord, I am not fit for the king's service, we have both for three days been with Bin-Kásim, who after dishonouring us, sent us here." The king was highly incensed, and directed that his servants should seize Bin-Kásim, sew him up in a cow-hide, and send him to Syria. When Bin-Kásim received this order, he directed the messengers to do as they were directed. They obeyed the order, covered Bin-Kásim with a raw cow-hide: after enduring the torture for three days he died. They then put his body into a box, and conveyed it to the khalif who opening it in the presence of the two women, said, "Behold how absolute is my power, and how I treat such servants as Bin-Kásim." The women replied, "Oh king, just men ought not to be precipitate in great affairs, or be too hasty to act, either upon the representation of friends or foes." The khalif asked their meaning, they said, "We made this accusation against Bin-Kásim because of the hatred we bore him, seeing that he slew our father, and through him we lost all our property and possessions, and became exiles from our own country; but Bin-Kásim was like a father and brother to us, he looked not on us for any bad purpose, but when our object was revenge for the blood of our father, we accused him of this treachery: this end attained, do with us as you will." The khalif on hearing this, suffered great remorse: he ordered the two women to be tied to horses, and dragged to death, and they buried Bin-Kásim in the burial place at Damascus. See Journal Asiatic Society, Vol. VII, Part I, pp. 306-307.

**Muhammad bin-Kawam-uddin**, محمد بن قوام الدین, author of a Persian Dictionary called "Bahr-ul-Fazā'ī," the sea of excellence.

**Muhammad bin-Khwānd**, محمد بن خوارنہ, *vide* Khwānd Sháh.

**Muhammad bin-Mahmud**, محمد بن محمود الاسترشی,

commonly called Al-Isturīshī, author of the "Fusūl al-Isturīshī," a work principally restricted to decision, respecting mercantile transactions. He died in 1227 A. D., 625 A. H.

**Muhammad bin-Musa**, محمد بن موسیٰ, of Khwārīz̄, author of a work on Algebra called "Aljabr wal-Mukābila." This work was translated into English by Frederic Rosen.

**Muhammad bin-Murtaza**, محمد بن مرتضیٰ محسن, surnamed Muhsan, author of a Shia law-book called the "Mufatih" on which a commentary was written by his nephew, who was of the same name, but surnamed Hādi.

**Muhammad bin-Tahir**, II, محمد بن طاهر ثانی, succeeded his father in the government of Khurásān and was the last of the race of Tāhirians. He was taken prisoner in a battle by Ya'kūb bin-Lāis about the year 874 A. D., 260 A. H., who took possession of Khurásān. Thus ended the race of the Tāhirians in Khurásān who governed that province for upwards of 54 lunar years.

**Muhammad bin-Tunish al-Bukhari**, محمد بن نیش البخاری, *vide* Nizām-uddin, author of the work called "Abdullah-náma," containing the history of the Uzbak Tartars originally from Dasht Kāphchák, on the northern shores of the Caspian Sea. In 1494 A. D., they invaded Transoxania under Sháh Beg Khán; and having driven out the descendants of Taimur, retained possession of that country. The prince whose memoirs are the chief subject of this work, was 'Abdullah Khán; he was a contemporary of the renowned Akbar emperor of Hindústán, with whom he kept up constant correspondence and interchange of ambassadors, and died 1595 A. D., 1005 A. H. This book was dedicated to Nizām-uddin Kókal-tash.

**Muhammad bin-Ya'kub**, محمد بن یعقوب, author of the work called Kámús, *vide* Firozabádi.

**Muhammad bin-Ya'kub al-Kalini ar-Razi**, محمد بن یعقوب الکالینی, who is called the Raís ul-Muhaddisín, or chief of the traditionists, is the author of the "Jáma' ul-Káfi," which is reckoned one of the books of the Kütub Arba'. It is of vast extent, comprising no less than thirty books; and its author is said to have been employed twenty years in its composition. He also wrote several other works of less note and died at Bughdād in 939 A. D., 328 A. H.

**Muhammad bin-Yusaf**, محمد بن یوسف هروی, a physician of Hirát and author of an Arabic Dictionary, called "Bahr-ul-Jawáhir," or the Sea of Jewels, said to be an Encyclopædia or Dictionary of Arts and Sciences.

**Muhammad bin-Yusaf**, محمد یوسف هروی, of Hirát, author of the "Tárikh Hind." This work no doubt (says Mr. H. M. Elliot) is the same as "Risála Ajáb wa-Gharáeb-i-Hindústán," since the author of that treatise also bears the name of Muhammad Yúsaf Hirwí. This author appears to have been contemporary with, and to have conversed with Khwája Hasan of Dehlí who was a disciple of Nizām-uddin Aulia who died in 1325 A. D.

**Muhammad Bukhari, Sayyad**, محمد بخاری سید, father of Sayyad Ahmad Jalal Bukhari. He had many disciples in the time of Sháh Jahán. Close by the western gate of the Rauza of Tajganj is his shrine. He died in the year 1045 A. H.

**Muhammad Damishki**, محمد دمشقی, name of an illustrious Persian poet, who lived in the time of Fázi'l the son of Ahia the Barmákí or Barmecide.

**Muhammad Ghayas-uddin**, محمد غیاث الدین, the son of Jalál-uddín, the son of Sharaf-uddín, author of the Persian Dictionary, entitled "Ghayás ul-Lughát," which he completed after fourteen years' labour in the year 1826 A. D., 1242 A. H., also of the "Miftáh ul-Kunúz," "Sharah Sikandar-náma," "Nuskhá Bágħ o-Bahár," and several poems and Kasidas &c. He was an inhabitant of Mustáfábád, commonly called Rámpúr in the Pergunnah of Sháhábád, Lucknaw.

**Muhammad Gesu Daraz, Sayyad**, سید محمد گسے دراز, of Kulbarga in Daulatábád, a famous Muhammadan saint, who was a disciple of Shaikh Nasir-uddín Chirághí, Delhi. He was born at Delhi on the 30th of July, 1321 A. D., 4th Rajab, 721 A. H. His proper name is Sudí-uddín Muhammad Husainí, but he was commonly called Muhammad Gesú Daráz, on account of his having long ringlets. He lived at Kulbarga in the reign of the Bahmani Sultáns, and had the address to engage Prince Ahmad Sháh, to become his disciple, and build him a fine house and a superb convent. When this prince ascended the throne, in 1422 A. D., 825 A. H., the credit of the saint became so great, that from the lord to the artificer, all made it their glory to follow his instructions; so that his tomb became a place of pilgrimage to all sects. He died in the Dakkhin in the beginning of the reign of Ahmad Sháh in 1422 A. D., and is buried at Hasanábád, commonly called Kulbarga. His tomb is a magnificent edifice covered with a dome, in the middle of an extensive court. During the reigns of the Dakkhin Sultáns, great sums of money were occasionally offered to his descendants who reposed near the saint, in vows and presents, and many villages were assigned by the kings to defray the expenses of the tomb. He is said to be the author of several works, among which are the "Adáb ul-Murid," the "Wajíd ul-'Ashkíyín," containing the whole duty of a Súfi disciple, &c., and also of a book of Fables in Persian entitled "Asmár ul-Asrár." His son named Muhammad Akbar, is the author of the "Akád Akbarí," containing the principles of the Muhammadan faith.

**Muhammad Ghazzali**, محمد غزالی, vide Ghazzáli.

**Muhammad Ghori**, محمد غوری, vide Shaháb-uddín Ghori.

**Muhammad Ghaus Jilani, Hazrat Shaikh**, جیلانی, حضرت شیخ محمد غوث, a celebrated Muhammadan

saint whose tomb is at Uchcha of the Gilání in Multán, and round whose shrine this town was built and after whom it was named. He was a descendant of Shaikh 'Abdul Kádir Jilání Baghdádi, and came to Uchcha about the year 1394 A. D. The Dáúputtras have continued to be his muríd or disciples, and the muríd of his successors from the time of their first leaving Shikárpúr.

**Muhammad Ghaus, Shaikh**, شیخ محمد غوث کواليري,

of Gwáliar, his proper name is Haji Hamid-uddín, styled Ghauṣ-ul-'Alám, one of the greatest saints of India, who is said to have resided for twelve years in the practice of asceticism in the jangal which lies at the foot of the Chunár hills, consuming the leaves and fruits of the forest as his sole food; and so celebrated was he for the fulfilment of his blessings and predictions, that even powerful kings used to come and visit him and pay their respects. He afterwards went to Gwáliar, where he engaged himself in the pursuits of his holy calling and in making

proselytes; and managed to content himself with the proceeds of a jágir, which yielded a crore of tangas. He was the murshid or master of Shaikh Wajih-uddín 'Alw of Gujrat, and died on the 14th September, 1562 O. S., 14th Muhamarram, 970 A. H. The chronogram of the year of his death is "Shaikh Auliabíd," i. e., Shaikh was a saint. He is the author of several works, among which are the "Jawáhir ul-Khamsa," and another entitled "Gulzár Abrár" containing the memoirs of all the Súfi Shaikhs of India with their places of burial and many other particulars. His brother Shaikh Phúl who served under the emperor Humáyún, was killed at Agrah 1537 A. D., 945 A. H., by the adherents of Mirzá Hándál who had rebelled against his brother. His tomb is on a hill near the fort of Bayána. They were the descendants of Khwája Farid-uddín Muhammad 'Attár in the seventh generation. Their grandfather's name was Mo'in-uddín Kattál, whose tomb is in Jaunpúr, and father's name Kiyám-uddín. He lies buried in Zahúrábád commonly called Kunbra, in Ghazípúr. A small work entitled "Munákib Ghauṣia" containing the adventures of Muhammad Ghauṣ, was written by Sayyad Fazl-ullah in the year 911 Hijri, 24 years before the death of the saint.

**Muhammad Ghaus Khan**, محمد غوث خان, vide Siráj-uddaula Muhammad Ghaus Khán.

**Muhammad Ghaus Zarrin**, محمد غوث زرین, of Bijnaur. He lived in the time of Nawáb 'Asafuddaula of Lakhnau and is the author of a Chahár Darwesh in Persian.

**Muhammad Hadi**, محمد هادی, a nobleman of the Court of the emperor Jahángír, who wrote the last part of the "Tuzuk Jahángíri," during the last four years of that emperor's reign; Jahángír wrote the first part up to the 17th year of his reign, and the second part was written by Matmid Khán.

**Muhammad Hakim, Mirza**, میرزا محمد حکیم, son of the emperor Humáyún and half-brother of Akbar, was born at Kábul on the 18th of April, 1554 A. D., 15th Júnádá I, 961 A. H. In the reign of his brother, the emperor Akbar, he had the government of Kábul, of which he remained during his life in undisturbed possession. He had twice invaded the Panjab; once in 1566 A. D., 974 A. H., and the second time in February, 1581 A. D., Muhamarram, 989 A. H., when the emperor found it necessary to proceed himself with an army, and Mirza Muhammad Hakim was obliged to retreat before him. He died at Kábul in the 30th year of the emperor Akbar, on the 26th of July, 1585 O. S., 16th Amardád Iláhi corresponding with 16th Sha'bán, 993 A. H., aged 32 lunar years. After his death Rájá Bhagwán Dás and his son Mán Singh were sent to Kábul by the emperor to take charge of that province. His mother's name was Máh Chúchak Begam.

**Muhammad Hanif**, محمد حنف, also called Muhammad bin-'Alí, was the third son of 'Alí, and because he was not descended from his wife Fatima as Hasan and Husain were, is not reckoned amongst the Imáms, notwithstanding there were many who after Husain's death secretly acknowledged him to be the lawful khalif or Imám. He died in the year 700 A. D., 81 A. H.

**Muhammad Hasan Burhan**, محمد حسن برهان, author of the Persian Dictionary called "Burhán Káta," dedicated to 'Abdullah Kútib Sháh of Haiderábád and Golkanda, 1651 A. D., 1061 A. H.

**Muhammad Hasan**, محمد حسن هلوی, of Dehlí who flourished about the year 1604 A. D., 1013 A. H., is the author of a Masnawí or poem containing the praises of the prophet, of his chaste wives and of great saints.

**Muhammad Hashim**, محمد حاشم, *vide* Kháfi Khán.

**Muhammad Husain**, محمد حسین, author of a Persian work on Theology called "Akáed Husain."

**Muhammad Husain Khan**, محمد حسین خان, the present nawáb of Kalpi, his title is 'Azím ul-Mulk.

**Muhammad Husain Mirza**, محمد حسن میرزا, *vide* Ibrahim Husain Mirzá.

**Muhammad Husain, Shaikh**, شیخ محمد حسین

شیر, whose poetical name was Shuhrat, was an excellent poet and a physician. He was a native of Arabia, but completed his studies at Shiráz and came to India where he was employed by the prince 'Azim Sháh as a physician. In the reign of Farrukh-siyar the title of Hakim-ul-Múlik was conferred on him. He went on a pilgrimage to Mecca in the time of the emperor Muhammad Sháh, and after his return to India, he died in the month of April, 1737 A. D., Zil-hijja, 1149 A. H., at Dehli. He is the author of a Diwán consisting of 5000 verses.

**Muhammad Ibn-Alahmar**, محمد ابن الاحمر, or more properly Ibn al-Ahmar, one of the Moorish kings of Granada in Spain and founder of the Alhambra, a celebrated fortress or palace which was regarded by the Moors of Granada as a miracle of art, and had a tradition that the king who founded it dealt in magic, or at least was deeply versed in alchemy, by means of which, he procured the immense sums of gold expended in its erection. The name of this monarch, as inscribed on the walls of some of the apartments of the Alhambra, was Abú 'Abdullah, but is commonly known in Moorish history as Muhammad Ibn-Alahmar. He was born in Arjona, in 1195 A. D., 591 A. H. of the noble family of the Bani Nasar; when he arrived at manly years, he was appointed Alcaide or governor of Arjona and Jacn, and gained great popularity by his benignity and justice. Some years afterwards, on the death of Ibn-Húd, when the Moorish power of Spain was broken into factions, many places declared for Muhammad Ibn-Alahmar; he seized upon the occasion, made a circuit through the country, and was everywhere received with acclamation. It was in the year 1238 A. D., that he entered Granada amidst the enthusiastic shouts of the multitude. He was proclaimed king with every demonstration of joy, and soon became the head of the Moslems in Spain, being the first of the illustrious line of Bani Nasar that had sat upon the throne. He caused the mines of gold and silver, and other metals found in the mountainous regions of his dominions, to be diligently worked, and was the first king of Granada who struck money of gold and silver with his name, taking great care that it should be skilfully executed. It was about this time, towards the middle of the 13th century, that he commenced the splendid palace of the Alhambra. He retained his faculties and vigour to an advanced age. In his 79th year, he took the field on horseback, accompanied by the flower of his chivalry, to resist an invasion of his territories, but was suddenly struck with illness, and in a few hours he died vomiting blood, and in violent convulsions. *Vide* Yúsaf Abú'l Háji.

**Muhammad ibn-Husam**, محمد ابن حسن, *vide* Ibn-Husám.

**Muhammad ibn-Jurir ut-Tabari**, محمد ابن جریر الطبری, the son of Jurír, an Arabian author, who died about the year 942 A. D., 330 A. H.

**Muhammad ibn-Zikaria al-Razi**, محمد ابن زکریا الرضا, *See* Rázi.

**Muhammad ibn-Is-hak**, محمد بن اسحاق, the earliest biographer of Muhammad the Arabian prophet. He died about the year 151 A. H., fifteen years after the overthrow of the Ummiada dynasty.

**Muhammad 'Imad**, محمد عمار who flourished about the year 1371 A. D., 773 A. H., is the author of the following admired poems: "Mísbah ul-Hidáyat," "Múnis ul-Ábrár," "Masnawi Kattiat," and "Muhabbat-náma," *vide* 'Imád Fákh.

**Muhammad 'I m a m**, محمد امام, *vide* 'Imám Muhammad.

**Muhammad Is-hak**, محمد اسحاق, author of the work called "Siar ul-Nabi wa-'Asár Sahába."

**Muhammad Isma'il Bukhari**, محمد اسماعیل بخاری, who is also called Abí 'Abdullah bin-Isma'il al-Bukhári, is the author of the "Sahíb ul-Bukhári," a book held in the highest estimation, and considered, both in spiritual and temporal matters, as next in authority to the Kurán. It contains 9,880 traditions, selected from 167,000; recording not only all the revelations, inspirations, actions, and sayings, of Muhammad, but also explaining many of the difficult passages of the Kurán. It relates besides many miracles and anecdotes of the ancient prophets, and other inspired persons. He was born in the year 810 A. D., 194 A. H., and died in the month of June, 870 A. D., Rajab, 256 A. H. He is commonly called Al-Bukhári, which see.

**Muhammad Isma'il, M ou lwi**, محمد اسماعیل, author of the "Sirát ul-Mustakím" or "The True Path," containing an account of the peculiar tenets held by the followers of Sayyid Ahmad the modern Muhammadan zealot and reformer, with whose name we have recently become familiar. This work is one of the most important of several treatises which have been composed by that sect. The main object of the author in composing it, was, in the first instance probably to shew his own learning; in the next, to justify the claims of Sayyid Ahmad, (of whom he was a constant and confidential adherent,) as a devotee, gifted with a surpassing degree of religious capacity and illumination. It makes reference especially, in its explanations and allusions, to the peculiar divisions which prevail in India, among those who aspire to the honors of religious initiation. These are generally numbered as the followers of one or other, of three venerated Pírs, each of whom has given a name to a distinct school or sect; the first, the "Taríka-i-Kádiria," which traces its origin to 'Abdul Kádir Jílání. Another, the "Taríka-i-Chishtia," so called from its founder Khwája Mo'in-uddín Chishtí, whose tomb is at Ajme; the third, the "Taríka-i-Nakshbandia," derived from a Khwája Bahá-uddín Nakshband, a native of Bu-khára. It was one of the peculiar pretensions of Sayyid Ahmad, that he held himself privileged to be the founder of a school of his own, to which he gave the name of the "Taríka-i-Muhammadia." His book was written some time about the year 1822 A. D., and it is to be remarked, as a new feature in the history of efforts for the propagation of Muhammadanism, or for the reform of its corruptions, how extensively the emissaries of this sect have availed themselves of the press to disseminate their tenets. The "Sirát ul-Mustakím," the "Taqwiat ul-Ímán," the "Hidáyat ul-Mominin," and a little tract attached to it, named the "Múzih ul-Kabír wa'l Bida'a't," and two other tracts, entitled the "Nashat ul-Muslimin," and "Tambíh ul-Gháfilin," have all been printed at private presses in Calcutta or at Huglí. See Sayyid Ahmad.

**Muhammad Jani**, محمد جانی, author of the work

called "Asr Ahmed," a minute history of Muhammad and the twelve 'Imams, with various anecdotes respecting them.

**Muhammad Jogi, Mirza,** محمد جوگی، son of Sháh-rúkh Mirzá, the son of Amír Taimúr. He died 1444 A. D., 848 A. H., two years before his father, aged 43 lunar years.

**Muhammad Karim,** محمد کریم, the son of prince Azim-ush-Shán, the son of the emperor Bahádur Sháh. He was murdered by order of the emperor Jahándár Sháh his uncle, in April 1712 A. D., 1124 A. H.

**Muhammad Kasim,** محمد قاسم, the original name of the celebrated historian, Firishta.

**Muhammad Kasim,** محمد قاسم, *vide* Násir-uddín Kabbácha.

**Muhammad Kasim,** محمد قاسم, son of Háfi Muhammad Surúrí Kashím, and author of the "Furhang Surúrí" a dictionary of the Persian language, dedicated to Shah 'Abbas Bahádur Khan, king of Persia, 1599 A. D., 1008 A. H. *Vide* Surúrí.

**Muhammad Kasim Khan Badakhshani,** محمد قاسم خان موجی, whose poetical name was Maují, was an officer in the service of the emperors Humáyún and Akbar. He died in 1571 A. D., 979 A. H., at Agra, and is the author of an "Yúsaf Zahkha," containing the loves of Joseph and Potiphar's wife. *Vide* Maují.

**Muhammad Kasim, Mir,** محمد قاسم, author of the "Ibrat-náma," which he wrote after the invasion of Nádir Sháh, about the year 1739 A. D., 1152 A. H.

**Muhammad Kasim, Sayyad,** سید محمد قاسم, of Banapúr, author of the work entitled "Aijáz Ghauzia" in Urdu, which he composed in the year 1855 A. D., 1271 A. H., containing the history and miracles of the celebrated saint of Baghdád, 'Abdul Kádir Gilání.

**Muhammad Kazim, Mirza,** محمد کاظم, the son and successor of Mirzá Muhammad Amín, private Munshi or Secretary to 'Alamgír, and author of the history called "'Alamgír-náma." It is a history of the first ten years of the reign of the emperor 'Alamgír to whom it was dedicated in the 32nd year of his reign, 1689 A. D., 1100 A. H. When it was presented to him, he forbade its being continued; and prohibited all other historians or authors from relating the events of his life, preferring (says his panegyrist) the cultivation of inward piety to the ostentatious display of his actions. This monarch, whose reign is admired by the Muhammadans, and detested by the Hindús, after having imprisoned his father, mounted the throne of Dehlí in 1658 A. D., 1068 A. H. At this period the glory of the house of Bábár may be said to have arrived at its zenith. The empire extended from the north-west mountains of Kábul to the southern limits of Chittagong; and the kings of Golkonda and Bijápúr paid tribute. He is also the author of a "Sháhnáma," a "Roz-náma," or Journal, and another work entitled "Akhbár Hasanía."

**Muhammad Khalil-ullah Khan,** محمد خلیل اللہ خاں, surnamed Ashk, is the author of a history of Amír Hamzá, uncle of Muhammad, which he professes to have

drawn from a compilation made by 'Umar Khámid, Mahmúd, the Ghaznavide; and observes, "What makes this present history at all times interesting is this, that it informs us of the customs of various nations, and that it instructs us in the art of doing battle, and of taking towns and kingdoms. Accordingly Mahmúd, to avoid the necessity of counsel from any one, had portions of it read to him as a daily observance."

**Muhammad Khan Bangash, Nawab,** محمد خاں بنگش

styled Ghazanfar Jang, a Rohela chief of the tribe of Bangash. He founded the city of Farrukhábád in the name of his patron the emperor Farrukh-siyár. In the reign of Muhammad Sháh 1730 A. D., 1143 A. H. he was appointed governor of Málwa, but unable to cope with the Marhattas on account of their repeated incursions, he was removed in 1732 A. D., 1145 A. H., and appointed governor of Allahábád. Muhammad Khán having planned the reduction of the Bundelas of whom rájá Chatursál was chief, entered that country in 1733 A. D., 1146 A. H. with an army, and took several places; but as he was but little acquainted with the roads, Chatursál, with the assistance of Peshwá Bají Ráo, surrounded him suddenly with an army. The nawáb, unable to combat a superior force, took refuge in the fortress of Jatgarh, where he was closely blockaded by the enemy for some time, when his son Káim Jang having collected an army of the Afgháns, marched to Jatgarh and escorted his father in safety to Allahábád. The napierid ministers, making a pretence of Muhammad Khán's ill-success, removed him from the Súbadáí. He died in the month of June, 1743 A. D., Jumáda I., 1156 A. H., and was succeeded in his jágrí by his son Káim Jang, commonly called Káim Khán.

The following is a list of the Nawabs of Farrukhábád.

Muhammad Khán, Bangash.

Káim Jang, son of ditto

Ahmad Khán, brother of Káim Jang.

Muzaffar Jang, son of Ahmad Khan.

Tafazzul Ilusam Khán.

**Muhammad Khan, Mir,** محمد خاں, commonly called Khán Kalán, was the eldest brother of Shams-uddín Muhammad Anka Khán. He served under the emperors Humáyún and Akbar, and was made governor of the Panjáb by the latter, which office he held for several years, and died 1575 A. D., 983 A. H. He was an excellent poet, and has left a Diwán in Persian, and another in the Turkish language. He was a native of Ghazní, and therefore chose for his poetical name "Ghaznawi." There is a work on Sufism entitled "Burhán ul-Ímán," either written by him or some other Muhammad Khán.

**Muhammad Khan Shaibani,** محمد خاں شباني, *vide* Sháhí Beg Khán Uzbak.

**Muhammad Khan, Sultan,** سلطان محمد خاں, also called Muhammad Kalán and Khán Shahíd, was the eldest son of Sultán Ghayás-uddín Balban, king of Dehlí, who had appointed him viceroy of all the frontier provinces, viz., Multán, Láhor, Debalpúr and other districts. This prince was blest with a bright and comprehensive genius, taking great delight in learning and the company of learned men. He, with his own hand, made a choice collection of the beauties of poetry, selected from the most famous in that art. The work consisted of 20,000 couplets, and was esteemed the criterion of taste. Among the learned men in the prince's court, Amír Khusro and Khwája Hasan bore the first rank in genius and in his esteem. The throne of Persia was at this time filled by Arghún Khán, the son of Abka Khán, and grandson of Halákú Khán. Timar Khán Changezi who was then an Amír of mighty renown in the empire of the race of

Changez Khán, and governed Hirát, Kandahár and other districts; invaded Hindústán with 20,000 chosen horse. Having ravaged all the villages about Debalpúr and Láhor, he turned towards Multán. The prince Muhammad Sultán hearing of his designs, hastened to the banks of the river of Láhor, where both armies drew up in order of battle, and engaged with great fury. The prince, unfortunately, received a fatal arrow in his breast, by which he fell to the ground, and in a few minutes expired. Very few of the unfortunate Muhammad's party escaped from this conflict. Among the fortunate few, was Amír Khusro, the poet, who relates this event at large, in his book called "Khizir Khání." This event took place on Friday, the 9th of March, 1285 A. D., 30th Zil-hijja, 683 A. H.

**Muhammad Khan Talpur**, محمد خان تالپور, *vide* Mir Muhammad Khán Tálpúr.

**Muhammad Khuda Banda, Sultan**, محمد خدابند سلطان, surnamed Sultán Sikandar Sháh, was the eldest son of Sháh Tahmásپ I; born in the year 1531 A. D., 938 A. H., and succeeded to the throne of Persia on the death of his brother Sháh Ismá'íl II, in November, 1577 A. D., 985 A. H. The fortunes of this monarch, who from a natural weakness in his eyes, was incapable of rule, had been for many years upheld by the character of his eldest son, Hamza Mirzá, and his power terminated at the death of that prince, who fell under the blow of an assassin in his own private apartments on the 24th November, 1586 A. D., 22nd Zil-hijja, 994 A. H. The chiefs of Khurásán immediately proclaimed 'Abbás, the king's second son, as king of Persia, and in the year 1588 A. D., 996 A. H., marched with him to Kazwín, the capital of the empire, which they took possession of without opposition, and the unfortunate Muhammad was deserted by every inhabitant of Kazwín and by his own army.

**Muhammad Khuda Banda, Sultan**, محمد خدابند سلطان, surnamed Aljálí, a descendant of Changez Khán, succeeded his brother Sultán Gházán Khán, the son of Arghún Khán to the throne of Persia in May, 1304 A. D., Shawwál, 703 A. H. He is said to have been a just prince, and was the first monarch of Persia who proclaimed himself of the sect of 'Alí. He gave a public proof of his attachment to this sect, by causing the names of the twelve Imáms to be engraved on all the money which he coined. He built the celebrated city of Sultánía in 'Azurbéjan or Media, which he made the capital of his dominions, and where he afterwards was buried. The dome over his tomb is fifty-one feet in diameter, and is covered with glazed tiles. He died on the 17th December, 1316 A. D., 1st Shawwál, 716 A. H., after a reign of 13 lunar years, and was succeeded by his son Sultán Abú Saíd Bahádúr Khán.

**Muhammad Khusro Khan**, محمد خسرو خان, author of a Medical work called "Makhzan ul-Adwia."

**Muhammad Kuli Khan**, محمد قلی خان, governor of Allahábád, was the son of Mirzá Muhsin, the brother of Nawáb Safdar Jang of Audh. In the year 1759 A. D., 1172 A. H., he, under the royal standard of the prince 'Alí Gohar (afterwards Sháh 'Alam) who had procured from his father, 'Alamgír II, grants of Bengal, Behár and Uryá, marched towards Patna, where, on his arrival, the place was besieged and the siege was carried on for some days with briskness; but he was obliged to raise the siege and retreat on receiving intelligence that Shujá'uddaula (who was his first cousin, and the son of Safdar Jang), had treacherously seized Allahábád and possessed himself of that province. On his arrival at Allahábád in 1761 A. D., 1174 A. H., he was seized and imprisoned, and

ultimately put to death in the fort of Jalálábád by order of Shujá'uddaula, he being jealous of his ambitious views in assisting the prince in the invasion of Bengal, and regarding Allahábád as his right, it having been given only in deputation by his father, Safdar Jang, to Muhammad Kuli Khán, who had refused to surrender it to the son.

**Muhammad Kuli Kutb Shah**, محمد قطب شاہ, *vide* Kuli Kutb Sháh II.

**Muhammad Kuli Salim**, محمد قلی سلیم, *vide* Salim.

**Muhammad Kuresh, Mirza**, محمد قریش میرزا, the second son of Bahádúr Sháh. His title of succession to the throne of Dehlí, was acknowledged by the British Government, in 1856 with this condition that on the king's death he would receive the title of Sháhzada.

**Muhammad Kutb Shah**, محمد قطب شاہ, the fifth Sultán of the Kutbsháhí dynasty of Golkanda, and nephew or brother of Muhammad Kuli Kutb Sháh, whom he succeeded in January, 1612 A. D., Zi-Ka'da, 1020 A. H. He was living in 1620 A. D., 1029 A. H. After his death, 'Abdullah Kutb Sháh was raised to the throne of Golkanda.

**Muhammad Lad**, محمد لاد, author of the Dictionary called "Muwyyad ul-Fuzlá."

**Muhammad Lari, Mulla**, محمد لاری, موللا, author of a work which goes after his name, *e.g.*, "Tálib Mullá Muhammad Lári."

**Muhammad Maghrabi, Maulana**, مولانا محمد مغربی, *vide* Maghrabi.

**Muhammad Makahul**, محمد مکحول, *vide* Muhammad (Sultán).

**Muhammad Ma'sum**, محمد معصوم, the son of Shaikh Alímad-Sarhindí, was born in the year 1598 A. D., 1007 A. H., and died in 1668 A. D., 1079 A. H. aged 72 lunar years.

**Muhammad Ma'sum Nami, Amir**, امیر محمد معصوم نامی of Bakkar, was one of the nobles of the court of Akbar. He wrote five Masnawis or Poems, containing 10,000 verses; one is in the metre of "Haft Paikar," one in the measure of the "Sikandar-námá," one called "Parí Súrat," is in the measure of "Lailí and Majnún," one called "Husn wa-Náz," is in the metre of "Yúsaf Zalekhá," and one in the measure of the "Makhzan ul-Asrár." He also wrote two Diwáns of Ghazals and two Súki-námas. He once paid a visit to Sháh 'Abbás, king of Persia, accompanied with no less than one thousand followers.

**Muhammad Mir, Sayyad**, محمد میر. His proper name is Kamál-uddín Haidar. He was a native of Lakhnau, and translated the History of Rasselas from English into Urdú for the Agrah School Book Society, in the year 1839 A. D.

**Muhammad Mirza**, محمد مرزا, son of Míránscháh and grandson of Amír Taimúr, was a pious prince, and not being ambitious, he remained with his brother Mirzá Kháfi-ulláh, ruler of Samarkand; and when that country was taken by Mirzá Sháhrúkh his uncle, and made over to his own son Mirzá Ulugh Beg in 1408 A. D., 811 A. H.,

he passed the remainder of his life with the latter and died about the year 1441 A. D., 846 A. H., recommending his son Mirzá Abú Sa'íd to him.

**Muhammad Muhsin of Kashan, مولانا محمد محسن**, *vide* راغب کاشانی, author of the "Tafsír Sáfi."

**Muhammad Muhsin, محمد محسن**, the rebel Tahsil-dár of Pailání who joined the mutineers in the year 1857 A. D., and was, together with 'Imdád 'Ali the rebel Deputy Collector, hanged at Banda on the 21st April, 1858 A. D.

**Muhammad Mukim, محمد مقیم**, *vide* Nizám-uddín Ahmad Khwájá.

**Muhammad Muzaffar, محمد مظفر**, surnamed Mázáríz-uddín, was the founder of the dynasty of Muzaffarians in Fars. He held a high station at the court of Sultán Abú Sa'íd Khán, king of Persia; but after his death, which happened in 1335 A. D., when trouble and confusion began to reign on all sides, he retired to Yazd and took possession of that country. In the year 1335 A. D., 754 A. H., he took Shíráz from Sháh Shaikhl Abú Is-hák, and having seized him after some time, put him to death, and became master of Fars. His son Sháh Shujá'a' rebelled against him in 1359 A. D., 760 A. H., deprived him of his sight and ascended the throne at Shíráz. Muhammad Muzaffar died in the year 1364 A. D., 765 A. H. This dynasty governed Fars 77 years, during which, seven princes enjoyed power, viz.:

1. Mubáriz-uddín Muhammad Muzaffar or Muzaffar-uddín.
  2. Sháh Shujá'a', son of ditto.
  3. Sháh Mahmúd, his brother.
  4. Sultán Almád.
  5. Sháh Mansúr, son of Muzaffar, in whose time Shíráz was taken by Amir Taimúr.
  6. Sháh Ahía.
  7. Sháh Zain-ul-'Abidín, the son of Sháh Shujá'a'.
- The last two reigned only a few months. *Vide* Muzaffar.

**Muhammad Nasir, محمد نظیر**, *vide* Khwájá Násir.

**Muhammad Nasir Ahmad, محمد نظیر احمد**, Deputy Collector of Settlements in Jákain, author of the work named "Mirat ul Urús" or the "Bride's Mirror," an admirable tale of domestic life among the Muhammadians of India, for which a reward of 1000 Rupees was conferred on him by the Lieutenant-Governor in 1870 A. D.

**Muhammad Ufi, محمد عوفی**, who flourished in the 16th century of the Christian era, is the author of a biography, called "Tazkira Muhammad Ufi."

**Muhammad Ufi, محمد عوفی**, author of a Tazkira or biography called "Labáb ul-Albáb," and of another work entitled "Jáma' ul-Hikáyát." The latter he compiled in 1228 A. D., 625 A. H. He was a native of Marv which, under the Saljuq princes, was the capital of Persia. *Vide* Núr-uddín Muhammad Ufi.

**Muhammad Parizada, محمد پرزا**, an author whose work is continually studied throughout the Othmáni empire, not only by all the ministers and statesmen of the Porte but likewise by the Greek princes and dragomans.

**Muhammad Rafi-uddin Muhaddis, محمد رفیع الدین**, *vide* Rafi-uddín.

**Muhammad Rafi Waiez, محمد رفع واعیز**, a celebrated preacher at Isfahán, was a contemporary of Mirzá Sáeb and Táhir Wahíd. He is the author of a Diwán in Persian, as also of a poem containing the battle of Sháh 'Abbas with Elam Khán, ruler of Túrán, and one called "Abwáb ul-Janán," a religious book.

**Muhammad Raza Khan, محمد رضا خان**, he was selected for the office of chief minister by the English, after the death of Jafar 'Ali Khán, Nawáb of Bengal, to the young Nawáb Najm-uddaula, the son of the late Nawáb in 1765 A. D.

**Muhammad Raza, محمد رضا**, author of the Arabic work on Theology, called, "Ashraqát Alwá'a" Heavenly Illuminations, and of another on Jurisprudence entitled "Intikhab ul-Ahkámu."

**Muhammad Saki, محمد ساقی**, *vide* Mustai'd Khán

**Muhammad Sadr-uddin, محمد صدر الدین**, surnamed Abu'l Ma'álí, which see.

**Muhammad Salah Kambu, محمد صالح کمبو**, author of the "Amal Sálik."

**Muhammad Salah, Shaikh, شیخ محمد صالح**,

Kamboh, brother to Shaikh Ináyet-ullah, is the author of the book called "Behar Chaman."

**Muhammad Salah, Mir, میر محمد صالح**, lived in the time of the emperors Jahángír and Sháh Jahán about the year 1628 A. D., 1037 A. H. His poetical name was Kashfi, which see.

**Muhammad Salah, Mirza, مرزا محمد صالح**, *vide* Sipahdár Khán.

**Muhammad Salah, Mirza, مرزا محمد صالح**, author of the "Latáef Khayáb," or the Beauties of Imagination. It contains extracts from all the poets of any celebrity, with memoirs of the authors; and ought to have been named the Beauties of Poetry; being of the nature of the English compilation of Select Extracts. It was commenced by the author in 1731 A. D., 1144—1155 A. H., and finished by Ja'far Nasir in 1742 A. D.

**Muhammad Salah, Shaikh, شیخ محمد صالح**, author of the "Bahár Sakhún" and the "Tárikh Shájhahán," also of a poem called "Arám Jan" which he completed in 1646 A. D., 1056 A. H.

**Muhammad Sarbadal, محمد سربادل**, was the chief of a kind of vagabonds called Sarbadáls, who had made themselves master of the city of Sabzwár and of some others in Khurásán. This personage was also called Sayyid Muhammad, and although he was head of a gang of highwaymen or robbers, yet he was much esteemed for his probity.

**Muhammad Shafia', محمد شفیع دہلوی**, of Dehlí, author of the work called "Mirát ul-Wáridát," or Mirror of Occurrences, a compendious history of the Mughal empire, from the death of Akbar to the invasion of Nádir Sháh. He undertook this work at the request of a nobleman in the reign of Muhammad Sháh.

**Muhammad Shah, شاہ محمد**, the son of prince Faríd-uddín, the son of Khizir Khán, king of Dehlí. He was

placed on the throne after the assassination of his uncle Mubárik Sháh in April, 1434 A. D., Ramazán 837 A. H. He reigned 12 lunar years and died on the 20th of January, 1446 A. D., 22nd Shawwál 849 A. H. He was succeeded by his son Sultán 'Alá-uddín.

**Muhammad Shah**, مُحَمَّد شَاه، the son of Ahmad Sháh, succeeded his father to the throne of Gujrát in July, 1443 A. D., Rabí' I, 847 A. H. He reigned eight lunar years, 9 months and 4 days, and was poisoned by his wife on the 12th February, 1451 A. D., 10th Muharram, 855 A. H. He was succeeded by his son Kútib Sháh also called Kútib-uddín.

**Muhammad Shah**, مُحَمَّد شَاه، the son of Hoshang Sháh, ascended the throne of Málwá after the death of his father on the 17th July, 1434 A. D., 9th Zil-hijja, 837 A. H. He reigned about nine months and was poisoned by Muhammad Khán (the son of Malik Mugnis his prime minister) who ascended the throne under the title of Mahmúd Sháh Khiljí in May, 1435 A. D.

**Muhammad Shah**, مُحَمَّد شَاه، emperor of Dehlí, sur-named Roshan Akhtar or the Brilliant Star, was the son of the prince Jahán Sháh one of the three brothers who perished in disputing the crown with their eldest brother Jahándár Sháh, the son of Bahádúr Sháh. He was born on Friday the 7th of August, 1702 O. S., 24th Rabí' I, 1114 A. H., and crowned by the two Sayyads after the death of Rafi-uddaula, on the 29th September, 1719 A. D., 25th Zi-Kada, 1131 A. H. On his accession it was determined that the names of his two predecessors, viz., Rafi-uddarjá and Rafi-uddaula who reigned about three months each, should be struck out of the list of kings, and that his reign should commence from the death of the emperor Farrukh-siyar. Muhammad Sháh reigned 30 lunar years, 6 months and 10 days, and died one month after the battle of Sarhind which his son fought against Ahmad Sháh Abdálí. His death took place on Thursday the 16th of April, 1748 A. D., 27th Rabí' II, 1161 A. H. at the age of 47 lunar years, 1 month and 3 days. He was buried in the court before the mausoleum of Nizám-uddín Aulia at Dehlí, and was succeeded by his son Ahmad Sháh. This emperor may be termed the last of the race of Amír Taimúr who reigned in Dehlí and enjoyed any power. The few princes of that sovereign's family who were raised to the throne after Muhammad Sháh were mere pageants, whom the nobles of the court elevated or cast down as it suited the purposes of their ambitions.

**Muhammad Shah 'Adil or 'Adli**, مُحَمَّد شَاه عَادِل، an Afghán of the tribe of Súr, whose original name was Mubáriz Khán, was the son of Nizám Khán Súr, the brother of Sher Sháh, and brother-in-law of Salim Sháh after whose death in 1554 A. D., 961 A. H., having murdered his son Fíroz, a boy of twelve years of age who had been raised to the throne, he assumed royal dignity with the title of Muhammad Sháh 'Adil. He was illiterate, hated men of learning and kept company with illiterate persons like himself, whom he raised to the highest dignities in the State; among whom, one Hímú, a Bania or Indian shopkeeper, whom his predecessor Salim Sháh had made superintendent of the markets, was intrusted with the whole administration of affairs. This naturally created him enemies among the Afghán chiefs, who having conspired against his life, revolted from his authority. Ibráhím Khán Súr, who had the king's sister for his wife, soon after raised a considerable army, and, getting possession of the city of Dohli, ascended the throne in 1555 A. D., 962 A. H., and assumed the ensigns of royalty. Muhammad Sháh, finding himself betrayed, fled to Chunári, and contented himself with the government of the eastern provinces. He was slain

in a battle fought at Munger with Bahádúr Sháh, king of Bengal, 1556 A. D., 963 A. H. The period of his reign at Dehlí was only eleven months.

### محمد شاہ بهمنی اول، Muhammad Shah Bahmani I,

the second king of the Bahmani dynasty, was the son of Sultán 'Alá-uddín Hasan Kángoh Bahmani, whom he succeeded to the throne of the Dakhin in February, 1358 A. D., 19th Zi-Kada, 776 A. H. He reigned 17 lunar years and died on the 21st of March, 1375 A. D. His son Mujáhid Sháh succeeded him.

### محمد شاہ بهمنی ثانی، Muhammad Shah Bahmani II,

the thirteenth Sultán of the Bahmani dynasty, was the son of Humáyún Sháh the Cruel. He succeeded his brother Nizám Sháh to the throne of the Dakhin in July, 1463 A. D. in his ninth year; and the affairs of government were conducted, as in the reign of his late brother, by Khwája Jahán and Khwája Mahmúd Gáwán, under the direction of the queen mother. The former was murdered after some time, and the title of Khwája Jahán was conferred on Mahmúd Gáwán, adding the duties of Wakíl-us-Sultanaat to his other functions. Muhammad Sháh reigned nearly 20 lunar years, and died a year after he had caused his minister Mahmúd Gáwán to be put to death, i. e., on the 24th March, 1482 A. D., 1st Safar, 887 A. H. His son Mahmúd Sháh II succeeded him. The year of Muhammad Sháh's death is comprised in a Persian verse, the translation of which runs thus:

Sultán Muhammad Sháh, ruler of kings,  
When suddenly summoned to yield up his breath,  
Abandoned the Dakhin, and all worldly things,  
And "the ruin of the Dakhin," recorded his death.

### محمد شاہ شرکی، Muhammad Shah Sharqi,

succeeded to the throne of Jaunpúr after the death of his father Mahmúd Sháh Sharqí, in 1452 A. D., 856 A. H., and was killed after five months in a battle which he fought against his brother Husain Sháh Sharqí, who succeeded him.

### محمد شاہ شہید، Muhammad Shah Shahid,

whose garden is still to be seen on the left bank of the Jamna at Agrah where the swimmers of Agrah assemble after bathing in the Jamna in the rainy season.

### محمد شاہ ساییڈ، Muhammad Shah Sayyad,

son of Sayyad Wali of Pandúá, author of a collection of documents containing Forms of Letters, Parwanas, instruments or Contracts of Law, &c., &c., entitled "Jáma' ul-Dastúr," written about the year 1800 A. D.

### محمد شاہ تغلک اول، Muhammad Shah Tughlak I,

whose former name was Malik Fakhr-uddín Júnán, succeeded his father Ghayás-uddín Tughlak Sháh on the throne of Dehlí in 1325 A. D., 725 A. H. He took the fort of Nagarkót in 1337 A. D. and built several royal buildings and places in Dohli. It was in his reign that 'Alá-uddín Hasan Kangóh raised the standard of royalty in the Dakhin, 1347 A. D., 748 A. H., where his descendants reigned for several generations. Muhammad Sháh died at Thatta on the banks of the river Sindh on the 20th of March, 1351 A. D., 21st Muharram, 752 A. H., after a reign of nearly 27 lunar years. He was succeeded by his cousin Sultán Fíroz Sháh Bárak, the son of Sipah Salár Rajab.

### محمد شاہ تغلک دوم، Muhammad Shah Tughlak II,

surnamed Násir-uddín, was the son of Fíroz Sháh Tughlak. He was born on the 3rd June, 1353 A. D., 3rd Jumádá I, 754 A. H. He ascended the throne

of Dehlí in the lifetime of his father in the year 1387 A. D., but was soon after deposed and expelled by the chiefs. He remained at Nagarkót till the reign of Abú Bakr Sháh, when he proceeded towards Dehlí with a large army, and after some repulses proving victorious, ascended the throne in August, 1390 A. D., 792 A. H. He is the founder of a fortress in Jalesar which he called Muhammadábád. He reigned 3 years and 7 months, and died on the 19th February, 1394 A. D., 17th Rabí II, 796 A. H., and his body was deposited at Dehlí in the same vault with that of his father. He was succeeded by his son Humáyún, who, on ascending the throne, assumed the name of 'Alá-uddín Sikandar Sháh, but died suddenly after a short reign of 45 days, and his brother Sultán Mahmúd succeeded him.

**Muhammad Shah,** محمد شاہ, king of Persia, was the son of 'Abbás Mirzá, and grandson of Fathá Abú Sháh, whom he succeeded to the throne of Persia in 1831 A. D., and died in 1847 A. D.

**Muhammad Sharif Hakkani,** محمد شریف حقانی, author of a poem called "Aynak-e-Dil," which he completed in 1685 A. D., 1096 A. H.

**Muhammad Shah,** محمد شاہ, present ruler of Badakhshán. He was placed in his present position by Amír Sher 'Alí of Kábul to whom he is bound to pay tribute, the amount of which in 1870 A. D., was £8100, and 500 horses. His predecessor was the intimate friend of 'Abdul Rahmán Khán, the pretender to the Afghan throne, who was opposed by Sher 'Alí in 1868 A. D.

**Muhammad Sharif, Khwaja,** خواجہ محمد شریف, a nephew of Mauláná Umaidí. He was wazír to Sháh Tahmásپ Safwi I, and governor of Yezd, Abarkóh and afterwards of Isfahán for several years, and died in 1538 A. D., 945 A. H.

**Muhammad, Sharif, Mir,** میر محمد شریف, author of a Masnawí or poem containing felicitations on the accession to the throne of Lakhnau, of Gházi-uddín Haider, completed in 1814 A. D., 1229 A. H.

**Muhammad Shirin Maulana,** مولانا محمد شیرین, commonly called Mauláná Maghrabí, which see.

**Muhammad Shaikh,** محمد شیخ, author of the works called "Jámi Jahán-námá," and the "Nafs Rahmání," containing meditation on the unity of God, and rules for solitary devotion, *vide* Shaikh Muhammad.

**Muhammad Sufi, Maulana,** مولانا محمد صوفی, author of the work called "Maikhána wa-Butkhána," or the wine shop and idol house. He was a native of Mázindarán, and was residing in 1725 A. D., 1038 A. H. at Ahmadábád in Gujrát, and afterwards for some time in Kashmír.

**Muhammad, Sultan,** سلطان محمد, the last king of the ancient race of the sovereigns of Badakhshán, taken prisoner in battle by Sultán Abú Sa'íd, a descendant of Amír Taimur, and slain together with all his children and relations in 1466 A. D., 871 A. H.

**Muhammad, Sultan,** سلطان محمد, who was afterwards surnamed Makahúl or the Blind, was the second son of Sultán Mahmúd of Ghazní. He succeeded his father in 1030 A. D. in the absence of his elder brother Masa'íd, who after five months deprived him of his sight and placed him in close confinement, where he remained

till he was again reinstated by the army in 1038 A. D., and his brother Masa'íd deposed. He reigned at Láhor for two years, after which he was defeated and put to death by Sultán Maudúd the son of Masa'íd 1044 A. D.

**Muhammad, Sultan,** سلطان محمد, was the second son of Sultán Maliksháh Saljúkí, after whose death he ruled over Azurbejan, but when his eldest brother Bar-kayárák died in 1104 A. D., 498 A. H., he seized Baghdad also and assumed the title of Sultán. This prince died at Istahán 1118 A. D., Zil-hijja, 511 A. H., and was succeeded by his son Mahmúd, who, however, was soon reduced by his uncle, Sultán Sanjar, to the condition of a dependent. Mahmúd died 1131 A. D., 15th Shawwál, 525 A. H., aged 27 years at Hamdan after a reign of 14 years.

**Muhammad, Sultan,** سلطان محمد, surnamed Kuþuddín, succeeded his father 'Alá-uddín Takash as Sultán of Khwárizm in 1200 A. D., 596 A. H. He was defeated by the celebrated conqueror Changéz Khán, his country pillaged, and almost all his family made prisoners in 1218 A. D., 615 A. H. He died of a broken heart in March, 1221 A. D., Zil-hijja, 617 A. H. His son Jalál-uddín for a long time bore up against the torrent that had overwhelmed his father, but was at last subdued. He was slain in 1230 A. D., 627 A. H. *Vide* Takash.

**Muhammad, Sultan,** سلطان محمد, son of Báisan-ghar Mirzá. *Vide* Bábar (Sultán) and Sultán Muhammad.

**Muhammad, Sultan Mirza,** محمد سلطان مرزا, or Sultán Mirzá, the son of Awais Mirzá, the son of Báí-kara, the son of Mansúr, a prince of the house of Amír Taimur. He accompanied the emperor Bábar Sháh to India, and after his death rebelled against his son the emperor Humáyún, and though subdued and pardoned, his five sons, viz., Muhammad Husain Mirzá, Ibráhím Husain Mirzá, Masa'íd Husain Mirzá, Ulagh Mirzá, and Sháh Mirzá, and three of his nephews took advantage of the general disturbance which took place in 1566 A. D., 974 A. H., and revolted at Sambhal, the government of which had been assigned to their father. At first they were overpowered without an effort and were confined in the fort of Sambhal by order of the emperor Akbar, but when that monarch marched in the year 1567 A. D., 975 A. H. for the purpose of subduing Málwá; they made their escape to Gujrát and sought an asylum with Changéz Khán, governor of Baroach, where they sowed the seeds of future troubles, which only ended with the subjugation of the kingdoms by Akbar in 1572 A. D., 980 A. H., *vide* Ibráhím Husain Mirzá. Muhammad Sultán Mirzá was, on account of his sons' rebellion, confined in the fort of Bayána about the year 1567 A. D. where he died some years after.

**Muhammad Sultan,** محمد سلطان, the eldest son of Jahángír Mirzá. After his father's death, he was named by his grandfather, heir of all his dominions, but died before him in 1404 A. D., 805 A. H.

**Muhammad Tahir Nasirabadi,** محمد طاہر نصیربادی, author of a biography called "Tazkira Muhammad Táhir." He lived in the reign of 'Abbás Sháh I of Persia.

**Muhammad Tahir,** محمد طاہر, *vide* Ináyet Khán.

**Muhammad Taki, Imam,** امام محمد تقی, also called Muhammad al Jawád, was the ninth Imám of the race of 'Alí, and the son of Imám 'Alí Músí Razá who was the eighth. He was born in the year 811 A. D., 195 A. H.,

and is said to have been poisoned in 835 A. D., 220 A. H. He is buried at Baghdád near the tomb of his grandfather Imám Músí Kásim, the son of Ja'far Sádík. His wife's name was Umm ul-Fazl, the daughter of the khalif Mámún.

**Muhammad Taki, Mir**, میر محمد تکی (Mir), *vide* Takí

**Muhammad Tughlak Shah**, محمد تغلق شاہ, *vide* Muhammad Sháh Tughlák.

**Muhammad Wala**, محمد والا, author of the work called "Najm ul-Hidáyat," containing much good advice, written according to the Súfi faith.

**Muhammad Walah, Sayyad**, سید محمد والہ, author of the "Risála Dastúr ul-Nazm," or the art of writing poetry, with specimens of the various measures.

**Muhammad Yar Khan**, محمد یار خان, the son of Aitmad Khán, nobleman of the time of the emperor 'Alamgír.

**Muhammad Yusaf**, محمد یوسف, a native of Kábul, who came to India and was employed in the service of the emperor Akbar. He was a good poet and died in the year 1562 A. D., 970 A. H.

**Muhammad Yusaf 'Ali Khan Bahadur**, محمد یوسف علی خان, the present loyal nawáb of Rámpár (1859–1872) who succeeded Muhammad Saíd Khán in 1855.

**Muhammad Zahid, Mir**, محمد زاہد, son of Muhammad Asham, an author who flourished in the reign of Sháh Jahán and 'Alamgír, and died in the year 1690 A. D., 1101 A. H.

**Muhammad Zaman**, محمد زمان, a celebrated punster and poet of Persia, who came to India in the reign of Akbar, but after a few years returned to his native country where he died some years before or after 1600 A. D.

**Muhammad Zaman**, محمد زمان, *vide* Kásim Khán, Súbadár of Kábul.

**Muhip Narayan**, مہب ناراین, rájá of Banaras, he was living in 1789 A. D., nephew of Rájá Cheyt Singh and grandson of Rájá Balwunt Singh. The Rájá's daughter was wife of Bábú Dirgibhai Singh, from whom the present Muhárájá is descended.

**Muhi**, مھی, takhallus of a poet who flourished about the year 1592 A. D., 1001 A. H., and is the author of a Diwán.

**Muhit**, مھیط, *vide* Rámjas Munshí.

**Muhi-uddin**, مھی الدین, author of a heroic poem called "Taríkh Najib-náma," in praise of Najib Khán, styled Najib-uddaula, an Afghán chief who distinguished himself during the reign of the unfortunate 'Alamgír II, emperor of Dchlí.

**Muhi-uddin bin-Arabi**, Shaikh, مھی الدین بن عربی, a celebrated learned Muhammadan of Persia, who was born in 1166 A. D., 561 A. H., died in 1239

A. D., 637 A. H., and is buried at Damascus. He is the author of a work in Arabic called "Fatúhát Makkia," *vide* Ibn-Arabi.

**Muhi-uddin Abdul Kadir bin-Abi ul-Wafa**, مھی الدین عبدالقدار بن ابی الوفاء, *vide* 'Abdul Kádir bin 'Abdul-Wafá Misri.

**Muhi-uddin Tusi, Shaikh**, مھی الدین طوسی, a native of Tús, and author of the work called "Kanz ul-'Ashkién," a treatise on divine love; abridged from the "Kimiá-o-Sá'adat." He was a co-temporary of 'Umar Mirzá, and was living in 1408 A. D., 811 A. H.

**Muhi-uddin**, مھی الدین, author of the work called "Irshád Yáfi'i."

**Muhib**, محب, poetical name of Sayyad Ghulám Nabi of Bilgrám who was slain in a battle which took place between Nawáb Saifdar Jang and Ahmad Khán, Nawáb of Furrukhábád on the 5th February, 1752 A. D., 29th Safar, 1165 A. H.

**Muhib**, محب, poetical name of Shaikh Wali-ullah of Dehlí, who was a pupil of Súnda, and is the author of a Diwán.

**Muhib-uddin Said Hasan al-Yaghawi**, محب الدین حسین, surnamed Guz, an author who died in 1132 A. D., 526 A. H.

**Muhib-ullah, Kazi**, قاضی محب اللہ, who, in the reign of 'Alamgír, was appointed Kází of Lakhnau and afterwards of Huídarábád in the Dakhin. On the accession of Bahádur Sháh to the throne of Dchlí, 1707 A. D., 1119 A. H., he was honoured with the Sadárat of all India. He is the author of several works, among which are the "Kitáb Sallam," and "Muslim."

**Muhindar Singh, Maharaja**, مہیندر سنگھ مہاراجہ, Rájá of Bhaduwár (1870).

**Muhib-ullah, Shaikh**, شیخ محب اللہ, a pírzáda of Allahábád who died there in the year 1648 A. D., 1058 A. H. He is the author of a work called "Ibádat ul Khawás" on Ethics.

**Muhsin Ali Khan, Sayyad**, محسن علی خان شاید, the son of Sayyad Sháh Husain, the son of Sayyad Arab Sháh, was an excellent poet, and is the author of a Diwán and a biography of Urdú poets called "Sarépá Sakhun."

**Muhsin Fani**, محسن فانی, an excellent poet and author, whose proper name was Shaikh Muhammad Muhsin and poetical title Fáni. He held the appointment of Sadárat of the province of Allahábád for several years in the time of the emperor Sháh Jahán; and when that monarch conquered Balkh in 1619 A. D., 1056 A. H., amongst the spoil which fell into the hands of the emperor belonging to Nazar Muhammad Khán, the ruler of that province, was a Diwán composed by Muhsin Fáni which he had sent as present to that ruler with verses in his praise; this annoyed the emperor, and Muhsin was forthwith dismissed from his office. He received, however, a small pension and passed the remainder of his life at Kashmír where he died in 1670 A. D., 1081 A. H. His Diwán contains about 7,000 verses.

**Muhtadi Billah**, محتدی بالله, *vide* Al-Muhtadi.

**Muhtashim Ali Khan**, محتشم علی خان, *vide* Hashmat.

**Muhtashim, Maulana**, صولانہ محتشم, a poet of Kashan and master of Fakhri bin-Maulana Sultán Muhammad Amíri of Hirát. He wrote throre Diwáns, viz., "Sabáya," "Julália," and "Shabábía," besides a Diwán of Kasídás in praise of the Imáme and prince, consisting of about 8,000 versos, and a Risála of Mua'mmas or enigmas and chronograms. There is a Kasidá quoted on the accession of Sháh Ismá'íl Safví to the throne of Persia, of 66 misras, each of which contains a chronogram for the year 1576 A. D., 984 A. H.

**Mui'zzi**, معزی, *vide* Moi'zzi.

**Mui'zz-li-din-allah**, معز الدین الله, *vide* Moi'zz-li-din-allah.

**Mui'zz-uddin**, معز الدين, *vide* Moi'zz-uddin.

**Mui'zz-uddaula**, معز الدولة, *vide* Moi'zz-uddaula.

**Mujaddid Alif Sani**, مجدد الف ثانی, *vide* Ahmad Sarhádí (Shaikh).

**Mujahid Shah Bahmani**, مجاهد شاہ بهمنی, succeeded his father Muhammed Sháh I Bahmaní on the throne of the Dakhin in March, 1375 A. D., Siwwál, 776 A. H. He was murdered after a reign of three years on the night of the 14th of April, 1378 A. D., 17th Zul-hijja, 779 A. H., by his uncle Dáúd Khán who ascended the throne by the title of Dáúd Sháh.

**Mujib**, شاده مجتبی, or Sháh Mujib, author of a history of the loves of Joseph and Potiphar's wife called "Yúsaf wa-Zalekha," in Urdú verse composed in 1824 A. D., 1240 A. H.

**Mujir**, مکیر بیلقانی, poetical name of 'Abdul Mukárim Mujír-uddín of Búlkán, a town in Azurbeján. He was a pupil of Khákání, and is the author of a Diwán. He died in 1198 A. D., 594 A. H. He flourished in the time of Kízal Arsulán, and was a co-temporary of Záhir-uddín Fáryábi.

**Mujir-uddin Bilkani**, مکیر الدین بیلقانی, *vide* Mujír.

**Mujrim**, مجرم, poetical name of Rahmat-ullah, who is the author of an Urdú Diwán.

**Mujrim**, مجرم, poetical title of Ghulám Husain of Patna, the father of Ishkí, whose proper name was Shaikh Muhammed Wajih.

**Mukalil bin-Sulaiman**, مکالل بن سلیمان, author of a Commentary on the Kurán. He died in the year 723 A. D., 105 A. H.

**Mukanna**, مکنّا, *vide* Al-Makna or Mukanna.

**Mukarrab Khan**, مقرب خان, *vide* Maslíhí (Mulla).

**Mukarram Khan, Nawab**, نواب مکرم خان, governor of Multán in the time of 'Alamgír.

**Mukim Khan**, مقیم خان, held the rank of 700 in the time of the emperor Akbar, and was raised to a high rank in the time of Jahángír. He had a home at Agra on the banks of the Jamna at a place still called Mukím Khén ka Ghát.

**Mukhlis**, مخلص, the poetical name of Ráe 'Anand Ráe, a Khattrí, who was the father-in-law of Tansukh Ráe, and

a pupil of Mirzá Bedil. He died in the fourth year of Ajmad Sháh's reign 1751 A. D., 1164 A. H. His works contain 60,000 verses. He is also called Mukhlís Hindí, to distinguish him from Mukhlís Káshí.

**Mukhlis**, مخلص, the poetical appellation of Mukhlís 'Alí Khán, commonly called Mír Bákir. He was Nawád Náwázish Khán, Shahámat Jang's sister's son, and is the author of a Diwán in Urdú.

**Mukhlis Kashi**, مخلص کاشی, a poet of Persia.

**Mukhtar bin-Mahmud bin-Muhammad az-Zahidi**, مختار بن محمد بن محمد az-Zahidi Abu ar-Rija al-Ghazmini, surnamed Najm-uddín, is the author of "Kunyat al-Munáfi," a collection of decisions of considerable authority. He died 1259 A. D., 658 A. H.

**Mukhtari**, مختاری, a Persian poet.

**Mukhtar-uddaula**, مختار الدوله, *vide* Murtazá Khán.

**Muktadi Billah**, مقتدی بالله, *vide* Al-Muktadí.

**Muktadir Billah**, منتظر بالله, *vide* Al-Muktadí.

**Muktafi Billah**, مكتفی, *vide* Al-Muktaffí.

**Mulhim**, ملهم, a poet who flourished about the year 1706 A. D., 1118 A. H., and is the author of a Diwán.

**Mulla Ahmad**, ملا احمد, *vide* Ahmad (Mulla).

**Mulla 'Ali al-Hafiz al-Kastamumi**, ملا علي الحافظ القاسمي, author of the Commentary on the Hadis ul-Arbám of Shaikh Ismá'íl Hakkí.

**Mulla 'Ali Kusanji**, ملا علي قوسنجي, who also wrote a Hâshia or marginal notes on the Kashshaf, besides the one written by Tuftázáni. He died about the year 1405 A. D. 808 A. H.

**Mulla Husain Waez**, ملا حسين وائز, *vide* Husain Waez (Maulána).

**Mulla Furati**, ملا قرطبي, author of the work entitled the "Karak Sawál" containing forty questions with the answers of Muhammad, according to tradition.

**Mulla 'Imad**, ملا عماد, author of a work on Súfism in Persian, called "Hâshia Mullá 'Imád."

**Mulla Firoz**, ملا فیروز, a Pársí priest. The Pársís of Bombay entertain the most liberal feelings in favour of science and literature: they possess great wealth, and commercial relation with every part of Asia. The mission sent by them some years ago to Persia at their own expence of Kans, the father of Mullá Fíroz, the Editor of the *Dusatir*, for the purpose of making inquiries relative to the remnant of the Pársís in that country; the discovery by Kans while on that mission of a copy of the *Dusatir* in the Pahlawí language, and the English translation of that curious work, published by Mullá Fíroz at Bombay in 1818 shew the spirit and perseverance with which the Pársís of Bombay have instituted inquiries connected with the history of their country, *vide Transactions, Royal Asiatic Society*, Vol. III, Appendix, p. iv.

**Mulla Jami Lahouri Namdar Khani**, ملا جامی لاوری نامدار خانی, whose poetical name is Bekhud,

was very well skilled in composing chronograms, and has left a thick Díwán of Ghasals, &c. He died in 1675 A. D., 1086 A. H.

**Mulla Jiwan**, جیون امیدوری ملا, of Amaiثí, whose proper name was Shaikh Ahmad, was the tutor of the emperor 'Alamgír. He is the author of the Commentary on the Kurán called "Tafsír Almádi." He is also called Mulla Jíán Jaunpurí, and is said to have died 1718 A. D., 1130 A. H.

**Mulla Kasim**, ملا قاسم مشهدی, of Mashhad, author of an Insha, or Collection of Letters.

**Mulla Khusro**, ملا خسرو, author of a law treatise, entitled "Ghurar ul-Ahkám," and a Commentary on the same work called the "Durar al-Hukkám." Mulla Khusro, who is one of the most renowned of the Turkish jurists, completed his work in 1478 A. D., 883 A. H. and died in 1480 A. D., 885 A. H.

**Mulla Malik Kummi**, ملا ملک قمی, *vide* Malik Kummi.

**Mulla Mir**, ملا میر, he lived in the time of the emperor Akbar. In 1566 A. D., 974 A. H., he constructed a well at Agra, and Ashraf Khán Mir Munshí wrote the chronogram of the year of its construction. It is a subtractive one.

**Mulla Mufid Balkhi**, ملا مفید بلخی, a native of Balkh, was an excellent poet. He came to India and died at Multán in the time of the emperor 'Alamgír, 1674 A. D., 1085 A. H. He is the author of a Díwán. A subtractive chronogram on his death written by Sarkhush.

**Mulla Muhsin**, ملا محسین, *vide* Faiz.

**Mulla Mukimai**, ملا مقیمای, an author who lived in the time of Sháh Jahán.

**Mulla Shah**, ملا شاہ, a native of Badakhshán, was a learned and pious Musálmán. He was a disciple of Mián Sháh Mir of Láhor and Mursid or spiritual guide of the unfortunate prince Dári Shíkh, the eldest son of the emperor Sháh Jahán, who highly respected him and visited him on his tour to Kashmír, where he (Mulla Sháh) had built a place for his residence. He died at Kashmír in the commencement of the reign of the emperor 'Alamgír, about the year 1660 A. D., 1070 A. H.

**Mulla Sharif**, ملا شریف, author of a Díwán, on the loves of "Shíráz and Khusro," dedicated to Sultán Kuli Kuþ Sháh of Golconda in 1513 A. D., 921 A. H.

**Mulla Sheri**, ملا شیری, *vide* Sherí (Mulla).

**Mulla Shikebi**, ملا شکبی, an excellent poet who served under 'Abdul Rahím Khán, KhánKhánán, and was living in 1592 A. D., 1000 A. H.

**Mullazada**, ملا زادہ, of Patna, author of an Urdú translation of the novel called "Bahár Dánish," which he named "Izhar Dánish."

**Mullazada**, ملا زادہ, author of the marginal notes on the "Mukhtasir Ma'áni wa-Bayán."

**Multan**, ملٹان, kings of, *vide* Yúsaf (Shaikh).

**Mumtaz**, جیون, the poetical name of two poets. One of whom is named Maulví Ihsán-ulláh.

**Mumtaz Mahal**, ممتاز محل, the favorite wife of the emperor Sháh Jahán, for whom he built the celebrated edifice at Agra called the Táj, *vide* Arjumand Bánó Begum.

**Mumtaz Shikoh**, ممتاز شکوہ, second son of the emperor Sháh Jahán.

**Mumtaz-uddaula**, Nawab, صفت الدار نواب, the grandson of Muhammad 'Áli Sháh, king of Audh. He was living in 1868 A. D. The nawáb, during the disorders consequent on the Mutiny at Lakhnau, declared his opinions by entering into a contract to give his daughter in marriage to the nominee of the rebels, Birjis Kadr. For this conduct he was adjudged to suffer the loss of his pension, Rs. 700 per mensem.

**Munai'm**, منعیم, poetical name of Núr ul-Hák, Kází of Barelî, who was an excellent Persian poet, and has written upwards of 300,000 verses; among his compositions is a commentary on the Kurán in verse, and Arabic and Persian Kasídás, several Masnawís, and three Persian Díwáns. He was living at Dehlí in 1786 A. D., 1200 A. H.

**Munai'm Khan, KhanKhanan**, منعم خان خانخانان, a nobleman who was raised to the high dignity of prime minister by the emperor Akbar, after the dismissal of Bairám Khán, KhánKhánán in 1560 A. D., 967 A. H.; was appointed governor of Jaunpír after the death of Khán Zamán, where he built that famous bridge on the river Gúmtí in the year 1567 A. D., 975 A. H. He was latterly appointed governor of Bengal after the defeat of Dáud Sháh, king of that country in 1575 A. D., 983 A. H. From the period of Muhammad Bakhtyar Khiljí to that of Sher Sháh the city of Gaur, which is also called Lakhnauti, had been the capital of Bengal, after which, owing to its insalubrity, it had been abandoned for Khawásprí Tanda. Munai'm Khán, however, admiring the spot, gave orders for its repairs, and made it his residence; but he soon fell a victim to its unhealthy climate, and died there on the 12th October the same year, 9th Rajab, 983 A. H.

**Munai'm Khan**, منعم خان, the son of Sultán Beg Bar-lás, a nobleman who had been the emperor Bahádur Sháh's principal officer at Kábul, was, on the accession of that emperor to the throne of Dehlí, appointed his wazir with the title of KhánKhánán. He died some time before that monarch's death about the year 1711 A. D., 1123 A. H. He is the author of the work called "Ilhámát Munai'mí."

**Munai'm, Shaikh**, شیخ منعیم, a poet who served under prince Sultán Shujáq, governor of Bengal, and was present in the battle fought by that prince against his brother the emperor 'Alungír in December, 1658 A. D., after which he was never heard of. For his poetical name, he used his own in his compositions.

**Munir Lahouri, Mulla**, ملا منیر لاهوری, a poet of Láhor, was the son of Mulla 'Abdul Majíd of Multán. He formerly took the words "Sakhun Sanj" for his poetical title, but afterwards used "Munír" in his compositions. His proper name was Abú'l Barkát. He died at Agra on Saturday the 31st August, 1644 A. D., 7th Rajab, 1054 A. H., and left about 80,000 versos and an Inshá which goes after his name, viz., "Insháe Munír."

**Munna Jan**, جان جیون, *vide* Nasír-uddín Haider.

**Munni Begam**, مُنِّي بَغَامْ, a daughter of Mir Jafar, Nawáb of Bengal. After his death and the death of his two sons Najm-uddaula and Seif-uddaula, she was appointed guardian to Mubárik-uddaula, the infant son of the late Nawáb, by Warren Hastings, in preference to others whose claims were more forcible. The guardianship was taken away from the Begam in 1776 A. D. She was the mother of Najm-uddaula, died 1779 A. D., 1st Sha'bán 1103 A. H.

**Munshi**, منشی, takhallus of Jaywant Ráo Munshi. He is the author of a Diwán, and was living in 1712 A. D., 1121 A. H.

**Munshi**, منشی, poetical title of Munshi Múlhánd, a Káyath and native of Dehlí. He was a pupil of the poet Náru, and is the author of some fragments of the Shah-námá in Urdu. He died about the year 1822 A. D.

**Munsif**, مصطفیٰ, poetical title of Fazil Khán, who is the author of a Diwan, and was living in 1701 A. D., 1116 A. H.

**Murad I, Sultan**, مراد اول سلطان, whom our English authors call Amurath I and who is also called Murid Khán Ghazi and Khwájeh al-Kawn, was the third Sultan of the race of Usman i Oluhan. He succeeded his father Aikham (Orchon) on the Turkish throne in 1359 A. D., 760 A. H. and was known for his clemency towards his son, and those who espoused his cause. He advanced into Europe and made Adrianople his capital in 1360 A. D. He was a skilful warrior and obtained 37 victories, in the list of which he perished 1389 A. D., 791 A. H., aged 71, by the hand of a soldier. He (or as some say his father) was the first who established the formidable force of the Jánisars. His son Bayezid I, succeeded him.

**Murad II, Sultan**, مراد دیسی سلطان, succeeded his father Muhammed I as Ottoman emperor, in 1422 A. D., 825 A. H., and was the first Turk who used cannon in the field of battle. In 1443 A. D., 847 A. H., he resigned the crown in favour of his son Muhammed II, but finding him incapable to hold the reins of government, he abandoned his retirement and defeated the famous Sikandar Beg (Scanderbeg) and routed the Hungarians. According to Gibbon, he died on the 2nd February, 1451 A. D., Zil-hijja, 854 A. H., and was succeeded by his son Muhammed II, who afterwards took Constantinople.

**Murad III, Sultan**, مراد تالیف سلطان, succeeded his father Sulim II to the throne of Constantinople in December, 1574 A. D., Shaban, 982 A. H., and to rid himself of all competitors, he, at his first coming to the crown, caused his five brothers to be strangled in his presence. This act of cruelty so affected his mother that she destroyed herself. He took from the disagreeing Persians, Armenia, Media, and the city of Tauria, and the fort Gano from the Hungarians. He died on the 18th January, 1595 A. D., Jumáda I, 1003 A. H., aged 50 lunar years. At the time of his death such a sudden and terrible tempest arose, that many thought the world would then be dissolved. He was succeeded by his son Muhammed III. Sultán Murád is the author of the work called "Fatúhát-us-Siyám."

**Murad IV, Sultan**, مراد رابع سلطان, son of Ahmad I, emperor of Constantinople, succeeded his uncle Mustafa I, who was deposed the second time in 1623 A. D., 1032 A. H. He took Baghdád in 1637 A. D., 30,000 of whose inhabitants he put to the sword, though he had promised them protection. He died on the 8th February, 1640 A. D., 1049 A. H., aged 18, of excessive intoxication, and was succeeded by his brother Ibrahim.

**Murad Baksh, Sultan**,

son of the emperor Shah Jahán, ed. governor of Gujrat, Thatta seized and imprisoned in the fort, orders of his brother the emperor 'Aklamgir, after the first battle he fought against his brother Dárá Shikoh, and was subsequently murdered, 1662 A. D., 1072 A. H., at Gwálíar and buried within the fort.

**Murad Mirza**, موراد مرزا, also called Sultán Murád and Sháh Murád, was the second son of the emperor Akbar. His mother's name was Salima Sultána Begam. He was born on Thursday the 8th June, 1570 A. D., 978 A. H., in the house of the venerable Shaikh Salim Chishtí at Sikri. The Hindús, on account of his being born in the mountainous country of Sikri, used to call him Pahári. After the prince's birth, the emperor, considering the village of Sikri a propitious spot, two of his sons having been born there, ordered the foundation of a city to be laid, which, after the conquest of Gujrat, he called Fathapur. This prince was sent by his father to conquer the Dakhin in 1595 A. D., 1001 A. H., where he fell sick and died on the 1st of May, 1599 A. D., 15th Shawwál, 1007 A. H. He was at first buried at Sháhpúr, but afterwards his corpse was removed to Dehlí and laid by the side of Humayun the prince's grandfather.

**Murassa' Rakam**, مرصع رکام, title of the author of the "Nuzhat Murassa" *Vide* Táhsíl.

**Murauwat**, مروٹ, poetical name of Sighír 'Alí, a poet, who is the author of a story in Urdu called "Tihsmáti Ishk," composed in 1792 A. D., 1207 A. H.

**Murshid Khan**, مرشد خان, a poet, who flourished in the time of Jahángír, and is the author of a Diwán.

**Murshid Kuli Khan**, مرشد قلی خان, a nobleman of the time of the emperor Sháh Jahán, who was Faujdár of Muthurád, and was killed there in 1638 A. D., 1048 A. H.

**Murshid Kuli Khan**, مرشد قلی خان, nawáb of Bengal, *Vide* Ja far Khán.

**Murshid Kuli Khan**, مرشد قلی خان, Rustam Jang, son-in-law of Shújá-uddaula, governor of Bengal, by whom he was appointed governor of Katak. Being defeated by Mahábat Jang, Nawáb of Bengal, he fled to the Dakhin in the year 1739 A. D. where he died. He was a good poet, and his poetical name was Saifsháh.

**Murtaza Khan**, مرتضیٰ خان, a Sayyad, who on the accession of Nawáb 'Asaf-uddaula to the masnad of Lakhnau, was appointed by him his náib or deputy, with the title of Mukhtar-uddaula, but Basant 'Ali Khán, an old khwájeh sará (uncle) of the nawáb's father, being offended at the influence he had over the nawáb, resolved to remove him, and for this purpose having invited him to an entertainment, murdered him, and was himself slain the same day by order of the nawáb. This circumstance took place in the month of March, 1776 A. D., Safar, 1190 A. H.

**Murtaza Khan**, مرتضیٰ خان, a relative of Dost 'Alí, the Nawáb of Arkat, under whom the atrocious seizure of Trichinopoly was perpetrated by Chanda Sahib. The nawáb was succeeded by his son Safdar 'Alí, who after overcoming the effects of poison prepared for him by Murtaza Khán, fell by the poignard of a Pathán assassin hired for the work by the same person. A storm was raised which he had not the courage to encounter, and

disguising himself in female attire, he escaped from Arkat to his own fort of Vellore. Two years afterwards, the youthful son and successor of Safdar 'Alí met the fate of his father, and common report attributed to Murtaza Khán a principal share in the contrivance of this murder also. Such was the man to whom the patronage of Dupleix, who was at that time grievously at a loss for money, was extended, for Murtaza Khán had the reputation of being extremely rich, and was selected by Dupleix for a new Nawáb of Arkat. He was solemnly installed in his new dignity, but finding that his presence was indispensable at Vellore, he returned thither after some time in 1762 A. D.

**Murtaza Khan Anju**, مرتضی خان انجو, a nobleman of the reign of the emperor Sháh Jahán. At the time of his death which took place 1629 A. D., 1038 A. H., he was governor of Thatta.

**Murtaza Khan**, مرتضی خان, *vide* Shaikh Farid, and Farid Bukhári.

**Murtaza, Mir**, میر مرتضی, surnamed "Al-Madā'ib ilm ul-Huda." He died in September, 1046 A. D., Safar, 436 A. H.

**Murtaza Nizam Shah I**, مرتضی نظام شاہ, ascended the throne of Ahmednagar in the Dakkin after the death of his father Husain Nizám Sháh I, in 1565 A. D., 972 A. H., and as he was then in his minority, his mother Khunza Sultána became for six years chief manager of affairs, after which the Sultán took the affairs under his own management. He reigned about 24 lunar years, and becoming mad, his son Mirán Husain Nizám Sháh shut him up in a warm bathing-room, and shutting fast the doors and windows to exclude all air, lighted a great fire under the bath, so that the Sultán was speedily suffocated by the steam and heat. This circumstance took place about the 15th January, 1589 A. D., 8th Rabi' I, 997 A. H. But according to the work of Jámá ul-Hind, he was poisoned by his son on the 6th June, 1588 A. D., corresponding with 18th Rajab, 996 A. H.

**Murtaza Nizam Shah II**, مرتضی نظام شاہ, a nominal prince and a descendant of the Nizám Sháhi kings of Ahmednagar, who was raised to the throne by Malik Ambar, the Abyssinian and others after the capture of Bahádúr Nizám Sháh in 1600 A. D., 1009 A. H. He was put to death about the year 1628 A. D., 1038 A. H., by Fathá Khán, the son of Malik Ambar, who placed his son Husain, an infant of ten years on the throne. Husain was afterwards confined for life by the emperor Sháh Jahán in the fortress of Gwálír. *Vide* Fathá Khán.

**Musahib, Mirza**, میرزا مصاحب, a poet who flourished after the poet Sáeb whom he imitates, and was probably living in 1745 A. D., 1168 A. H.

**Musannifak**, ملکہ, surname of Mulla 'Alá-uddín 'Alí bin-Muhammad, an Arabian author, who died 1470 A. D., 875 A. H.

**Musibat**, مصیبت, poetical name of Sháh Ghulám Kuṭb-uddín, eldest brother of Sháh Muhammad Afzal of Allahábád. He went on a pilgrimage to Mecca and died there in 1773 A. D., 1187 A. H.

**Mushfaki**, مشکن, a poet who was born at Bukhárá in the year 1538 A. D., 945 A. H., and composed a Diwán which he completed in 1575 A. D., 983 A. H.

**Mushtak**, مشتاق, the poetical name of Mir Said 'Alí of Isfahan who was alive in the year 1760 A. D., 1174 A. H.

**Mushtak**, مشتاق, poetical title of Mushták Husain of Agra. He is the author of a Diwán, and since he was a pupil of Bahádúr Sháh the ex-king of Dohlí, in every one of his Ghazals he has mentioned in the last verse the poetical name of the king, viz., Zafar.

**Mushtak**, مشتاق, poetical appellation of Muhammad Kulí Khán of Patna, a son of Háshim Kulí Khán. He was a pupil of Muhammad Roshan Joshish, and Darogha of the household of Nawáb Zain-uddín Ahmad Khán Haibat Jang. He died in 1801 A. D., 1216 A. H.

**Mushtaki**, سید مشتاقی, *vide* Rízk-ulláh (Shaikh).

**Muslim bin-Amr**, مسلم بن عمر, the father of Kutaibah. He was slain in battle along with Misá'b ibn-Zubor, about the year 690 A. D., 71 A. H.

**Muslim bin-Hajjaj Naishapuri**, مسلم بن حجاج نیشاپوری, or Kashmíri, author of the "Sahih Muslim," a succinct collection of Traditions, and of the "Masnád Kabír." He died in the year 875 A. D., 261 A. H. The Sahih Muslim is considered as almost of equal authority with the Sahih ul-Bukhári, and indeed by some, especially by the African doctors, is preferred to that work. The two collections are constantly quoted together under the name of the Sahílin or two Sahíhs. Muslim is said to have composed his work from 300,000 traditions. *Vide* 'Abdullah Abú Muslim.

**Muslim ibn-'Ukba**, مسلم بن عقبة, was made governor of Medina by Yezid, the son of Mu'áwiya I, 682 A. D., 63 A. H., to chastise the insolence of the inhabitants of that place, who had rebelled against him, which done, he marched directly with his army towards Mecca, but died by the way in September, 683 A. D., Muharram, 64 A. H.

**Muslim ibn-Okail**, مسلم ابن عقیل, nephew of 'Alí and cousin of Imám Husain whom he wished to assist against Yezid, the son of Mu'áwiya, but was beheaded along with Hárís on the 8th September, 680 A. D., 8th Zil-hijja, 60 A. H., and their heads sent as a present to Yezid by 'Obaid-ulláh ibn-Zayyád. This event took place a few days before the death of Imám Husain.

**Mustaa'sam Billah**, مستعمر بالله, the 37th or last khalif of the house of 'Abbás, *vide* Al-Mustaa'sam.

**Musta'in Billah**, مستعين بالله, *vide* Al-Musta'in Billáh.

**Mustafa**, مصطفیٰ, a title of Muhammad.

**Mustafa I, Sultan**, سلطان مصطفیٰ, succeeded his brother Ahmad I (Achmet) as emporer of Turkey or Constantinople in 1617 A. D., Zi-Ka'da, 1025 A. H., which was a novelty never before heard of in this kingdom, it being the Grand Seignor's policy to strangle all the younger brothers; however, this Mustafa was preserved, either because Ahmad, being once a younger brother, took pity on him, or because he had no issue of his own body, and so was not permitted to kill him. It is said that Ahmad once intended to have shot him, but at the instant he was seized with such a pain in his arm and shoulder, that he cried out "Muhammad will not let him die." He carried himself but insolently and cruelly, and was deposed and sent to prison in 1618 A. D., 1027 A. H., when 'Usmán, his nephew, was raised to the throne. 'Usmán was murdered in 1621 A. D., 1030 A. H., and Mustafa again restored, and ultimately strangled by his Janisaris in 1623 A. D., 1032 A. H. He was succeeded by Murád IV.

**Mustafa II, Sultan,** سلطان مصطفیٰ، son of Muhammad IV succeeded Ahmad II in 1695 A. D., 1106 A. H., as emperor of Constantinople. He was an able warrior, and after defeating the Imperialists at Temswar, he attacked the Venetians, Poles and Russians. He retired to Adrianople, where he forgot himself in lascivious pleasures, till a revolt of his subjects compelled him to descend from his throne in 1703 A. D., 1115 A. H. He died of melancholy six months after. He was succeeded by his brother Ahmad III.

**Mustafa III, Sultan,** سلطان مصطفیٰ، son of Ahmad III, succeeded his nephew Usman III as emperor of Constantinople in 1707 A. D., 1117 A. H. He spent his time in his seraglio, and left the government to his favorites. He died on the 21st January, 1711 A. D., 1187 A. H., and was succeeded by his brother Ahmad IV, also called Abdul Hamid.

**Mustafa IV, Sultan,** سلطان مصطفیٰ، son of Ahmad IV, succeeded Salim III on the 29th of May, 1807 A. D., 1222 A. H., as emperor of Constantinople. He reigned one year, and was deposed and slain in 1808 A. D., 1223 A. H., when Mahmud II was raised to the throne.

**Mustafa bin-Muhammad Sa'id,** مصطفیٰ، author of the Persian Commentary on the Qur'an, entitled "Aksam 'Ayat Qur'an."

**Mustai'd Khan,** مسعود خان, surnamed Muhammad Saki, was employed as Munshi or secretary to Imáyéttullah Khán, wazir of Bahádúr Sháh, and is the author of the "Másir-i-Alamgír," the history of the emperor Alamgír. He had been a constant follower of the court for forty years, and an eye-witness of many of the transactions he records. He undertook the work by desire of his patron, and finished it in 1710 A. D., 1122 A. H., being only three years after the decease of Alamgír.

**Mustajab Khan,** مستجاب خان, one of the sons of Háfiż Rahmat Khán, and author of the work called "Gulistán-i-Rahmat" being a history of his father. He died in February, 1833 A. D., 2nd Shawwál, 1248 A. H., aged 74 lunar years.

**Mustakfi Billah,** مستکفی بالله, *vide* Al-Mustakfi Billáh.

**Mustanjad Billah,** مستجاد بالله, *vide* Al-Mustanjid.

**Mustanasar Billah,** مستنصر بالله, *vide* Al-Mustanasar.

**Mustarashid Billah,** مسترشد بالله, *vide* Al-Mustarshid.

**Mustazi Billah,** مستضی بالله, *vide* Al-Mustazi.

**Mustazahar Billah,** مستظہر بالله, *vide* Al-Mustazhir.

**Musailima,** مسیلہ, commonly called Kazzáb or the Liar,

was an impostor who arose in the time of Muhammad in one of the provinces of Arabia, named Hajar. As success in any project seldom fails to draw in imitators, Muhammad having raised himself to such a degree of power and reputation, by acting the prophet, induced others to imagine they might arrive at the same height by the same means. His most considerable competitors in the prophetic office was Musailima and Al-Aswad. Musailima pretended to be joined in commission with Muhammad, and published revelations in imitation of the Qur'an. He sent Muhammad a letter, offering to go halves with him, in these words: "From Musailima, the apostle of God, to Muhammad, the apostle of God. Now, let the earth be half mine and half thine." But Muhammad believing

himself too well established to need a partner, wrote him this answer: "From Muhammad the apostle of God, to Musailima the liar. The earth is God's; he giveth the same for inheritance unto such of his servants as he pleaseth; and the happy issue shall attend those who fear him." During the few months which Muhammad lived after the setting up of this new imposture, Musailima grew very formidable; Abú Bakr, Muhammad's successor, in the second year of his reign and the 12th of Hijri, (633 A. D., 12 A. H.) sent an army against him under the command of Khálíla, the son of Walid, who defeated and slew him in battle. Al-Aswad set up for himself the very year that Muhammad died; but a party, sent by Muhammad, broke into his house by night, and cut off his head. They received the appellation of "The two Liars."

**Mutia' Billah,** مطع بالله, khalifa of Baghdád, *vide* Al-Mutia' Billáh.

**Mutjali,** متجلي, poetical name of Sayyad Kuth-uddín.

**Mutnabbi,** متنبی, or Al-Mutnabbi, surname of Abú Tyyeb Al-Abd bin-Husain, one of the most celebrated of the Arabian poets, born at Kúfa in 915 A. D., 303 A. H. He had acquired an extensive knowledge of pure Arabic, drawn from the best sources, and this he has handed down in his poetical compositions. He flourished about the year 950 A. D., 339 A. H.; his father was a water-carrier in Kúfa. His principal patron was Saif-uddaula, prince of Damascus, of the family of Hamdan. The surname of "Al-Mutnabbi" (the pretended prophet) was given him because he had set up for a prophet in the flat country near Sawáma, where he was followed by a great multitudo of the Banú Kalab and other tribes; but Lálu, governor of Emessa, having marched against him took him prisoner and dispersed his partisans. He kept Mutnabbi in confinement for a long period, and having at length brought him back to the Muslim faith, he set him at liberty. He was attacked by a chief of the tribe of Asad, at the head of a troop of partisans: a combat took place in which he was killed with his son Al-Muhassad and his slave Muflík. This event happened in the month of September, 965 A. D., 354 A. H.

**Muttaki Billah,** متقى بالله, a khalif of Baghdád, *vide* Al-Muttaki.

**Mutalibi,** مطابقی, surname of Muhammad bin-Idrís al-Sháfi'i, who was one of the four Imáms, or chief of the four orthodox sects amongst the Mosalmans.

**Mutwakhil Ali Allah,** متوكل على الله, a khalif of Baghdád, *vide* Al-Mutwakkil.

**Muwyyad al-Hulla, (Shaikh),** شیخ موید الحلالی, *vide* Abú'l Kásim of Hullá.

**Muwyyad-uddaula,** موید الدولة, son of Rukn-uddaula, the son of Ali Bóya the Bóyito. He succeeded to a part of his father's dominions in Persia in September 976 A. D., Muharram 366 A. H. He was taken captive and imprisoned by Húsám-uddaula at Jurjan in January 984 A. D., Sha'bán, 373 A. H., and his brother Fakhr-uddaula Abú'l Husán Áli got possession of the empire.

**Muwyyad-uddaula,** موید الدله, the son of Nizám ul-Mulk, the celebrated wazir of Sultán Alp Arsalán and his son Maliksháh. He served as minister to Barkayárák, the son of the latter for some time, and when dismissed by that monarch, he joined his brother Muhammad in an attack upon Barkayárák; but was taken, and put to death by that prince.

**Muzaffar or Muzaffarian,** مظفر و مظفریان, a dynasty

of petty rulers of Fars or Persia. From the period at which the fortunes of the family of Halákkú began to decline, i. e., after the death of Sultán Abú Saíd in 1335 A. D. till the conquest of Persia by Amír Taimúr, the province of Fars was governed by a dynasty of petty rulers, who took the name of Muzaaffar from their founder, Mubáriz-uddín Muhammad whose title was Al-Muzaaffar, or the Victorious, which title he received on his victory over Abú Ishák, the governor of Shiráz in 1353 A. D., 764 A. H. The capital of this family was Shiráz, which is said to have attained its great prosperity under their rule. *Vide* Muhammad Muzaaffar.

**Muzaaffar**, مظفر, the poetical name of a person who flourished about the year 1690 A. D., 1102 A. H. The name of his Murshid or spiritual guide was Álí Amjad, in whose praise he has written some Ghazals.

**Muzaaffar Husain Mirza**, مظفر حسین مرزا, was the son of Sultán Husain Mirzá, ruler of Khurásán, after whose death in May 1506 A. D., Zil-hijja 911 A. H. he conjointly with his brother Badi-i-számán Mirzá, ascended the throne of Hirát; but they did not enjoy it long, for Sháhí Beg Khán, the Uzbek, defeated them in May 1507 A. D., Muḥarram 913 A. H. and took possession of the country. Muzaaffar Husain Mirzá, who had gone to Astarábád, died there the same year.

**Muzaaffar Husain Mirza**, مظفر حسین مرزا, of the royal Safví race of Persia, was the son of Sultán Husain Mirzá, the son of Bahram Mirzá, the son of Sháh Ismá'il Safví. He left his jágir of Kandahár, and proceeded to India; and on his arrival at the court of the emperor Akbar in August 1595 A. D. was appointed an amír of 5000. The Sarkár of Sambhal was assigned to him in jágir, and Kandahár (which was made over to the emperor,) to Sháh Beg Kábulí. About the year 1609 A. D. Mirzá Khurram (afterwards Sháh Jahán) was married to a daughter of Muzaaffar Husain who received the title of Kandahári Begum.

**Muzaaffar Husain Mirza**, مظفر حسین مرزا, was the son of Ibráhím Husain Mirzá and Gulruk Begum. He was married to Khánam Sultán, the daughter of the emperor Akbar in 1593 A. D., and was living in 1600 A. D.

**Muzaaffar Jang**, مظفر جنگ, also called Muzaaffar Husain Khán, Nawáb of Farrukhábád, whose original name was Dílér Hammat Khán. He succeeded his father Ahmad Khán Bangash in the month of November, 1771 A. D., Sha'bán, 1185 A. H., and received the above title from the emperor Sháh 'Alam, who was then proceeding to Dehlí from Allahábád. He ceded his territory to the English on receipt of a pension of 108,000 rupees on the 4th June, 1802 A. D. After his death, his grandson Tafazzul Husain Khán succeeded him.

**Muzaaffar Jang**, مظفر جنگ, whose original name was Hidáct Muhi-uddín, was the favourite grandson of the celebrated Nizám ul-Mulk, the Súbadár of Haidarábád. He was the son of that nobleman's daughter, and on his death, he collected an army and gave out that his grandsire had in his will not only appointed him to inherit the greatest part of his treasures, but had likewise nominated him to succeed to the government of the southern provinces. Násir Jang, his uncle, who had taken possession of his father's wealth, was enabled to keep his father's army in pay; and this was so numerous, that the forces which Muzaaffar Jang had collected were not sufficient to oppose him with any probability of success. Muzaaffar Jang subsequently went to Arcot (Arcot) where he defeated and killed Anwar-uddín Khán, the nawáb of that place, by the assistance of the French

in a battle fought on the 23rd of July, 1749 A. D., and was acknowledged the lawful Súbadár of the Dakhin. He was, however, after some months obliged to surrender himself to Násir Jang, who kept him in close confinement; but after the murder of Násir Jang in December, 1750 A. D., 17th Muḥarram, 1164 A. H., he was again raised to the masnad by the assistance of the French. His reign was, however, of short duration, for he was not long after assassinated by the same persons who had raised him to power. His death took place on the 3rd of February, 1751 A. D., 17th Rabi' I, 1164 A. H., when Salalat Jang, the third son of the old Nizám, was placed on the masnad by the French.

**Muzaaffar Kawami**, Maulana, مولانا مظفر قوامی, *vide* Kawámi.

**Muzaaffar Khan**, Nawab, نواب مظفر خان, was the younger brother of Amír ul-Umrá Khán Daurán Abdus Samad Khán, by whose interest he was appointed governor of Ajmeir in the reign of Farrukh-siyar, and was ordered to march with a numerous army against the Marhattá chief Mahárá Raú Holkar, who had invaded the territories of the Maharájá Jaising Sawai of Amber (now called Jaipúr). Muzaaffar Khán was slain along with his brother in the battle which took place between the emperor Muhammad Sháh and Nádir Sháh in the month of February, 1739 A. D., Zi-Ka'da, 1151 A. H.

**Muzaaffar Khan**, مظفر خان, a nobleman who was appointed governor of Agrah by the emperor Jahángir in the year 1621 A. D., 1030 A. H. He built the mosque in the city of Agrah, called "Kálín or Kali Masjid," in the year 1631 A. D., 1041 A. H. which is still standing but in a ruinous state.

**Muzaaffar Khan Tirbati**, مظفر خان تربتی, a nobleman who was appointed governor of Bengal by the emperor Akbar in 1579 A. D., 987 A. H. In his time Bábá Khán Kákhshá rebelled against the emperor, took Gaur, slew Muzaaffar Khán at Tánpá in April, 1580 A. D., Rabi' I, 988 A. H., and became independent for some time.

**Muzaaffar, Maulana**, مولانا مظفر, a celebrated poet of Hirát in Khurásán, who lived in the time of Sultán Ghayás-uddín Kart, and Sháh Shujá'a of Shiráz.

**Muzaaffar Shah I**, مظفر شاہ, whose original name was Muzaaffar Khán, was the first king of Gujrát. He was born at Dehlí on the 30th June, 1342 A. D., 25th Muḥarram, 743 A. H. His family had been elevated from menial stations in the household of the kings of Dehlí. He was, however, appointed governor of Gujrát in 1391 A. D., 794 A. H. by Sultán Muhammad Tughlák II, king of Dehlí, in the room of Farhat ul-Mulk who had rebelled against the king; a battle took place in which the latter lost his life. In the year 1396 A. D., 799 A. H. Muzaaffar Khán caused himself to be proclaimed king under the title of Muzaaffar Sháh, and directed coin to be struck in his name. He died after a reign of nearly 20 years, on the 27th July, 1411 A. D., 6th Rabi' II, 814 A. H., in the 71st year of his age, and was succeeded by his grandson Ahmad Sháh the son of Tátar Khán.

#### *Kings of Gujrát.*

1. Muzaaffar Sháh I.
2. Ahmad Sháh I, his grandson, the son of Tátar Khán.
3. Muhammad Sháh, surnamed Karím, the merciful.
4. Kutb Sháh.
5. Dáud Sháh, his uncle, deposed in favour of
6. Mahmúd Sháh I, surnamed Baiqara, who made two expeditions to the Dakhin.
7. Muzaaffar Sháh II.

8. Sikandar Sháh, assassinated.
9. Mahmúd Sháh II, displaced by Bahádur and confined.
10. Bahádur Sháh who was murdered by the Portuguese.
11. Miráu Muhammad Sháh Farúkí of Málwá.
12. Mahmúd II, released from prison.
13. Ahmad Sháh II, a spurious heir, set up by the minister.
14. Muzaaffar Sháh III, a supposititious son of Mahmúd, and the last king in whose time Gujrat was taken by Akbar.

**Muzaaffar Shah II.** مظفر شاہ، was born on Thursday

the 10th April, 1470 A. D., 20th Sha'bán, 875 A. H., and succeeded his father Sultán Mahmúd Sháh I, Baikara on the throne of Gujrat, in the 41st year of his age, in November, 1511 A. D., Sha'bán, 917 A. H. He reigned nearly 15 years, and died on Saturday the 17th of February, 1526 A. D., 3rd Jumáda I, 922 A. H., aged 56 lunar years. He was buried at Sarkich. His son Sikandar Sháh succeeded him.

**Muzaaffar Shah III.** مظفر شاہ، a supposititious son of

Mahmúd Sháh III, named Nathú, was raised to the throne of Gujrat by Ya'tmád Khán, the prime minister, after the death of Ahmad Sháh II in 1561 A. D., 968 A. H. In the year 1572 A. D., 980 A. H., the emperor Akbar was invited by Ya'tmád Khán to occupy Gujrat as in former times; upon which Akbar advanced on the capital of that kingdom which he took possession of on the 20th of November of the same year 14th Rajab, 980 A. H., and re-united it to Dehlí as a province of Hindústán. Muzaaffar Sháh, who had abdicated his throne in favour of Akbar, was sent to Agra in the first instance, but was subsequently remanded into close confinement, from which he not only made his escape but flying into Gujrat, collected a respectable force, attacked the viceroy Kút-buddin Khán, and slew him in action; and after an imprisonment of nearly nine years, re-ascended the throne of Gujrat. His reign was, however, of short duration; for in the year 1583 A. D., 991 A. H., Akbar having deputed Mirzá Khán Khánán, the son of Bairám Khán to re-take Gujrat, Muzaaffar Khán was defeated in a pitched battle and fled to Júnagáh; and as he was pursued by Khán 'Azim, he cut his throat with a razor. His head was then cut off and sent to court. His downfall terminated the dynasty of the Muhammadan kings of Gujrat; ever since which period that kingdom has been considered as a province of Dehlí.

**Muzaaffar Shah Purbi.** مظفر شاہ پوربی, whose former

name was Siddí Badar, was an Abyssinian slave; he murdered his sovereign Mahmúd Sháh, and ascended the throne of Bengal in 1495 A. D., 900 A. H. He reigned three years, and was killed in a battle fought with his minister Sayyad Sharíf, who succeeded him with the title of 'Ala-uddín II, in 1498 A. D., 904 A. H.

**Muzaaffar-uddin.** مظفر الدین, *vide* Sunqár.

**Muzaaffar-uddin.** مظفر الدین, *vide* Muhammad Muzaaffar.

**Muzaaffar-uddin Zangi.** مظفر الدین زنگی, *vide* Sunqár.

## N.

**Nabi-E fendi.** نبی افندی, a Turkish poet, well acquainted with the classic writers of Greece and Rome. He flourished in the 17th century. *Lemprière's Universal Biography.*

**Nadim Gilani.** نادم گیلانی, an author who came to India, and was a cotemporary of Nazír of Naishápúr.

**Nadir.** نادر, poetical title of Mirzá Kalb Husain, Deputy Collector of Etawah. *Vide* Kalb Husain.

**Nadira Begam.** نادیرہ بیگم, daughter of Sultán Parwez, the son of the emperor Jahángír. She was married to prince Dáru Shikoh, the eldest son of the emperor Sháh Jahán, on the 23rd January, 1634 A. D., by whom she had two sons, viz., Sulaimán Shikoh and Siphrú Shikoh. She died through fatigue in May, 1659 A. D., Ramazán, 1069 A. H. at Diwár, the country of Malík Jíwan, where her husband had fled along with her after his defeat at Ajmeir. She was buried in the Khanqa of Mian Mir at Láhor.

**Nadir Shah.** نادر شاہ, also called Nádir Kulí Khán, and Tahmasp Kulí Khán, the greatest warrior Persia has ever produced. He was the son of a shepherd, born in the province of Khurasán, 1687 A. D., but by selling some of his father's sheep, he collected a number of desperate followers who shared his dangers and the booty gained in plundering caravans. By degrees he saw himself at the head of 6,000 brave adherents, and his assistance was solicited by Sháh Tahmasp II, king of Persia, whose throne was usurped by Ashraf, the chief of the Afgháns. With impetuous valour, Nádir attacked and routed the enemy, and then seated his master on the throne of his ancestors at Isfáhan 1730 A. D. He then pursued the flying Afgháns to Kandahár, and on his return, taking advantage of the odium created by an unfavourable treaty made by Sháh Tahmasp with the Turks during his absence, he deposed the king; and his son, an infant of six months he proclaimed Sháh, by the name of 'Abbás II. This event took place on the 16th August, 1732 A. D., 1145 A. H. In his name, Nádir assumed to himself the sovereign power, and after having recovered all that had been taken from Persia, he concluded a peace with the Ottoman Porte in 1736 A. D. On the death of the young Sháh 'Abbás the same year, he signified his intention of resigning his honours; but the nobles, excited by his private intrigues, invested him with the sovereign power. The historian of Nádir is careful in informing us, that the crown of Persia was placed upon the head of the conqueror exactly at 20 minutes past 8 in the morning of the 26th February, 1736 A. D., Shawwál, 1148 A. H. Nádir, now elevated to the height of his ambition, wisely saw that war was the only support of his greatness, and therefore with a numerous army he marched against Indi in 1739. The Mughal empire was rapidly conquered, 200,000 men were put to the sword, and a booty of one hundred and forty-five millions, in which was the imperial throne set with diamonds of an immense value, called the Peacock Throne, was brought away by him from Dehlí. He latterly became capricious, proud and tyrannical, and was guilty of such cruelty, that the nobles conspired against him and assassinated him on the night of Sunday the 10th May, 1747 A. D., 10th Jumáda I, 1160 A. H., after he had reigned 20 years over one of the most extensive and powerful empires of the world. He was buried at Mashhad nine days after his death. His nephew and murderer 'Alí Kulí Khán who took the title of 'Alí Sháh or 'Adil Sháh, succeeded him. On his accession, he put to death thirteen of the sons and grandsons of Nádir; the only descendant of the conqueror that was spared, was his grandson, Sháhrúkh, the son of Raza Kuli, who was 14 years of age. 'Adil Sháh was soon after deprived of sight and imprisoned. After him Ibráhím his brother reigned for some time in 1748 A. D., Sháhrúkh in 1749 A. D., Sulaiman in 1750 A. D., Ismá'il bin-Sayyad Mustafá from 1750 to 1759 A. D., and after him Karim Khán Zand and 'Aká Muhammad Khán Kájár, which see.

**Nafs bin-'Iwaz**, نقیس بن عوضی, author of the Arabic work, called "Hall-i-Mújiz ul-Kánún." He was a contemporary of Mirzá Ulagh Beg.

**Naftuya**, نفطویہ, or Nistúya, was called so, because an offensive smell like naphtha issued from his body. He was an author, and died in 912 A. D., 300 A. H. His proper name is Abú 'Abdullah Ibráhím.

**Naila**, نیلا, the mother of Firóz Sháh and the daughter of Rájá Mal Bhattí.

**Naishapuri**, نیشاپوری, or Naisabúrī, an Arabian author, who took his poetical name from Naishápúr his birthplace; he is called by European writers Nisaburiensis. He has collected in a little book the grave and witty sayings of Muhammād and his successors, and some of the kings of Persia.

**Naiyar and Rakhsan**, رکشن یا نیار, are the poetical titles of Nawáb Ziyá-uddín Ahmad Khán, the son of Nawáb Ahmad Bahksh Khán of Firozpúr and Láhor.

**Najabat Khan KhanKhanan, Nawab**, نجابت خان خانخانان, a nobleman of the reign of the emperor 'Alamgír, by whom he was much respected. His proper name was Mirzá Shujá, he was the son of Mirzá Shihrukh, and the grandson of Mirzá Sulaimán of Badakhshán. He was born on the 25th November, 1603 A. D., and died on the 13th December, 1664 A. D., 4th Jumádá I, 1075 A. H. at Ujjain. He held the rank of 5000 at the time of his death.

**Najabat, Mir**, میر نجابت, author of a poem called "Gulkushti," on the art of wrestling, a Sharah of which has been written by Siráj-uddín 'Alí Khán 'Arzú; and another by Munshi Ratan Singh of Lakhnau. *Vide* Naját (Mir).

**Najaf Khan**, نجف خان, styled Amír ul-Umrá Zulfíkár-uddaula, was born in Persia of a family said to be related to the Safíwi sovereigns of that empire, and in his infancy was, with many of his relations, a prisoner to the usurper Nádir Sháh, who kept all the personages, any way allied to the throne, in confinement for his own security. At the request of Mirzá Muhsin Khán, the brother of Nawáb Safdar Jang, who was sent on an embassy to Nádir Sháh by Muhammad Sháh the emperor, after his invasion of Hindústán, Najaf Khán and a sister much older than himself were released. This lady married her deliverer, and Najaf Khán accompanied her and her husband to Dehlí. He was treated with parental affection by Mirzá Muhsin, and at his death attached himself to Muhammad Kúli Khán his son, the governor of Allahábád, who was shortly after seized and put to death by his first cousin Nawáb Shujá-uddaula the son of Safdar Jang. Najaf Khán upon this event, retired with a few followers into Bengal, and offered his services to the Nawáb Mir Kásim 'Alí Khán, then at war with the English, who gave him great encouragement. When Kásim 'Alí took refuge with Shujá-uddaula, Najaf Khán not choosing to trust himself in the power of the latter, repaired to Bundelkhand, and served Gúmán Singh, one of the chiefs of that country. Upon the flight of Shujá-uddaula, after the battle of Buxar, he offered his services to the English, representing himself as the rightful lord of the province of Allahábád, was received with respectful welcome, and even put in possession of a part of it; but when peace was concluded with the Nawáb Wazír, the English discovering the falsehood of his claim, set it aside, and rewarded his attachment with a pension of two lakhs of

rupees and strong recommendations to the emperor Sháh 'Alam. The recompense was greater than his services to the English, as he had kept up a correspondence with Shujá-uddaula, whom he would have joined, had he been successful in the battle of Kórá. From Allahábád he accompanied the emperor Sháh 'Alam to Dehlí in 1771 A. D., and having reduced the city of Agrah from the Játs, he was appointed Amír-ul-Umrá with the title of Zulfíkár-uddaula. The Rajás of Jaipúr and several other Hindú princes were his tributaries. He died on the 22nd of April, 1782 A. D., 1169 A. H., in the 49th year of his age.

**Najashi**, نجاشی, *vide* 'Abú'l Husain Alímad.

**Najat, Mir**, میر نجات اصفهانی, of Isfahán, whose proper name was Mír 'Abdul Al, is the author of a Díwán. He was a contemporary of Táhir Wahid who wrote a Preface to that work. He is also, it seems, the author of another poem on the art of wrestling called "Gulkushti." Some of the authors call him Mír Najábat. *Vide* Najábat (Mir).

**Naji, تاجی**, poetical name of Muhammad Shákir, who lived in the reign of the emperor Muhammad Sháh, and was contemporary with the poets Wálí, Hátím, Mazmún, and 'Abrú.

**Najib Khan**, نجیب خان, *vide* Najíb-uddaula.

**Najib-uddin Farsi**, نجیب الدین فارسی, a poet of Persia who died about the year 1231 A. D., 628 A. H., and left a Díwán.

**Najib-uddaula**, نجیب الدوّله, the title of Najib Khán, a Rohela chief, and nephew of Bashárat Khán. He came into Rohelkhand during the administration of 'Alí Muhammad Khán. He was at first appointed to the charge of a very small party, not consisting of more than twelve horse and foot. But his courage and activity soon brought him to the notice of his patron, who entrusted him with a respectable military command, and procured for him in marriage the daughter of Dúndó Khán the Rohela chief. He subsequently espoused the imperial cause, and was honourably received at Dehlí by the wazír Ghází-uddín Khán, and being soon after promoted to the command of the army, he attacked Safdar Jang, who had avowedly announced his hostile disposition to the court, and compelled him to cross the Ganges 1753 A. D., 1167 A. H. On the successful conclusion of this campaign, in which he was wounded, he received from the emperor Ahmad Shah the title of Najib-uddaula. He was created Amír-ul-Umrá to the emperor 'Alamgír II, by Ahmad Sháh Abdálí on the return to Kandahár in 1757 A. D., 1170 A. H., but was soon after that conqueror's departure, deprived of his office by the wazír Ghází-uddín Khán, who conferred it on Ahmad Shán Bangash the Nawáb of Farrukhábád as a return for his services. Najib-uddaula was present in the famous battle fought by Ahmad Sháh Abdálí with the Marhátas in January, 1761 A. D., and on his departure to Kandahár, was again restored to his former situation of Amír-ul-Umrá and was entrusted with the care of the city of Dehlí and protection of the royal family. He governed Dehlí and the few districts yet in possession of the royal family with moderation and justice till his death which took place in October, 1770 A. D., Rajab, 1184 A. H., when he was succeeded in his dominions by his son Zábita Khán who continued to protect the royal family; the emperor Sháh 'Alam residing at Allahábád with the English. Najib-uddaula was buried at Najibábád a city founded by him.

**Najib-un-Nisa Begam**, نجیب النساء بیگم, the sister of the emperor Akbar, and the wife of Khwája Hasan Nakshbandi.

**Najm Sani**, نجم ثانی, a famous wazír of Sháh Ismá'íl Safví I, whose proper name was Mirzá Yár Ahmad. He was taken prisoner in a battle fought against the Uzbaks, and put to death on the 12th of November, 1512 A. D., 3rd Ramażán, 918 A. H., by order of 'Abdullah Khán Uzbek, king of Túrát.

**Najm-uddin 'Abu Hafs 'Umar bin-Muhammad**, نجم الدين ابو حفص عمر بن محمد, *vide* Nasafi.

**Najm-uddin 'Abu'l Hasan 'Ali bin-Daud**, نجم الدين ابو الحسن علي بن داود, commonly called

Kahkári, from Kahkári, a place in Chaldea, situated near Basra, where he was born in 1172 A. D., 568 A. H. He was a descendant of Zuber bin-Awáim, and a famous jurisconsult, and a good grammarian. He led a very retired and austere life, and was one of the most celebrated professors of the Hanifian sect, in the college named Rukníya, in the city of Damascus, where he died in 1271 A. D., 645 A. H., aged 77 lunar years.

**Najm-uddin 'Abru, Shah**, شاه نجم الدين ابرو, a poet of Dehlí, who flourished in the reign of the emperor Sháh 'Alam.

**Najm-uddin Fahdani**, حافظ نجم الدين فهادی, or Kahdání (Háfi) author of an Arabic work entitled "Itáháf ul-Wará bi-Akhbár ul-Kurá."

**Najm-uddin Kubra, Shaikh**, شیخ نجم الدين کبری, a celebrated pious Musalmán, who was slain at Khwárizm at the time when the troops of Changez Khán, the Tartar, invaded that kingdom in 1221 A. D., 618 A. H.

**Najm-uddin Muhammad 'Umar-al-Samarkandi**, نجم الدين محمد عمر السمرقندی, author of a Medical work in Arabic called "Asbáb wa 'Alámat."

**Najm-uddin Razi**, نجم الدين رازی معروف بدای الله, commonly called "Idulláh" or the hand of God.

**Najm-uddaula**, نجم الدولة, whose proper name is Mír Phúlwári, was the eldest son of Mír Ja'far 'Alí Khán, Nawáb of Bengal, Behár, and Uriṣa. He succeeded his father in February, 1765 A. D., Sha'bán, 1178 A. H., and the same year the East India Company received from the emperor Sháh 'Alam the appointment of Díwán of the three provinces of Bengal. Najm-uddaula died of the small-pox, after a reign of one year and four months, on the 3rd May, 1766 A. D., 22nd Zi-Ka'da, 1179 A. H., and was succeeded by his brother Saif-uddaula.

**Naki, Imam**, نقی امام, *vide* 'Alí Naki (Imám).

**Naki Kamara**, نقی کمارہ, a poet who died in 1622 A. D., 1031 A. H., and left a Díwán.

**Nakib Khan**, نقیب خان, the grandson of Yahia bin-'Abdul-Latíf, which see.

**Nakhshabi**, نقشبی, poetical name of a person, who is the author of the "Tútí-náma" or Tales of a Parrot. When he flourished or whom he died is not known.

**Na'man, Mir**, میر نعمان, a poet who died at Agrah on the 4th of March, 1648 A. D., 18th Safar, 1058 A. H., and was buried there.

**Na'mat 'Ali Khan**, نعمت علی خان, author of a work called "Sháh-náma," containing an account of the Muhammadan kings of India.

**Na'mat Khan**, نعمت خان عالی, whose poetical name is 'Alí, and who afterwards received the title of Dánišmand Khán, was Comptroller of the Kitchen to the emperor 'Alamgír, and a constant attendant on his person. He is the author of a number of excellent poems; one of which is called "Husn wa-Ishk," but that held in the greatest estimation is a satire on the conquest of Golkonda by 'Alamgír, 1687 A. D., in which the author lashes not only the generals, but even the emperor himself, whose conduct in destroying the Muhammadan kings of Bijápur and Golkonda, while the Marhattas and other Hindú chiefs had exalted the standard of defiance, was much disapproved of by many of the zealous Musalmáns. The officers and soldiers were also much disgusted by incessant wars in the Dakhin, and the very great hardships they suffered during his campaigns in that country. This book goes by the name of the author, "Na'mat Khán 'Alí," and has no other name. It is sometimes called "Wakáya Na'mat Khán 'Alí." He also compiled a very excellent book on Oriental Cookery. The whole of his work is called "Khwán Na'mat," or the Table of Delicacies. He died in the reign of the emperor Bahádúr Sháh, 1708 A. D., 1120 A. H. *Vide* Dánišmand Khán.

**Na'mat-ullah**, سید نعمت الله تارزوی, a Sayyad of Nárnau and a pious Musalmán who is said to have performed miracles. He had reared a hawk by whose aid he procured his subsistence for several years. He afterwards proceeded to Akbarnagar commonly called Rájmhál in Bengal, where the prince Sultán Shújá', the son of the emperor Sháh Jahán then governor of that province, with several of his 'Umrá, became his disciples. He died in the year 1666 A. D., 1077 A. H., at a place called Firozpúr, east of Rájmhál where he had received a jágir from the prince. He was a saint and a poet.

**Na'mat-ullah, Khwaja**, خواجہ نعمت الله, author of the history of the Afgháns or early Abdálís, an account of which is given in the Journal of the Asiatic Society of Bengal, Vol. XIV, p. 445. It is called "Tárikh Afghání," translated by Bernhard Dorn, Ph. D. &c.

**Na'mat-ullah Wali, Sayyad Shah Nur-uddin**, سید شاہ نورالله نعمت الله ولی, a descendant of Imám Músí Kázim. He was a learned and pious Musalmán, and an excellent poet. He is said to have performed miracles; was the disciple of Shaikh 'Abdullah Yáfi'i, but followed the tenets of Imám Sháfi'i. He is the author of nearly 600 books and pamphlets. He died in the time of Sháhrukh Mirzá the son of Amir Taimúr, 1424 or 1431 A. D., 827 A. H., aged 75 years, and is buried at Máhán, a village of Kirmán in Persia. Sayyad was his poetical title.

**Nami, Námi**, نامی, a poet who died in 1533 A. D., 940 A. H.

**Nami**, نامی, *vide* Muhammed Ma'sum Námi.

**Nami ul-Nami**, نامی النامی, surname of 'Abú'l 'Abbás ibn-Muhammed al-Dazamí al-Massíf, who was an excellent Arabic poet. He died 1008 A. D., 399 A. H., aged 90 years.

**Namkin**, قاسم خان نمکین, Poetical title of Kásim Khán, who lived in the time of the emperor Jahángír.

**Namud**, نمود, *vide* Taskhír.

**Nana**, نانا, a corruption of Nánhá, or Nannhá, is the appellation by which Bálájí Ráo Peshwá was commonly known in Hindústán, and is by most supposed to be a title of State; but as we are informed, it arose from the nickname given him when a child by his father; Nannhá signifying a little man.

**Nana**, نانا فرنوس, or Nánhá Farnawís or Pharnawís, was the Kárkun of Mádhó Ráo Peshwá.

**Nana**, نانا ماحب, or Nánhá Sáhib, the nickname of Dhondhúpant of Bithúr near Kahnpúr. This miscreant was an adopted son of Bái Ráo II., the ex-Peshwá of Púna who died in December, 1852 A. D. According to Mr. Shephard's narrative of the Kahnpúr Mutiny, Bái Ráo died on the 28th January, 1851 A. D. Of all the butcheries in the disturbances of 1857, that enacted by this vile wretch, stands pre-eminent. Out of seven hundred and fifty living souls (all Christians) in the strength and vigour of life, few escaped to tell the horrible tale. Lieutenants Delafosse and Thomson of the 53rd N. I., Ensign Brown, 56th N. I., and two other soldiers, were the only survivors of the massacre. Three men and four women are reported to have also escaped and reached Allahábád. They escaped the massacre in the river and were hid in Kuhnpúr, until the arrival of General Havelock's forces. The pension of the ex-Peshwá amounting to 8 laks of rupees per annum, was not continued to the Nánhá, and this appears to have been his principal, if not sole grievance, though he invariably maintained friendly relations with the European residents, and indeed on many occasions treated them with apparently cordial hospitality. His residence was at Bithúr, situated ten miles from Kahnpúr, where he owned an estate left him by his patron the ex-Peshwá, and he was allowed a retinue of 500 infantry and cavalry, with three guns of small calibre, and these troops were of course entirely independent of European authority. A proclamation was issued by the Governor-General in March, 1858 A. D., wherein a reward was offered of one lakh of rupees to any person, who should deliver Nánhá Dhondhúpant of Bithúr to the district officer commanding in any military camp or at any military post; and, in addition to the pecuniary reward, a free pardon was guaranteed to any mutineer, deserter or rebel (excepting the Nawábs of Farrukhábád, Baroli, Banda and Rájá of Mainpúri) who should so deliver up the Nánhá Sáhib.

**Nanak**, نانک, or Nánhak Sháh, the founder of the sect called Sikhs, was born in the year 1469 A. D. He was the son of a Hindú grain-merchant, and disciple of Sayyad Husain, or as some say of Kabír, and consequently a sort of Hindú deist, but his peculiar tenet was universal toleration. He maintained that devotion was due to God, that forms were immaterial, and that Hindú and Muhammadan worship were the same in the sight of the Deity. During his travels, Nánhak was introduced to the emperor Bábár, before whom he is said to have defended his doctrine with great firmness and eloquence. Nánhak died in the month of August, 1539 A. D., aged 70 years. After his sect had silently increased for more than a century, it excited the jealousy of the Musalmán government, and its spiritual chief, the Gurú Arjun, was put to death in 1606 A. D., within a year after the decease of the emperor Akbar. This tyranny changed the Sikhs from inoffensive quietists into fanatical warriors. They took up arms under Hargóbhind, the son of their martyred pontiff, who inspired them with his own spirit of revenge and of hatred to their oppressors.

The following are the names of the Sikh Gurús from Nánhak.

Gurú Nánhak Sháh, the founder of the sect, .....	died 1539 A. D.
Angad, who wrote some of the sacred books, .....	" 1552
Amardás, .....	" 1574
Rámídás who beautified Amritsir, .....	" 1581
Arjunmal, he compiled the 'Adi Granth, .....	" 1606
Hargóbhind, who was the first warlike leader,.....	" 1644
Har Ráce, grandson of Hargóbhind,.....	" 1661
Har Krishan, son of Har Ráce, Teigh Bahádúr, uncle of Har Krishan, .....	" 1664
Gobind, son of Teigh Bahádúr. He remodelled the Sikh government. He was assassinated by a Pathán soldier in.....	" 1708 put to death.
Banda, put to death by the Musalmáns,.....	" 1715 put to [death.]
12 Misals of the Sikhs captured Láhor and occupied the Panjab.	
Charat Singh of Sukelpaka misal, .....	" 1774
Maha Singh his son, extended his rule, and his wife became regent, and Lakhpát Singh her minister, .....	" 1792
Ranjit Singh established Láhor independence in 1805, <i>vide</i> Ranjit Singh, .....	[June. 1839 27th]

**Nandkumar**, نندکمار, a rich Mähájan of Calcutta and Faujdár of Huglí. All the power of the State had been committed to him without control, in the time of the Nawáb Ja'far 'Alí Khán. He was a treacherous enemy to the English. He was convicted of a forgery, condemned to suffer death, and was hanged at the appointed place of execution in Calcutta on the 5th August, 1775 A. D., 7th Jumáda II, 1189 A. H. His treasure and effects were given up to his son Rájá Gúrdás. It is said there were fifty-two laks of rupees in money, and about the same amount in jewels and rich goods. In his house were found the seals of several eminent persons which he had forged. The Bráhmans of Calcutta were struck with such horror when that execution took place, that they rushed into the sacred waters of the river to purge themselves of the pollution of such a sight, and looking upon Calcutta as a second Aceldama or field of blood, they crossed the river and settled at Bali, six miles from the scene of execution. They gradually extended their habitation beyond Bali and formed the village Utarpura.

**Narayan Rao Peshwa**, نارائن راؤ پېشوا, the third son of Bálájí Ráo Peshwá, succeeded his brother Mádhó Ráo in November, 1770 A. D. He was assassinated by his paternal uncle Raghuńáth Ráo, better known by the name Rághabá, in August 1772 A. D., and was succeeded by his infant son Sewájí Mádhó Ráo, Raghuńáth Ráo failing in his views joined the English at Surat.

**Nargisi**, نرگسی, an author who died at Kandahár in 1530 A. D., 937 A. H., and has left a Díván.

**Nassi**, نرسی, the Narses of the Greeks, a king of the Sásánian dynasty, succeeded his brother Bahrám III 393 A. D., on the throne of Persia, and after a reign of nine

years abdicated it in favor of his son, Hurmus II; and survived that act but a short period.

**Narsingh Deo Bundeila, Raja,**

son of Rájá Madhukar Sáh Bundeila, who died in the reign of the emperor Akbar 1592 A. D., 1000 A. H. He served prince Mirzá Salim (afterwards Jahángír) for several years and by his orders slew Abú'l Fazl the prime minister of his father Akbar in 1602 A. D., 1011 A. H. In the first year of Jahángír, he was raised to the rank of 3000, and subsequently to that of 4000. The Hindú temple at Muthura (Muttra) which 'Alamgír afterwards converted into a mosque, was built by him at a cost of three lakhs of rupees. He died in the year 1626 A. D., 1036 A. H.

**Nasai, نسائی,** *vide* Abú 'Abdul Rahmán Nasái. He was a native of Nasá, a town in Khurásán.

**Nasafi, نسفی**, or Al Nasafi whose proper name is Abú'l Barakát 'Abdullah bin-Ahmad, commonly called Háfiz-uddín Al Nasafi, is the author of a law-book entitled "Wáfi," and its commentary called the "Káfi." He is also the author of the "Kanz ul-Dákáck," a book of great reputation, principally derived from the Wáfi, and containing questions and decisions according to the doctrines of Abú Hanífa, Abú Yúsaf, the Imám Muhammad, Zufar, Al Sháfi'í, Málík, and others. Many Commentaries have been written on this work: the most famous is the "Bahr ar-Rákík" by Zain-ul-'Abidín bin-Nujaim al-Mísrí. Nasafi died 1310 A. D., 710 A. H., *vide* Háfiz-uddín Nasafi.

**Nasafi, نسفی**, surname of Najm-uddín Abú Hafs'Umar bin-Muhammad, a celebrated doctor, and author of the "Akáed al-Nasafi," a book in Arabic containing the fundamental and principal articles of the Muhammudan religion. This work is greatly esteemed by the Musalmáns, who prefer it to many others of the same title. A commentary on the above work was written by Taftazáni. Nasafi died in 1142 A. D., 537 A. H.

**Nasibi, Baba,** بابا نصبی of Gilán, was a court poet of Sultán Ya'kúb. He died at Tabrez, in 1537 A. D., 944 A. H., and left a Diwán containing about 5,000 verses.

**Nasibi, Mirza Muhammad Khan,** نصبی میرزا خان, came from Persia to Lakhnau in the reign of Nasír-uddín Haidar; and died under Amjad Alí Sháh before or after the year 1845 A. D., 1261 A. H. He is the author of several poems.

**Nasim, نصیر**, poetical title of Lachhmí Naráyan, Rájá of Benaras.

**Nasim, نصیر**, poetical appellation of Pandit Dayá Shankar, who is the author of a story called "Gulgár Nasím," in Urdu verse, composed in 1838 A. D., 1254 A. H.

**Nasim, نصیر**, poetical title of Asghar 'Alí Khán of Dehlí.

**Nasir, نصیر**, poetical name of Mír Nasír 'Alí of Lakhnau.

**Nasir, نصیر**, takhallus of Nasír-uddín Hamdání, who flourished about the year 1606 A. D., 1015 A. H., in which year he visited Shiráz. He is the author of a Diwán.

**Nasir, نصیر**, poetical name of Sháh Nasír-uddín, an Urdu poet, commonly called Míán Kallú. He was a native of Dehlí and the son of Sháh Gharib. In the latter part of his life, he proceeded to Haidarábád and was employed by

Mahárájá Chandú Lál in whose service he died about the year 1840 A. D. He has left an Urdú Diwán, containing more than 100,000 verses which were collected together after his death by one of his pupils named Maháráj Singh.

**Nasir Khan, نصیر خان**, ruler of Haidarábád in Sind, succeeded his brother Mír Núr Muhammad Khán in 1842 A. D. He was imprisoned and sent down to Calcutta by the English in 1843 A. D., 6th Rabí' II, 1261 A. H., where he died on the 16th of April 1845 A. D.

**Nasir Khan Faruki,** نصیر خان فیروزی, *vide* Malik Nasir Khán.

**Nasir-uddin, نصیر الدین**, title of Ahmad Sháh, the present king of Persia. *Vide* Ahmad Sháh.

**Nasir-uddin, نصیر الدین**, author of the Arabic work on Jurisprudence called "Fatáwí Ibráhímí."

**Nasir-uddin, نصیر الدین**, king of Persia, *vide* Nasír-uddin.

**Nasir-uddin Haidar, نصیر الدین حیدر**, king of Audh, was the son of Gházi-uddín Haidar whom he succeeded on the throne of Lakhnau on the 30th October 1827 A. D., 28th Rabí' I, 1243 A. H. with the title of Sulaimán Jäh Nasír-uddín Haidar. He reigned ten years, and died on the 7th of July 1837 A. D., 3rd Rabí' II, 1253 A. H., in which year died also William IV, king of England, and Akbar II, king of Dehlí. Nasír-uddín Haidar was succeeded by his uncle Nasír-uddaula, who took the title of Abú Muzaffar Móí-uddín Muhammad 'Alí Sháh, and Munná Ján the illegitimate son of Nasír-uddín Haidar was sent to the fort of Chunár where he died on the 15th January 1846 A. D., 16th Muharram 1262 A. H.

**Nasir-uddin Mahmud, نصیر الدین محمود**, also called by Firishtha Nasír-uddín Mahmúd Awadhí, surnamed Chirág Dehlí or the Candle of Dehlí, a celebrated Muhammudan saint, who was a disciple of Shaikh Nizám-uddín Auliá, whom he succeeded on the masnad of Irshád or Spiritual Guide, and died on Friday the 16th of September, 1356 A. D., 18th Ramazán, 757 A. H. He is buried at Dehlí in a mausoleum which was built before his death by Sultán Firóz Sháh Bárbak, one of his disciples, and close to his tomb Sultán Bahálí Lódi was afterwards buried. He is the author of a work called Khair-ul-Majális.

**Nasir-uddin Tusi, Khwaja,** نصیر الدین طوسی, the famous philosopher and astronomer who was employed by Halákú Khán, the grandson of Changez Khán to form the Ilkhání Tables &c. He was the son of Imám Fakhr-uddín Muhammad Rází, was born at Tús in Khurásán on Saturday the 3rd of March 1201 A. D., 11th Jumádá I, 597 A. H., and though a somewhat over-zealous Shí'a, was one of the best, and certainly the most universal scholar that Persia ever produced. He wrote on all subjects, and some of his works are to this day standard books in Persian Universities. He was a fair Greek scholar, and made a new translation of Euclid into Arabic, wherein he proves most of the propositions, sometimes in two, three, and four ways, wholly different from the demonstrations of the Greek author. He likewise translated the Almajisti, and wrote a volume of learned explanatory notes upon it. He also wrote several works on geometry, astronomy, philosophy, theology, and dissertations on miscellaneous subjects. During the Mughal persecutions he wandered among the mountains of Khurásán, and was taken captive by Alauddín Muhammad, a descendant of Hasan Sabbah who forced him to remain with him for several years and employed him as his wazír. It was during his captivity,

that he wrote the most celebrated of all his treatises, a well-known and excellent little work on moral philosophy, which he styled "Akhlák Násiri," or the morals of Nasir in complement to Nasir-uddín 'Abdul Rahím, governor of the fortress of Dez; but this flattery did not procure him his liberty, he remained in that mountainous region till he was released by Halákú Khán in November 1256 A. D., 654 A. H. It was Nasir-uddín that persuaded Halákú to march against Baghdád, which was taken in 1258 A. D. The "Akhlák Násiri" is a translation in Persian of the "Kitáb-ut-Táhárit fil Hikmat Amali," an Arabic work by Abú Álí Muhammad of Mecca. There are two other works on Súfiism which he wrote, one called "Aosáf-ul-Ashráf," the Praises of the Virtuous, and the other "Bahar-ul-Máni," the Sea of Truth. He is also the author of a work entitled "Khilláfat-náma Iláhi," and of another work on Prosody called "Másr-ush-shohra." Nasir-uddín died in the reign of Abákáán the son of Halákú on the 24th June, 1274 A. D., 18th Zil-hijja 672 A. H., and was buried at Baghdád near the tomb of Imám Músí Kázim. His brutal severity towards Ibn Ilájib, a helpless captive, is an everlasting stain on the otherwise illustrious character of this distinguished man. *Vide Al-Mustaqsim Billáh.*

**Nasir-uddaula**, نصیر الدوله, Nizám of the Haidarábád State, succeeded his father Sakandar Jál on the 23rd May 1829 A. D. and died in May 1857 A. D. His son ascended the masnad with the title of Nawáb Afzal-uddaula.

**Nashat**, نشاط, the poetical name of Ráe Phukni Mal, a Hindú, who was Díwán or Treasurer of 'Alamgír's wazír.

**Nashati**, نشاطی, a poet who died 1508 A. D., 914 A. H.

**Nashwan bin-Said Himiri al-Yemani**, نشوان بن سعید حميري اليمني, author of the work called "Shams-ul-'Ulám," or the Sun of Science. He died 1177 A. D., 573 A. H.

**Nasikh**, ناسخ, poetical title of Shaikh Imám Bakhsh, a celebrated poet of Lakhnau where he died in 1838 A. D., 1254 A. H. He is the author of an Urdú Díwán.

**Nasir**, محمد نصیر خان ناصر, the takhallus of Muhammad Nasir Khán, who is the author of a Díwán, and was living in 1807 A. D., 1222 A. H.

**Nasir**, ناصر, poetical name of Nawáb Násir Jang, son of Muzaaffar Jang Bangash. He died in 1813 A. D., 1228 A. H., on a day when an eclipse of the sun had taken place.

**Nasir**, ناصر, poetical title of Saédat Khán, the son of Risalat Khán. He is the author of five Díwáns and a biography.

**Nasir 'Ali, Mulla**, ملا ناصر علی, a poet of Shájhahá-nábád, whose poetical name was 'Álí. He was born at Sarchind, and died at Dchlí in March, 1697 A. D., Ramazán, 1108 A. H., and is buried near the mausoleum of Nizám-uddín Auliá. He was a fertile poet and has left a Díwán and a Masmawí.

**Nasir Bukhari, Maulana**, مولانا ناصر بخاري, a learned Musalmán who lived like a Dervish and wrote poetry on different subjects. He was a contemporary of Salmán Sáwaji, who died in 1377 A. D., 779 A. H.

**Nasir Billah**, ناصر بالله, a Khalif of Baghdád, *vide* Al-Násir Billáh.

**Nasir Jang, Nawab Nizam-uddaula**, ناصر جنگ، نواب نظام الدوله, was the second son of Nizám-ul-Mulk 'Asaf Jál, whom he succeeded in the government of the Dakhin in May, 1748 A. D., Jumáda II, 1161 A. H. He reigned two years and a half, and was slain on the 5th December, 1750 A. D., 17th Muharram, 1164 A. H. by a conspiracy of his own servants, assisted by the French who surprised his camp while he was engaged in quelling a rebellion raised by his nephew, Muzaaffar Jang, who had been imprisoned by him. On his death Muzaaffar Jang was placed on the masnad of the Dakhin by the conspirators; but this young prince did not long enjoy his dignity, for he was assassinated almost immediately after his accession by the same persons who had raised him to power. This event took place on the 2nd February, 1751 A. D., 17th Rabí' I, 1164 A. H. Násir Jang was buried at Burhánpur near the tomb of his father.

**Nasir, Khwaja**, خواجہ ناصر, a poet who was contemporary with Salmán Sáwaji. *Vide* Násir Bukhári.

**Nasir bin-Khusro, Hakim**, حکیم ناصر بن خسرو, the author of the work, called "Zadil Musafarín" from which book the compiler of the Hajat Darakóké Núr-uddín Shirází, has so largely borrowed. He was a genuine Kuresh, and must have written under the short reign of al-Wasiq Billáh, the ninth Khalif of the house of Abbás, who reigned between the year 840 and 841 A. D., *vide* Transactions Royal Asiatic Society, Vol. III, p. 32. 'Áli Raza the 8th Imám, and great-grandfather of Násir bin-Khusro died in the year 818 A. D., 204 A. H.

**Nasir Khusro**, ناصر خسرو, a celebrated physician and poet of Isfahán, whose poetical name was Hujjat. He is the author of several works, among which are the two following, *eis.*, "Róstái-náma" in verse, and "Kanz-ul-Ilákaek" in prose. He has also left us a Díwán consisting of 30,000 verses. He was a contemporary of Khwája 'Abdíl Hasan Jurjání and the celebrated physician Avicenna. Some say that he was a Deist, and others considered him to be an Atheist, on which account he was persecuted by the Muhammadans, and fled from one city to another, till at last he was obliged to conceal himself among the hills of Badakhshán. Daulat Sháh has given a very interesting account of Násir Khusro in his Tazkira. In 1872 there was discovered among the Elliot papers an Arabic work by Násir Khusro, on the buildings and water-works of Jerusalem. He is most precise in his information. It is said, that if this work had been found a little earlier, it might have saved the Palestine exploration Committee some diggings and considerable outlay. There is also a work of the same kind in Persian called "the Travels of Násir Khusro," which he wrote in 1052 A. D., corresponding with 444 A. H.

**Nasir Shah Purbi**, ناصر شاہ پوربی, a lineal descendant of Shams-uddín Bhangára, was placed on the throne of Bengal in 1427 A. D., 831 A. H., after the murder of Násir-uddín Ghulám, who had usurped the throne for several days after the death of his master Ahmad Sháh. General Briggs, in his translation, says that he reigned only two years, whereas it appears from Major Stewart's Bengal History, which seems to be correct, that he reigned 32 years, consequently his death must have happened in the year 1458 A. D., 863 A. H. He was succeeded by his son Bárbar. He is also called Násir Husain Sháh as appears from an Arabic Inscription on a mosque lately discovered in the district of Hughli

in Bengal by H. Blochmann, Esq., M. A., Professor, Calcutta Madrasa.

### Nasir, Shaikh, شیخ ناصر اکبرابادی, of Akbarabád, a

Musalmán saint who is said to have performed a number of miracles, and was highly respected by the emperor Sháh Jahán. He died on the 7th June, 1647 A. D., 13th Jumádá I, 1057 A. H., and was buried at Ágrah.

### Nasir-uddin Kabbacha or Fattah, ناصر الدین قباجہ, ruler of Sindh.

It is related in several Histories such as the "Khulásat ul-Hikáet," the "Hajj-náma," and the History of Haji Muhammád Kandahári, that the first establishment of the Muhammadan faith in the country of Sindh took place in the time of Hajjáj bin-Yúsuf, governor of Basra, at the time when Walid the son of the Khalif 'Abdulmalík was ruler of the provinces of both Tráks. Hajjáj deputed Mahmúd Husain in the year 706 A. D., 87 A. H. with a select army into Mikráu, and he subdued that country; and made converts of many of the inhabitants called Balochis. He afterwards deputed Budmín to conquer Dibál (modern Thatta on the Indus). Budmín failed in his expedition, and lost his life in the first action. Hajjáj, not deterred by this defeat, resolved to follow up the enterprise by another. In consequence, in the year 712 A. D., 93 A. H., he deputed his cousin Imád-uddín Muhammád bin-Kásim the son of Akíl or Ukail Thákáfi or Sakáfi with six thousand soldiers to attack Dibál, and he in a short time conquered the place, and Rájá Dáhir, the ruler of Dibál was slain in battle. After the death of Muhammád bin-Kásim, a tribe who trace their origin from the Ansáris, established a government in Sindh; after which the zumindárs, of the tribe of Súmara, usurped the power, and held independent rule over the kingdom of Sindh for the space of 500 years. In the course of years, the dynasty of Súmara was subverted, and the country subdued by another dynasty called Súmana, whose chief assumed the title of Jám. During the reigns of these dynasties in Sindh, the Muhammadan kings of India Proper, such as those of Ghazní, Ghór and Dehlí, invaded Sindh, and seizing many towns, appointed Muhammadan governors over them. Among these rulers, Násir-uddin Kabbácha asserted his independence, and caused the public prayers to be read in his name as king of Sindh. Násir-uddin was one of the Turkish slaves of Shaháb-uddín Muhammád Ghórí, who made him governor of Uchchá in Multán about the year 1203 A. D., 600 A. H. He espoused the daughter of Sultán Kútib-uddín Esaibak viceroy, and afterwards king of Dehlí, after whose death in 1210 A. D., 607 A. H., having seized many of the towns subjected to the Sindh government, he reduced the territory of the Súmanas to the small tract of country around Thatta, and relinquishing the allegiance to the throne of Dehlí, became independent. Besides Sindh, his kingdom embraced the provinces of Multán, Kohrám and Sursatí. He was twice attacked by Táj-uddín Elduz of Ghazní, but he successfully repelled both these invasions. In 1225 A. D. Shams-uddin Altímh, king of Dehlí, made several attempts to remove him from his government, and even marched for that purpose as far as Uchchá, when Násir-uddin having no hopes of eventually repelling the arms of the Dehlí monarch, placed his family and personal attendants with his treasure, in boats, and endeavoured to occupy a contiguous island; when a storm coming on, the boat foundered, and every one perished. This monarch reigned in Sindh and Multán for a period of 22 years. In the latter end of the reign of Muhammád Tughlák of Dohlí, Sindh owned allegiance to that monarch; nevertheless, occasionally taking advantage of local circumstances, the Sindhis contrived, for considerable period, to shake off their allegiance. The first of the family of which we have any account was Jám Afrá.

The following is a list of the Jám dynasty of Súmana, originally Rajpúts.

		A. D.
737 to 740 A. H.	1. Jám Afrá, reigned 3 years and 6 months from 1336 A. D., and ....., died	1339
754 "	2. „ Chobán, his brother, reigned 14 years and .. „	1353
769 "	3. „ Bani, son of Jám Afrá, reigned 15 years and .. „	1367
782 "	4. „ Timmájí, son of Jám Afrá, reigned 13 years, „	1380
793 "	5. „ Suláh-uddín, converted to Muhammádanism, .. „	1391
796 "	6. „ Nizám-uddín, his son, .. „	1393
812 "	7. „ 'Alíshor, his son, .. „	1409
" "	8. „ Girán, son of Timmájí, died on the 2nd day after his accession.	
827 "	9. „ Fatha Khán, son of Is-kandar Khán, .. „	1423
854 "	10. „ Tughlák, his brother invaded Gujrát, reigned 27 years, and was succeeded by his kinsman Jám Muhsárik, who was deposed after a reign of 3 days, .. „	1450
856 "	11. „ Sikandar, son of Fatha Khán, reigned 18 months and .. „	1452
" "	12. „ Sanjar, a descendant of the former kings of Sindh was elected in 1452, reigned 8 years and .. „	1460
894 "	13. „ Nizám-uddín, commonly called Jám Nanda, was contemporary with Hasan Langa, king of Multán, reigned 30 years, and .. „ died	1489
927 "	14. „ Firáz his son, reigned about 33 years, when Sháh Beg Arghún, governor of Kándahár in 1520 A. D. marched to conquer Sindh, and occupied the whole country, even to the possession of Thatta, .. „	1520
930 "	Sháh Beg Arghún, reigned 3 years, .. „	1523
966 "	Sháh Husain Arghún.. „	1554
982 "	Mahmúd of Bakkar, reigned till 1572 A. D. when the emperor Akbar annexed Sindh to the empire.	

Nasir-uddin Kazi Baizawi, ناصر الدین قاضی یپشاری the son of Imám Badr-uddín Umar bin-Fakhr-uddín 'Alí Baizáwi. *Vide* Baizáwi.

Nasir-uddin Khilji, Sultan, سلطان ناصر الدین خلجی,

was the son of Sultán Ghayás-uddín Khilji, king of Málwá. He ascended the throne of that kingdom a few days before the death of his father which happened on the 26th October, 1500 A. D., 27th Rabí' II, 906 A. H. He reigned eleven years and four months; and having previously declared his third son Mahmúd, his successor, died about the year 1511 A. D., 917 A. H.

Nasir-uddin Mahmud, Sultan, سلطان ناصر الدین محمود, son of Sultán Shams-uddín Altímh, succeeded

his nephew Sultán 'Aláuddín Masa'íd Sháh in June, 1246 A. D. to the throne of Dehlí. He reigned 20 years, was imprisoned, and died on the 18th February, 1266 A. D., when Ghayás-uddín Balban succeeded him.

**Nasir-uddin Mahmud**, مُحَمَّد بُغْرَا خَان, surnamed Baghrá Khán, governor of Bengal, was the son of Sultán Ghayás-uddín Balban, and the father of Móizz-uddín Kaikübád who was, during the absence of his father in Bengal, made king of Dehlí. When Sultán Ghayás-uddín Tughlák in 1324 A. D. marched in person towards Bengal, he was then living, and came from Lakhnautí to pay his respects bringing with him many valuable presents. He was confirmed in his government of Bengal, and permitted to assume the ensigns of royalty. He died in the time of Muhammad Tughlák Sháh. *Vide* Baghrá Khán.

**Nasir-uddin Muhtashim**, مُحَمَّد مُحْتَشِم, is the person in whose name Khwája Násir-uddín Túsi wrote the work entitled "Akhlák Násiri."

**Nasir-uddin Murtaza**, مُحَمَّد مُرْتَضَى, author of several works, one of which is called "Risála Misbáh ilm Nahv." He died in 1213 A. D., 610 A. H.

**Nasr**, نَصْر, commonly called Nasr Badakhshí, is the poetical name of Mirzá 'Abú Nasr of Badakhshán who was an author, and died in 1668 A. D., 1078 A. H.

**Nasr Ahmad**, نَصْر أَحْمَد, a grandson of Sámán. He was appointed governor of Bukhárá by the Khalif Mo'tamid Billáh in 875 A. D., *vide* Ismá'il Sámání.

**Nasrabadi**, نَصْر بَادِي, the full name of this author was Muhammad Táhir; he was born at Nasrábád (which is in the district of Isfahán) about the year 1616 A. D., 1025 A. H., and is the author of the biography called "Tazkíra Nasrábádí," which he wrote in the year 1672 A. D., 1083 A. H., and added about nine biographies ten years after.

**Nasr 'Asim**, نَصْر عَاصِم, was the first who introduced the diacritical marks in the Kurán by order of the Khalif 'Usmán.

**Nasrat**, نَصْر, the poetical title of Diláwar Khán who is the author of a Díván. He died in 1726 A. D., 1139 A. H.

**Nasrati**, نَصْرِي, a celebrated poet of the Dakhin, who is the author of a heroic poem in Hindí and the Dakhini dialect, called "'Alí-náma," which contains the conquests or wars of Sultán 'Alí 'Adil Sháh of Bijápúr. This prince, to whom the work was dedicated, was assassinated in 1580 A. D., 938 A. H. Nasrati is also the author of two other poems called "Gulshan Ishk," and "Guldastae 'Ishk," the former is the tale of Rájá Manohar and the princess Chintáwatí, and the latter contains a variety of odes and amatory poems, also dedicated to his patron the Sultán, between the year 1560 and 1570 A. D.

**Nasrat Jang**, نَصْر جَنْگ, *vide* Khán Dourán Nasrat Jang.

**Nasrat Khan**, نَصْر خَان, *vide* Khán Dourán Nasrat Jang.

**Nasrat Shah**, نَصْر شَاه, the son of Fatha Khán, the son of Firáz Sháh Tughlák. The throne of Dehlí which was vacated by Sultán Mahmúd Sháh on the invasion

of Amír Taimúr in 1399 A. D., was taken possession of by Nasrat Sháh on that conqueror's return to Persia. He reigned eleven months and was defeated in a battle by his cousin Ekbál Khán the son of Zafar Khán who succeeded him in 1400 A. D. The Súbahs had rendered themselves independent in their own governments, during the misfortunes and confusions of the empire. Gujrát was seized upon by Khán 'Azim Zafar Khán; Málwá by Diláwar Khán; Kanauj, Audh, Kára and Jaunpur by Sultán-ush-Sharak Khwája Jahán; Láhor, Dibálpúr, and Multán by Khizir Khán; Samána by Khalíl Khán; Bayána by Shams Khán; Mahóba by Muhammad Khán bin-Malikzada Firáz, and so on.

**Nasrat Shah**, نَصْر شَاه, who is called by General Briggs, Nasib Sháh, succeeded his father 'Aláuddín in the government of Bengal in 1524 A. D., 930 A. H. When the emperor Bábár slew Ibráhím the son of Sikandar Lodí, and ascended the throne of Dehlí in 1526 A. D., 932 A. H., many of the adherents of the Lodí dynasty sought protection at the court of Bengal, and among others the prince Mahmúd (brother to Ibráhím Lodí) also took refuge there, and his sister became the wife of the king. Nasrat Sháh died in 1538 A. D., 945 A. H., and Mahmúd who was then one of his ministers succeeded in usurping his throne. About this period Sher Khán, who afterwards ascended the throne of Dehlí, attacked and defeated Mahmúd in action, and eventually expelled him from Bengal, whence he fled to the court of Dehlí, where representing his grievances, the emperor Humáyún marched with an army and took the kingdom of Bengal from Sher Khán whom he defeated in a general action. Sher Khán rallying his defeated troops in the year 1542 A. D., 949 A. H., succeeded in re-conquering Bengal. On his death, and after the accession of his son Salim Sháh to the throne of Dehlí, the province of Bengal was made over to Muhammad Khán Afghán, one of the officers of his court, on whose death his son declared his independence, and proclaimed himself king under the title of Bahádur Sháh.

**Nasr bin-Ahmad Samani**, نَصْر بْن أَحْمَد سَامَانِي, *vide* Nasr Sámání.

**Nasr Samani, Amir**, امیر نَصْر سَامَانِي, the third Sultán or Amír of the race of Sámán or Samanides, was eight years old when he succeeded his father Amír Ahmad on the throne of Bukhárá and Khurásán 914 A. D., 301 A. H. He enjoyed a long and prosperous reign and died at Bukhárá 943 A. D., Rajab, 331 A. H., leaving all his territories in peace. He was succeeded by his son Amír Núh I. Ródáki the poet lived in his time.

**Nasr-ullah**, نَصْر اللَّه, the son of 'Abdul Hamíd bin-Abí ul-Ma'álí, a poet who flourished in the reign of Bahrám Sháh of Ghazní, in whose name he wrote the book called "Kallila Damna," or Pilpay's Fables, which he translated from the Arabic into Persian. *Vide* 'Abú'l Ma'álí the son of 'Abdul Majíd.

**Nasr-ullah**, نَصْر اللَّه, king of Bukhárá, who died in the year 1860 A. D. He was a great tyrant, a greater probably never ruled a people. When on his deathbed, and so weak as to be scarcely able to make himself understood, he directed one of his wives to be brought into his room. The poor lady's brother had recently been in rebellion, and the news of his defeat and capture reached the tyrant when on his deathbed. Unable to glut his eyes with the sight of their execution, he wreaked his vengeance on his own wife, because she was sister to the rebel chief. She was beheaded before his eyes now about to close in death. Laden with every crime that could burden the conscience of a re-

sponsible king, Nasr-ullah died, leaving the throne to his son and successor Muzaffar-uddin who was living in 1873 A. D.

**Nasr-ullah bin-'Abdullah al-Akhmi Alazhari,**

نَصْرُ اللَّهِ بْنُ عَبْدِ اللَّهِ، a celebrated poet who died in the year 1173 A. D., 569 A. H. He is also called Kahkas, and Alazar ul-Iskandari.

**Nasir-uddin Shah,** نَاصِرُ الدِّين شَاه، king of Persia,

was born in 1831 A. D., was the eldest son of Muhammad Sháh, the eldest son of 'Abbás Mirzá, so well-known for his partiality to the English, and the great-grandson of Fathá 'Ali Sháh. Násir-uddin ascended the throne after the death of his father, on the 14th September, 1848 A. D., in his 19th year. He visited Russia, London, France, Germany &c. in 1873 A. D.

**Natik,** نَاطِقٌ, a poet of Naishápúr, who came to India, and was the master of Jawáhir Singh the poet.

**Natik,** نَاطِقٌ, the poetical name of Gul Muhammad Khán of Delhi. One of his works is called Jawhar ul-Muazzim. He died in 1848 A. D., 1264 A. H.

**Nawai,** نَوَاعِي, the poetical name of Amir Alíshér.

**Nawai, Mulla,** مَلا نَوَاعِي خَراسَانِی of Khurásán. He came to India and found a patron in prince Daniél the son of Akbar, and died at Burhánpúr in 1610 A. D., 1019 A. H. He is the author of a Diwán.

**Nawal Rae, Raja,** راجه نول رای, a Káyeth of the Sakseña tribe in the service of Nawáb Safdar Jang; was by degrees raised to higher rank with the title of Rájá, and was appointed his deputy to settle the affairs of the province of Farrukhábád which was seized by the Nawáb after the death of its ruler Nawáb Kiém Jang. Nawal Ráe was slain in a battle fought against Ahmad Khán the brother of the late Nawáb, on the 3rd August, 1750 A. D., 10th Ramazán 1163 A. H.

**Nawal Singh,** راجه نول سنگ, the Ját Rájá of Bhartpúr who succeeded his brother Ráo Ratan Singh after the death of Kehrí Singh his nephew, about the year 1769 A. D., 1183 A. H., and died in the year 1776 A. D. at the time when the fort of Díg was besieged by Nawáb Najaf Khán. After his death his nephew Ranjit Singh, the son of Kohrí Singh, the son of Súrajmal Ját, succeeded him.

**Nawawi,** نَوْيِي بْنُ شَرْفٍ, the son of Sharaf whose proper name was Abú Zikariá Yehia; is the author of several works on different subjects. One of his works is called "Tahzib-ul-Asmá'í" a biographical dictionary of Illustrious Men, another the "Fatáwá-an-Nawáví" a collection of decisions of some note. He also composed a smaller work of the same nature, entitled "Uaiún-al-Másá'íl al-Muhimmat" arranged in the manner of question and answer. He died 1278 A. D., 678 A. H.

**Nawazish Khan,** نوازش خان, author of the "Gulzár Dánish."

**Nawedi,** نَوَيدِي, a poet who is the author of a Diwán. He was living in 1645 A. D., 1055 A. H. This person appears to be another Nawedi besides the one whose proper name was Khwája Zain-ul-'Abidín, which see.

**Naweri,** نَوْبِرِي, an historian who wrote the *Life of Sultan Bibars*, the sovereign of Egypt. He died in 1331 A. D., 732 A. H.

**Nazari, Hakim,** حَكِيمٌ نَزَارِي, *vide Nizári (Hakim).*

**Nazar Muhammad Khan,** نَذَرٌ مُحَمَّدٌ خَان, ruler of Balkh. He was defeated by the emperor Sháh Jahán and his country taken possession of by that monarch in 1646 A. D., 1056 A. H.

**Nazar Muhammad Khan,** نَذَرٌ مُحَمَّدٌ خَان, Nawáb of Bhopál succeeded his father Wazír Muhammad in March, 1816 A. D.

**Nazar, Shumil,** نَصْرٌ شُمِيلٌ, son of Shumil, whose proper name is Abú'l Hasan Nazar, was an author of several works. He died at Marv 820 A. D., 204 A. H.

**Nazir,** نَظِيرٌ, the poetical title of a poet of Agrah, whose proper name was Shaikh Wali Muhammad. He is the author of a poem or Diwán containing Persian, Urdú and Hindú verses on different subjects. He has besides composed a "Tajjihband" in Urdú on the Pand-náma of Sa'dí. He supported himself by teaching, and his poetry is much esteemed by the bazar people of Agrah. He died at Agrah on Monday the 16th August, 1830 A. D., 26th Safar, 1246 A. H., and is buried at Tájganj.

**Naziri,** نَظِيرِي نَيْشاپُورِي, poetical title of Muhammad Husain of Naishápúr. He came to India where he found a patron in 'Abdul Rahím Khán Khánán. In 1603 A. D., 1012 A. H. he made the pilgrimage to Mecca, and after his return he paid a visit to his patron and then settled in Ahmadábád, Gujrát, where he died in 1613 A. D., 1022 A. H. He is the author of a Persian Diwán.

**Nazim Hirwi,** نَاظِمٌ هِرْوَى, a poet of Hirat, who is the author of a Diwán and a "Yúsaf Zalekha," which he completed in the year 1648 A. D., 1058 A. H.

**Nazir Bakhtyar Khan,** نَاظِرٌ بَخْتَيَارٌ خَان, a man of letters, who led a private life near Farídábád, within a few miles of Agrah, and is the author of the work called "Mirat 'Alam," or the Mirror of the World. This work contains the history of the first ten years of the emperor 'Alamgír. He is also called Bakhtáwar Khán, which see.

**Nazim-ul-Mulk, Nazir-ul-Mulk,** نَاظِرُ الْمُلْكِ, نَاظِرُ الْمُلْكِ, Wazír-uddaula, the son of Mubárik-uddaula, the Nawáb of Bengal whom he succeeded 28th September, 1793 A. D., and died in April, 1810 A. D. He was succeeded by his son Zain-uddin 'Alí Khán.

**Nekodar,** نِيكُودَار, surname of Ahmad Khán, king of Persia, which see.

**Neko Siar, Sultan,** سُلَطَانٌ نِيكُو سِير, son of Muhammad Akbar, the youngest son of 'Aklamgír Aurangzeb.

**Nigahi,** نِيجَاهِي of Arán near Káshán, is the author of a poem or Masnawi called "Mukhtár-náma," of about 30,000 verses in the metre of the Sháh-náma, and one called "Mehr-wa-Mushtari," in imitation of Assár's Masnawi.

**Nihal Singh,** نِيھَال سِنْج, Rájá of Kapúrthala. He died in the year 1852 A. D., having made his last will and testament, in which he left the throne with nearly the

whole of his kingdom to his eldest son, Randhir Singh, and to his two younger sons, Bikarma Singh and Suchait Singh, he assigned a jagir of one lakh each, in case they disagreed with their brother. The Government of India was made the executor of the will. After the Rájá's death, his eldest son Randhir Singh, ascended the gaddi. His younger brother Suchait Singh fell out with him, and asked the British Government to execute his father's will in regard to him. Lord Dalhousie at once ordered the separation of a jagir of one lakh from the Kapúrthala Ráj according to the provisions of the will. The other brother, Bikarma Singh, is a worthy man, and much attached to the British rule. Like his royal brother, he performed important services to the English Government in 1857, and was rewarded for them with a jagir in Audh, and titles besides. He received his jagir of one lakh in Kapúrthala in 1868.

**Nirpat Rae,** نرپت رائے, a Hindú who was in the service of Sarhindí Begam the wife of Sháhjahán. He also built a garden at Agra on a spot of 28 bigas.

**Nirpat Singh,** نرپت سنگھ, present Rájá of Panna.

**Nisar,** نثار دہلوی, of Dehlí, a poet who is the author of a Persian Diwán.

**Nisari,** نشاری, poetical name of a person who is the author of the work called "Chahár Gulzár."

**Nisbati,** نسبتی تہانیسری, of Thánesar, a poet who has left a Diwán in Persian.

**Nizam,** نظام, the poetical name of 'Imád-ul-Mulk Ghází-uddin Khán III.

**Nizam of Astrabad,** نظام استربادی, an extremely pious man, who died in 1515 A. D., 921 A. H., and left besides a Diwán, a Masnawí which bears the title of "Bilkais and Sulímán," and contains the story of Sólo-mon and the Queen of Sheba.

**Nizam Ahmad,** نظام احمد, author of the work called "Ráhat-ul-Kulúb," Delight of Hearts, containing the sayings of Shaikh Farid-uddin Shakarganj, a Muhammadan saint who is buried at Ajodhan, a place commonly called Paṭan in Multán.

**Nizam 'Ali Khan,** نواب نظام علی خان, Nawáb or Názim of Haidarábád in the Dakhin, was the son of the famous Nizam-ul-Mulk 'Asaf Jáh. He deposed and imprisoned his brother Salábat Jang on the 27th of June, 1762 A. D., 4th Zil-hijja, 1175 A. H. and assumed the government of the Dakhin; but his power was much curtailed by the Marhattás, who obliged him to resign a great part of his territories and pay a tribute for the remainder. He made Haidarábád the seat of his government, reigned 42 lunar years, and died on the 17th of August, 1802 A. D., 16th Rabi' II, 1217 A. H. He was succeeded by his son Nawáb Sikandar Jáh.

**Nizam Bai,** نظام بی, the mother of the emperor Jahándar Sháh, and wife of Bahádur Sháh.

**Nizam Dast Ghaib,** نظام دست غیب, a poet.

**Nizami,** نظمی, the surname of 'Abú Majd bin-Yúsaf Al-Mutrazi, was one of the most illustrious poets of Persia.

**Nizami Ganjawi, Shaikh,** شیخ نظامی گنجوی, Shaikh, a very celebrated poet who was a native of Ganjá. He is the author of the poem called "Sikandar-náma," the history of Alexander the Great, which is one of the most celebrated Romances of the East, and is written in admirable poetry. The number of works attributed to Nizámí amount to nine or ten, among which are the five following poems called the Khamsa, or the five books, viz. :—

1. "Makhzan-ul-Aсрár" the Magazine of Mysteries, which he dedicated to Bahrám Sháh.  
 2. "Laili-wa-Majnún" dedicated to Khákán Manúchehr, ruler of Shírwán.  
 3. "Khusro-wa-Shírin," } dedicated to Kízal Arsálan for  
 4. "Haft Paikar," } which he received from that chief fourteen villages free of rent.  
 5. Sikandar-náma, which was his last work and which he finished on the 15th of October, 1200 A. D., 4th Muḥarram 597 A. H., and died the same year, aged 84. This book, it seems he had dedicated to Tughral III, Saljúkí, some years before his death, for Tughral died in 1194 A. D. Some authors say that Nizámí died in 1209 A. D., 606 A. H.

To Nizámí is accorded the palm for the best poem on the loves of Khusro and Shírin, to Jámí, for those of Yúsuf and Zulekha, and to Hátífí, for the most musical, most melancholy version of the sad tale of Laili and Majnún. His Diwán contains nearly 20,000 verses on all subjects.

**Nizami 'Uruzi,** نظامی عروضی سمرقندی, of Samarkand, was a pupil of Amír Mu'izzí who lived in the time of Maliksháh. He is the author of a poem entitled "Waisu-wa-Rámin" and of another work in verse called "Chahár Maṭkála

**Nizam Haji Yemani,** نظام حاجی یمنی, author of the "Latáef Ashrafi" which explains the origin of the Súfís, their tenets, customs, dress, mystical phrases, moral obligations, and every other particular of their sect. Dedicated to Sayyad Ashraf Jahángír Sámání, 1446 A. D., 850 A. H.

**Nizam ibn al-Husain al-Sawai,** نظام ابن الحسین الساوای, author of the three last portions of the "Jáma' Abbási" vide Bahá-uddín Muhammad (Shaikh).

**Nizam Khan Ma'jiz,** نظام خان مجذع, a poet who is the author of a Diwán in Persian.

**Nizam, Mirza,** میرزا نظام, a poet who died in 1629 A. D., 1039 A. H., and is the author of a Persian Diwán.

**Nizam Sakka,** نظام سکا, is the name of a person who was a water-bearer, and saved the emperor Humáyún from being drowned in the river Chounsa after his first defeat by Sher Sháh, near Patna. It is said that the emperor after his return to Agra, rewarded this man by allowing him to sit on the throne for half a day and then honoured him with the dignity of an Amír.

**Nizam Shah Bahmani,** نظام شاہ بهمنی, son of Hu-máyún Sháh the cruel, whom he succeeded on the throne of the Dakhin in September, 1461 A. D., 865 A. H. when only 8 years of age, the queen-mother acting as regent. Mahmúd Gáwán, who now held the government of Berar, was appointed wazir, and Khwája Jahán assumed the Tilangána. By the happy co-operation and unanimity of these two personages and the queen-mother, a woman of great abilities, the injuries occasioned by the tyranny

of the late king, were soon repaired. Nizám Sháh died suddenly on the night of his marriage, being the 29th of July, 1463 A. D., 13th Zí-Kuńda, 867 A. H., after a reign of two years and one month, and was succeeded by his brother Muhammád Sháh II.

**Nizam, Shaikh,** شیخ نظام, one of the authors of the "Futáwá 'Alamgír," a work on jurisprudence. Of the collections of decisions now known in India, none is so constantly referred to, or so highly esteemed, as this work. It was compiled by Shaikh Nizam and other learned men, and commenced in the year 1656 A. D., 1067 A. H., by order of the emperor 'Alamgír, by whose name the collection is now designated. It was translated into Persian by order of 'Alamgír's daughter, Zeib-un-Nisa.

**Nizam, Shaikh,** شیخ نظام, his poetical name was Zamír, which . . .

**Nizam-uddin, Mir,** نظام الدین میر, *vide* Mannún.

**Nizam-uddin Ahmad, Khwaja,** خواجه نظام الدین احمد, author of the "Tabkát Akbarí" which is also

known as "Tárikh Nizamí" a general history of India, dedicated to the emperor Akbar about the year 1593 A. D., 1002 A. H. He was the son of Khwájá Muhammád Mukím of Hirat, who was one of the dependants of the emperor Bábár Sháh, and who, at the latter part of that king's reign, was raised to the office of Diwán of the household. After the death of Bábár when Gujrat was conquered by Humáyún, and the provinces of Ahmadábád was entrusted to Mirzá 'Askari, Khwájá Mukím was appointed wazír to the Mirzá. He accompanied Humáyún to Agrah after that monarch's defeat by Sher Sháh at Choumsá. The Khwájá subsequently served under Akbar. His son Nizám-uddin, in the 29th year of Akbar's reign, was appointed Iktihád of Gujrat, to which office he continued for a long time. He died on the 28th October, 1594 A. D., 23rd Safar, 1003 A. H. on the banks of the Ráwi, and was buried in his own garden at Láhor. The following chronogram by 'Abdul Kádir Badáóní, translated by Mr. H. M. Elliot, records the date of his death. "Mirzá Nizam-uddin has departed in haste; but with honour has he gone to his final doom. His sublime soul has fled to the celestial regions, and Kádirí has found the date of his death in these words 'A jewel without price has left this world.'

**Nizam-uddin Ahmad,** نظام الدین احمد بن محمد صانع, son of Muhammád Sálab, author of a work called "Majmú'a-us-Sanáya," or Collection of Arts, containing some beautiful poetical inventions, compiled in the year 1650 A. D., 1060 A. H. and published in the Lithographic Press at Lakhnau in 1845 A. D., 1260 A. H. He is also the author of the work called "Karamat-ul-Aulia," containing a minute detail of the (pretended) miracles performed by the twelve Imáms and other saints of the Muhammadan faith, written in 1657 A. D., 1067 A. H.

**Nizam-uddin Ganjawi,** نظام الدین گنجوی, *vide* Nizamí Ganjawí.

**Nizam-uddin Aulia, Shaikh,** شیخ نظام الدین اولیا,

styled Sultán-ul-Musháekh. He was one of the noblest disciples of Shaikh Faríd-uddín Shakarganj, and a most celebrated saint among the Musálmáns. He was born at Badáón, in October, 1236 A. D. Safar, 634 A. H., and died at Dehlí on Wednesday the 3rd of April, 1325 A. D., 18th Rabí' I, 725 A. H., where he lies buried, and his tomb, which is in Ghayáspur, is visited by the Muhammádans to this day. Amir Khusro, the poet, was one of his disciples. Sayyid Ahmad, the father of Nizám-uddin, is buried at Badáón.

**Nizam-uddin Siháli, Maulana,** مولانا نظام الدین سیحالی, son of Kuṭb-uddín, is the author of the "Sharah" or marginal notes on the "Sadrí," and "Shams Bázighá," &c. &c. He died in 1748 A. D., 1161 A. H.

**Nizam-uddin Sikham, Amir,** امیر نظام الدین سیخام, a poet who was a contemporary of Amir Alisher, and a panegyrist of Mirzá Sultán Ahmad of Samarkand.

**Nizam-uddaula, Nawab,** نظام الدولہ, Nawáb of Haidarábád, *vide* Násir Jang.

**Nizam-uddaula, Nawab,** نظام الدولہ, whose original name was Mar Phulwári, was the eldest son of Mír Ja'far 'Ali Khán, Nawáb of Bengal, whom he succeeded in February, 1765 A. D. and assumed the above title. His mother's name was Manni Begam. He died about the month of May, 1766 A. D., Zil-hijja, 1179 A. H., and was succeeded by his brother Saif-uddaula.

**Nizam-ul-Mulk Muhammad,** نظام الملک محمد, (the son of 'Ali Sayyad Junáidi, to whom the Jáná-ul-Hikayat is dedicated), was the general of Shams-uddín Altamsh, king of Délhí. He was living in 622 A. H.

**Nizam-ul-Mulk,** نظام الملک, a justly celebrated minister of Sultán Alp Arsalán, second king of the Saljúkides, and afterwards of his son Maliksháh; to his virtue and ability is attributed the success and prosperity of their reign. After an administration of 30 years, the fame of the wazír, his wealth and even his services, were transformed into crimes. This venerable statesman, at the age of 39 years, was dismissed by his master, accused by his enemies, and was stabbed by an assassin, who was a follower of Hasan Sabláh, the Old Man of the mountain, on Friday night the 15th of October, 1092 A. D., Ramazán, 485 A. H. at a place called Naháwand. His body was carried to Isfahán where he was interred with great pomp. It is said that the assassin was suborned against him by Maliksháh, who was fatigued to see him live so long. The Sultán survived him 35 days only. Nizám-ul-Mulk appears to be the author of the work, entitled "Siar-ul-Malúk."

**Nizam-ul-Mulk, Jáh,** نظام الملک جاہ, entitled 'Asaf Jáh, whose original name was Chin Kulich Khán, was the son of Gházi-uddín Khán Firoz Jang a favourite officer of the emperor 'Alamgír, under which monarch he also distinguished himself. In the reign of the emperor Farrukh-siyar, he held the government of Morádábád and was afterwards appointed governor of Málwá, which province he restored to a flourishing condition, but the reputation he acquired rendered him an object of jealousy to the two brothers, Sayyad 'Abdullah Khán and Husain 'Ali Khán, who wished to remove him to another quarter less favourable to his interest than the frontier of the Dakhin; but Nizám-ul-Mulk not willing to quit his post, excused himself, and resolved to seek an independent power in the Dakhin. The disturbed state of that country gave him a pretence for raising troops, and turned his attention to the conquest of the Dakhin. By intrigue and money he obtained possession of the fort of Asirgáph about the year 1717 A. D., and procured the junction of several officers of the province. He was pursued from Hindústán by the force under Diláwar Khán and another under 'Alam 'Ali Khán, both of whom he defeated and slew in battle in April, 1720 A. D., and at last remained without a rival in the Dakhin. In the reign of Muhammád Sháh, after the death of the two Sayyads, he was invited to court by that emperor; and on his arrival at Dehlí, the high office of wízárát was conferred on him, but Nizám-ul-Mulk being soon disgusted with

the state of things at court, sent in his resignation, and marched off for the Dakhin, and though he continued to send honorary presents, on fixed occasions to the emperor, he thenceforth conducted himself, in other respects, as an independent prince, and governed the provinces of the Dakhin for 30 years with great ability and success. He was present in the battle which took place between Muhammad Sháh and Nádir Sháh, and is the progenitor of the present Nizáms of Haidarábád. He died on the 22nd May, 1748 A. D., 4th Jumádá II, 1161 A. H., thirty-seven days after the death of the emperor Muhammad Sháh, aged 104 lunar years, and was buried at Burhánpúr near the tomb of Sháh Burhán-uddín Ghárib. He left behind him six sons, viz., Gházi-uddín, Násir Jang, Salábat Jang, Nizám 'Alí, Basálát Jang and Mughal 'Alí, and was succeeded in the government of the Dakhin, by the second, Mír Ahmad surnamed Násir Jang, who was present at Burhánpúr when his father died; the eldest Gházi-uddín Khán then residing at Dehlí in the office of Amir-ul-'Umra. Násir Jang was assassinated in December, 1750 A. D., and Muzaffar Jang a grandson of Nizám-ul-Mulk was placed on the throne, and soon after assassinated in February, 1751 A. D.; Salábat Jang, by the influence of the French, was then proclaimed and reigned until 1761 A. D., when he was imprisoned, and in 1763 A. D. put to death by his brother Nizám 'Alí, who ascended the throne and reigned until the 6th August, 1803 A. D. when he died, and was succeeded by his eldest son Mirzá Sikandar Jáh. Sikandar Jáh died on the 23rd May, 1829 A. D., and was succeeded by his son Mír Farkhunda 'Alí Khán the present Nizám (1858). Nizám-ul-Mulk appears to be the author of a Díwán which was found in the Library of Tipú Sultán called "Díwán 'Asaf Nizám-ul-Mulk."

**Nizam-ul-Mulk Bahri**, نظام الملک بحری, the father of Ahmad Nizám Sháh Bahri who was the first king of the Nizám Sháhí dynasty. Nizám-ul-Mulk was originally a Bráhman of Bijánpur, but being taken prisoner in his infancy by the army of Sultán Ahmad Sháh Bahmani, was made a Musalmán, and was educated as one of the royal slaves. He finished his education under the same tutor with the king's eldest son Sultán Muhammad, and became eminently learned in Persian and Arabic literature. On the accession of Sultán Muhammad II to the throne of the Dakhin in 1463 A. D., he was raised to the rank of a thousand and the charge of the royal falconry was entrusted to him, on which account he was called Bahri, i. e., a falconer. By degrees he rose to the highest honours and was appointed governor of Tilangána. On the death of Muhammad Sháh in 1482 A. D., he by his will became first minister to his son Sultán Mahmúd II, who added Bír and other districts to his jágir. This he committed to his son Malik Ahmad, who took up his residence at Khaibar and employed himself diligently in the affairs of his government, and after his father's death set up a separate dynasty in the Dakhin called Nizám Sháhí, the capital of which was Ahmadnagar. Nizám-ul-Mulk who had the sole power of the administration in his hands, latterly paid little or no regard for the king's authority, was murdered by the orders of the Sultán about the year 1486 A. D., 891 A. H., or some time afterwards.

**Nizam-ul-Mulk Mahmud**, نظام الملک محمود, the son of Abí Sa'id Junaidí, a general and wazír of Shams-uddín Altamsh, king of Dehlí. He died in the reign of Sultána Razia, on the mountains of Sirmor where he had taken refuge from his enemies about the year 1238 A. D.

**Nizari, Eakim**, حکیم نزاری قہستانی, of Kohistán, a man of talents, but given to gaieties and pleasure, particularly to wine. He travelled much, and in his travels

he met Sa'dí and other distinguished men. Towards the end of his life he retired from the world and lived by agriculture. He died in 1320 A. D., 720 A. H., and left besides a Díwán, two Masnawís.

**Nuh I, Samani, Amir**, امیر نوح سامانی, the fourth king of the Samánían dynasty, succeeded his father Amír Nasr to the throne of Khurásán and Bukhárá in 942 A. D., 331 A. H., and died in 954 A. D., 343 A. H. His son 'Abdulmalik succeeded him.

**Nuh II, Samani, Amir**, امیر نوح سامانی دوم, seventh king of the Samánían dynasty, surnamed 'Abú'l Kásim, succeeded his father Amír Mansúr I in March, 976 A. D., Rajab, 365 A. H. His reign was marked by extraordinary vicissitudes of fortune. He was contemporary with Subuktágín, a chief of high reputation, who had established a principality at Ghazní. He died in 997 A. D., Rajab, 387 A. H., and was succeeded by his son Mansúr II.

**Nur 'Ali Shah**, نور علی شاہ, a leader of the Súfi sect and disciple of Ma'súm 'Alí Sháh, is supposed to have been poisoned, and died on the 3rd June, 1800 A. D., 10th Muhamarram, 1215 A. H. close to the grave of the prophet Jonas, within a league of Mousal, *vide* Masum 'Alí Sháh.

**Nuri**, فاغی نور الدین اصفهانی تخلص به نوری, poetical appellation of Kází Núr-uddín of Isfahán who died in 1592 A. D., 1000 A. H., and left a Díwán.

**Nuri**, نوری, a poet who is the author of the "Maulúd Núria," in verse, which he dedicated to Sultán 'Abú'l Muzaffar Ya'kúb Bahádur Khán, commonly called Ya'kúb Beg. He died in the year 1482 A. D., 887 A. H.

**Nuri**, نوری, *vide* Núr-uddín Safaídúní.

**Nur Jahan Begam**, نور جہان بیگم, the favourite Sulántána of the emperor Jahángír, was the daughter of the wazír Ya'tmad-uddaula whose tomb is at Agrah. She had attracted the notice of the prince Sultán Salím (afterwards Jahángír); but was, at the suggestion of his father the emperor Akbar, in order to withdraw the lady from the attentions of the prince, married to Sher Afghán Khán a young Persian lately come into the service, and to whom Akbar gave a jágir in Bengal. After the death of his father, Jahángír appointed Kuṭb-uddín Khán his foster-brother the son of Shaikh Salím Chishtí, as governor of Bengal with the intention that he might procure for him the object of his passion. Kuṭb-uddín Khán on his arrival at Burdwán was slain by Sher Afghán Khán, who was himself despatched by Kuṭb-uddín's attendants. Núr Jahán was seized and sent as a prisoner to Dehlí, and was at first placed by the emperor among the attendants of his mother, but he subsequently married her in the sixth year of his reign 1610 A. D., 1019 A. H., changed her name, which was Mehr-un-Nísa, into Núr Jahán (the light of the world), and raised her to honours such as had never before been enjoyed by the consort of any king in India. From this period her ascendancy knew no bounds; the emperor took no step without consulting her; and on every affair in which she took an interest, her will was law. A circumstance so uncommon in an Asiatic government is thus recorded on the coins of that period. "By order of the emperor Jahángír, gold acquired a hundred times additional value by the name of the empress Núr Jahán." Her father Mirzá Ghayás or Ayas was made primo minister with the title of Ya'tmód-uddaula; and her two brothers were raised to the first rank of 'Umra, by the titles of Ya'tkád Khán,

and 'Asaf Khán. One of the accomplishments by which she captivated Jahángír, is said to have been her facility in composing extemporary verses. After the death of her husband, she was treated with much respect and allowed a stipend of £250,000 a year. She survived Jahángír eighteen years, and died aged 72 in 1645 A. D., 1055 A. H., at Láhor, where she was buried in the mausoleum of her husband close to his tomb; some say, near the tomb of her brother 'Asaf Khán on the banks of the Ráwi, at Láhor. Hugh Murray in his History of British India, p. 230, by his erroneously asserting, that she was buried in the mausoleum of Agrah called the Túj Mahal, has misguided many others. Even so late as the year 1858 A. D., the author of the "History of the Indian Revolt," page 109, says "that this was the mausoleum of Sháh Jahán and his favourite wife Núr Jahán."

**Nur Muhammad,** مید نور محمد باداری, a Sayyad of Badáón, was a learned and pious Musalmán of the sect of Nakshband. He died on the 3rd August, 1723 A. D., 1141 Zí-Ká'da, 1135 A. H.

**Nur Manzil,** دور منزل, name of a garden in Agrah, built by the emperor Jahángír, which is now called Bágh Dábra. There is a large well in the garden, so large that it is more like a tank.

**Nur-uddin Ahmad, Shaikh,** شیخ نور الدین احمد, surnamed Ku'b' Ákum, which see.

**Nur-uddin Arsalan Shah, Atabak,** نور الدین ارسلان شاہ اتابک, a prince of Mousal and Mesopotamia, of the family of Zangi, and grand-nephew of the famous Núr-uddín, Sultán of Aleppo and Dantacesus. He succeeded his father, Azz-uddín Masa'íd, 1193 A. D., 589 A. H., (the year of the death of Saláh-uddín). During a reign of 18 years, he established in some measure the declining power of his house, and compelled the minor princes of his family, to acknowledge his supremacy as lord paramount. He died 1210 A. D., 607 A. H., regretted by his subjects as a mild and beneficent ruler. His son Azz-uddín, after a reign of between seven and eight years, was succeeded by an infant son bearing the title of Núr-uddín Arsalán II who survived him only a few months.

**Nur-uddin 'Ali, Malik Mansur,** نور الدین علی ملک منصور, the second Sultán of the dynasty of Tartar or Bahárito Mumlúks in Egypt, was placed on the throne by the Amírs after the assassination of his father Malik Mo'izz Azz-uddín Eibuk, 1257 A. D., 655 A. H., at the age of fifteen. His short reign of two years was troubled by continual feuds among the Mamlúk chieftains, and attempts on the part of the Ayyubíte princes of Syria to recover the lost sway of their family in Egypt; and the apprehension of an irruption of the Mughals under Halákú, who had taken Baghdád and destroyed the Khiláfát, shewed the necessity of substituting a ruler of matured years and experience. The Amir Kutuz accordingly assumed the reigns of government, 1259 A. D., 657 A. H., and no more is heard of Núr-uddín. *Vide* Malik Mo'izz Azz-uddín.

**Nur-uddin bin-Lutf-ullah,** نور الدین بن لطف الله, better known as Háfiz 'Abrú, which see.

**Nur-uddin 'Ali, Malik-ul-Afzal,** نور الدین علی ملک الافضل, the eldest of the seventeen sons of Saláh-uddín; born 1170 A. D., 565 A. H. In the partition of his father's extensive dominions, which followed his death in 1193 A. D., Damascus and Southern Syria with Palestine fell to the lot of Núr-uddín; but in the dissensions

which soon followed, he was stripped of his kingdom by his uncle Saif-uddín 'Abú Bakr (the Saphadin of Christian writers), and his brother 'Usmán, made Sultán of Egypt, 1196 A. D. *Vide* Malik-ul-Afzal.

**Nur-uddin Mahmud, Malik-ul-'Adil,** نور الدین محمود ملک العادل one of the most celebrated and powerful of the Muhammadan rulers of Syria in the age of the Crusades, born 1117 A. D., 511 A. H., was a younger son of 'Imád-uddín Zangi, the second of the dynasty of the Atábaks of Irák and Syria. At the death of his father, who was murdered by his own Mamlúks at the siege of Jabbár, 1146 A. D., 541 A. H., Núr-uddín hastening to Aleppo with the signet of the deceased prince, secured the possession of that city and of his father's Syrian dominions; while Mesopotamia, with Mousul for a capital, fell to the lot of the elder brother Saif-uddín; and the feeble attempts of Alp Arsalán, a prince of the house of Saljúk, to assert his ancestral claims to the dominion of these provinces, were easily frustrated by the combined power of the two brothers. The earliest exploits of the reign of Núr-uddín were in continuance of the Holy War which his father had assiduously waged against the Latin Christians of Palestine: Josceline de Courtenay, whose capital of Edessa had been taken by Zangi a few years previous, was signally repulsed in an attempt to recover it, and the Christian inhabitants, who had aided the enterprise, were put to the sword without mercy by command of Núr-uddín, who even levelled the fortifications of the town to prevent its ever again becoming a bulwark to the kingdom of Jerusalem. The recovery of this important fortress was the avowed object of the second Crusade, undertaken 1148 A. D., 543 A. H., under Louis VII of France and the emperor Conrad: but of the mighty hosts which they led from Europe, only a miserable and dispirited remnant escaped the arrows of the Suljúk Turks in their march through Anatolia to Palestine, the project of retaking Edessa was abandoned as hopeless, the siege of Damascus, which was attacked by the crusading monarchs in conjunction with Baldwin III of Jerusalem, was foiled when on the eve of success by the address with which the minister of the Muslim prince Mujir-uddín fomented the mutual jealousies of the Christian leaders; and this vast armament, which if properly directed might have overwhelmed the rising power of Núr-uddín, only served by its failure to extend and confirm it. Resuming the offensive immediately after the departure of the crusaders, he invaded the territory of Antioch, and in a pitched battle (27th June, 1149 A. D.) routed and slew the prince Raymond, whose head was sent as a trophy to the Khalif at Baghdád; and though he sustained a severe defeat in the following year from his ancient opponent Josceline de Courtenay, who surprised his camp, this disgrace was amply compensated by the captivity of that active leader, who was soon after seized while hunting by a marauding party of Turkomans, and died in confinement, while the remaining dependencies of Edessa, the fortress of Aintab, Tellbasher, Ravandan, &c., fell almost without resistance into the power of Núr-uddín, whose dominions now included the whole of Northern Syria. Mujir-uddín was still the nominal ruler of Damascus and the southern portion, but the government was entirely in the hands of his wazír Mo'in-uddín Anár, whose daughter Núr-uddín had married; and after the death of this able minister, the inhabitants, alarmed at the capture of Ascalon by Baldwin III in 1153 A. D., and dreading an attack from the Christians, voluntarily offered their allegiance to Núr-uddín (1154) as the price of his protection. The weak Mujir-uddín resigned his power, and sought an asylum at the court of the Khalif of Baghdád, which then seems to have been the usual retreat of deposed princes; while Núr-uddín, the circuit of whose realms now encompassed on all sides by land the Latin territories in Palestine, and extended to the frontiers of the Fatimite possessions

in Egypt, fixed his capital at Damascus, which he raised from the ruinous state in which it had been left by an earthquake, and adorned with mosques, fountains, colleges, and hospitals. The death of Baldwin III in 1162 A. D., released Núr-uddín from the ablest of his antagonists, his brother and successor, Almarie, or Amoury, being far inferior to Baldwin, both in prowess and abilities. Mesopotamia, ruled by the Sultan's nephews, acknowledged his supremacy as head of the family; he was now, by his officers, absolute master of Egypt; his name was recited with that of the Khalif Mustazi of Baghdad in all the mosques throughout his dominions, and even in the holy cities of Mecca and Medina, which Túrán Sháh, brother of Sálah-uddín, had made dependencies of Egypt. But the power and glory of Núr-uddín had now attained their highest pitch, the three remaining years of his life were unmarked by any memorable achievement, and disquieted by the forebodings of the future downfall of his house by the ambition of Sálah-uddín, who, though still ostensibly acting as his lieutenant, and making public professions of loyalty and obedience, had in fact become independent master of Egypt, and eluded or disregarded all the orders of his nominal sovereign. Núr-uddín was preparing to march into Egypt to reduce or expel his refractory vassal, when an attack of quinsy terminated his life at Damascus after a prosperous reign of 27 years on the 26th of May, 1173 A. D., 21st Shawwál, 569 A. H. His son Malik-us-Sáh Ismá'il, a youth, 11 years old, succeeded to the titular sovereignty of his extensive dominions, but was speedily stripped, by Sálah-uddín, of Damascus and the greater part of Syria, and died 8 years afterwards, reduced to the sovereignty of Aleppo and its dependencies.

**Nur-uddin Muhammad, Mirza,** میرزا نور الدین محمد, son of 'Alá-uddín Muhammad, the son of Khwája Husain. He was married to the daughter of the emperor Bábár, named Gulrukh Begam, by whom he had Salima Sultáma Begam who was married to Bairám Khán.

**Nur-uddin Muhammad Ufi,** نور الدین محمد عوفی, the author of the "Jáma'-ul-Hikáyat," a collection of historical anecdotes. This work he wrote and dedicated to Nizám-ul-Mulk Mahmúd, a general of Shams-uddín Altinsh, king of Déhlí, about 1230 A. D., *vide* Muhammad Ufi, and Sadr-uddín Ufi.

**Nur-uddin Safaiduni, Mulla,** ملا نور الدین سفیدونی, entitled Nawab Turkhán, was a native of Jám in Hirat and brought up at Mashhad. He was a favourite companion of the emperor Humáyún; and as the Pargana of Safaidún had been conferred on him as jagir, he was consequently called Safádúni. He cut a canal from the river Jamna to Karnál in the year 1569 A. D., 977 A. H., and named it "Sheikhú Nahr," in honour of the prince Sultán Salím, who was born in that year and was nicknamed by his father the emperor Akbar, Sheikhú Bábá. He was an excellent poet and has left a Diwán or book of Odes. His poetical title was Núri.

**Nur-uddin Shirazi,** شیرازی, *vide* Hakim Núr-uddín Shirází.

**Nur-uddin, Shaikh,** شیخ نور الدین, an historian who wrote the history of Kashmír in Persian called "Tárikh Kashmír," which in after times was continued by Haidar Malik and Muhammad 'Azim.

**Nur-ul-Hak, Shah or Shaikh,** شاہ نور الحک, surnamed Al Mashrákí, Al-Déhlawí and Al-Bukhári, was the son of Shaikh 'Abdul Hak bin-Saif-uddín of Déhlí. He is the author of the "Zubdat-ut-Tawáikh," which is an enlarged edition of his father's history, and was

composed in order that by improving the style and supplying the omissions, he might render it worthy the acceptance of his patron, Shaikh Farid-uddín Bukhári, with whom he was connected by marriage, and who under the title of Murtaza' Khán managed for some time the affairs of the empire in the reign of the emperor Jahángir. He has also written a Sharah on the "Salih Bukhári" and "Muslim." He died in the reign of the emperor 'Alamgír, 1662 A. D., 1073 A. H.

**Nur-ul-Hak,** قاضی نور الحق بربلی, Kází of Bareli, *vide* Muná'im.

**Nur-ullah Shustari, Mir,** میر نورالله شوستری, who is sometimes called Núr-ullah bin-Sharíf-ul-Husaini-sh-Shustari, was a nobleman at the court of the emperor Akbar. He is the author of the work called "Majális-ul-Mominin." This great biographical work, is a mine of valuable information respecting the most notable persons who professed the Shi'a faith. The author has given an entire book or section (the fifth Majális) to the lives of the traditionists and lawyers, and has specified the principal works by each learned doctor at the end of their respective histories. Núr-ullah was a zealous Shi'a and suffered in the year 1610 A. D., 1019 A. H. for his religious opinions in the reign of Jahángir, *vide* Sáfi.

**Nur-un-Nisa Begam,** نور النساء بیگم, the daughter of Ibráhím Husain Mirzá by Gulrukh Begam. She was married to prince Mirzá Salím afterwards Jahángir.

**Noubat Khan, Nawab,** نواب نوبت خان, an officer of the reign of the emperor Akbar, whose mausoleum is in old Déhlí close to the seraglio of Sháh-Jahán. It was built in the year 1565 A. D., 973 A. H. and is called "Nili Chhatár" on account of its having a blue canopy at the top. It is now in a ruinous state.

**Noudar or Nouzar,** نودر, an ancient king of Persia of the Pishdadian dynasty, *vide* Manúchehr.

**Nounihal Singh,** نونهال سنگھ, *vide* Kharag Singh, ruler of the Panjab.

**Nouras Bano Begam,** نورس بانو بیگم, the wife of Shahinwáz Khán, wazír. She was living in September, 1659 A. D., Muhamarram, 1070 A. H.

**Nousherwan,** نوشروان عادل, surnamed 'Adil or the Just (Chosroes of the Greeks), was the son of Kubád, king of Persia, at whose death 531 A. D., he ascended the throne of that kingdom. The accounts given by Eastern and Western authors, of the successes of this king in his invasions of the Roman empire, differ but very little. Some of the former have falsely asserted that he took an emperor of the Romans prisoner; and they have all, with a partiality that, in national historians writing of this monarch, seems almost excusable, passed over the few reverses which his arms sustained. But the disgraceful peace which the emperor Justinian purchased at the commencement of the reign of Nousherwan, the subsequent war, the reduction of all Syria, the capture of Antioch, the unopposed progress of the Persian monarch to the shores of the Mediterranean, his conquest of Iberia, Calchos, and the temporary establishment of his power on the banks of the Phasis, and on the shores of the Euxine, are facts not questioned by his enemies. They, however, assert, that his genius, as a military leader, even when his fortune was at the highest, was checked by Belisarius, who was twice sent to oppose his progress; and whose success, considering his want of means, and the character of the court he served, was certainly wonderful. In all the negotiations which took

place between the emperor Justinian and Nousherwan, the latter assumed the tone of a superior. His lowest servants were treated, at the imperial court, in a manner calculated to inflame the pride, and raise the insolence of a vain and arrogant nation; and the impressions which this conduct must have made, were confirmed by the agreement of the Roman emperor to pay 30,000 pieces of gold; a sum which could have been of no importance to Nousherwan, but as it showed the monarch of the Western world in the rank of one of his tributaries. In a second war with the Roman emperors Justin and Tiberius, Nousherwan, who though 80 years of age, still led his armies, experienced some reverses of fortune; but the perseverance and valour of the aged sovereign were ultimately rewarded by the conquest of Dara and the plunder of Syria, 572 A. D. He died after a prosperous reign of 48 years about the year 579 A. D., and was succeeded by his son Hormuz IV.

Muhammad, who was born during the reign of Nousherwan, 571 A. D., used to boast of his fortune, in being born when so just a king reigned. This is great praise, and from a source that cannot be suspected of flattery.

**Nousherwan Kirmani**, نوشروان کرمانی, an author who translated the "Ardai Virāf-nāma" originally written in the Zend, into the modern Persian. Another translation was made by Zaratush Bairam in Persian prose and one in verse. This work was translated into English by Mr J. A. Pope and published at London in 1816. See Arda Virāf.

**Nouzar**, نوذر, an ancient king of Persia, *vide* Manūchehr.

**Nuzhat**, نزهت, poetical name of Muhammad 'Azim of Dāmghān, a poet who is the author of a Diwān. He died in 1721 A. D., 1137 A. H.

## O.

**Oktai Kaan or Khan**, اقتاء قاآن, the eldest surviving son of Changez Khán whom he succeeded to the dominions of Tartary and Northern China, being crowned as Khákán or emperor 1227 A. D., 624 A. H. He died by excess of wine seven months after his brother Chughtai, about the month of January, 1242 A. D., 639 A. H. He was of a mild and generous disposition and governed his conquered subjects with impartiality and justice. As a warrior, he was brave, but prudent, and as a sovereign, equitable and benevolent. He was succeeded by his son Kuyuk Khán.

*List of the Khákáns of Tartary.*

	A. D.
Oktai Kaan, eldest son of Changez Khán, began ..	1227
Kayuk Khán, son of Oktai Kaan .....	1242
Mangú Kaan, eldest son of Tüli Khán .....	1243
Kalilai Khán, son of Mangú Kaan, succeeded to the kingdom of Tartary in 1259 A. D. and died in 1294 A. D. His brother Haláku Khán, after the death of his father, succeeded to the kingdom of Persia, <i>vide</i> Haláku Khán .....	1259

**Oodham Bai**, اوڈھم بائی, the mother of the emperor Ahmad Sháh, the son of Muhammad Sháh of Dehli. On the accession of her son to the throne, she received the titles of Nawáb Báí, Nawáb Kudsia, and Sáhiba Zamáni, and her brother Mán Khán was raised to the rank of 6000 with the title of Mo'takid-uddaula.

**Orkhan**, اورخان, the son of Othmán or Osmán, the son of Amír Tughral. After his father's death he made himself Sultan of the Turks at Brusa in 1327 A. D., 727 A. H.

by the destruction of his elder brothers. He added largely to the territories of his father, and formed a body of infantry, afterwards formidable to Europe—the Yeniceri or Janissaris. He died about the year 1369 A. D., 760 A. H. and was succeeded by his son Murád I (Amarath).

## P.

**Padmawati**, پدماتی, daughter of the Rájá of Ceylon, who was carried off forcibly by Ratan Sain, Rájá of Chittour, and taken away from him by Sultán 'Alá-din when he conquered Chittour about the year 1303 A. D., 703 A. H. Her story called "Kissac Padmáwat," has been written in Persian poetry by Husain of Ghazní, and there is also a version in the Bhákhá language in verse, by Malik Muhammad Jásé. There is another in Persian prose by Ráj Gobind Munshi who wrote it, in 1652 A. D., 1062 A. H., and called it "Tukfat-ul-Kulub," which is also a chronogram for that year. In the year 1796 A. D., 1211 A. H., another translation into Urdu verse was written by two poets, the first part by Mír Ziyá-uddín 'Ibrat, and the last by Ghulám 'Ali 'Ishrat.

**Palas or Palash**, پالاس, (the Valens of Roman History) succeeded his father Firoz I on the throne of Persia 484 A. D. He reigned four years, and was succeeded by his brother Kubád.

**Panahi**, پانہی, a celebrated poet and artist, who, says 'Ashik, "broke the pencil of the Frank painters, and by painting a single rose-leaf could metamorphose Winter into Spring."

**Parhez Bano Begam**, پرهیز بانو بیگم, daughter of Sháh Jahán by Kandharí Begum. She died in the year 1675 A. D., 1086 A. H.

**Parsaji**, پرساجی, also called Parsáram Bhosla, the son of Rághoji Bhosla, succeeded his father in the government of Bejár or Nágpur in March, 1816 A. D., but being an idiot, he was soon after strangled by Múdhají surnamed 'Apá Sáhib, who was acknowledged by the English.

**Parsaram Bhaor Bhosla**, پرسارام بھاؤ بھوسلا, *vide* Parsájí.

**Partap Singh**, پرتاپ سنگھ, Rájá or Ráná of Udaipúr, was the son of Udai Singh, the son of Ráná Sangá Partáp Singh, who is still idolized by his countrymen for the heroism with which he repelled the attacks of the Mughals, and preserved the germ of national independence in his wild fastnesses, reigned in 1614 A. D., and recovered the greater portion of his dominions before Akbar died. He founded the capital of Udaipúr, and died in 1594 A. H.

**Partab or Partap Pal**, پرتاپ پال, present Rájá of Karoli.

**Partap Singh**, پرتاپ سنگھ, eldest son of Rájá Mán Singh, the son or nephew of Rájá Bhungwán Dás Kachhwáhá of Amber. He died before his father, and left a son named Maha Singh, the father of Mirzá Rájá Jai Singh.

**Partap Singh**, پرتاپ سنگھ, Rájá of Jaipúr. He succeeded his father Mádho Singh in 1778 A. D., and died in 1803 A. D., when he was succeeded by his son Rájá Jagat Singh. Don Pedro de Silva was employed by Partáp Singh as a physician, at the time when Colonel Polier visited Jaipúr in search of the Vedas of the Hindús, about

the year 1788 A. D. His son or grandson Augustine de Silva who received pension from the Rájá of Bhartpúr died in the year 1856 A. D.; his son Joseph de Silva is now at Agra, and the pension is still (1857) continued to him. After the death of Jagat Singh who died without issue, Rájá Jai Singh III, posthumous, believed supposititious, succeeded him 1818 A. D.

### Partap Singh Narayan, پرتاب سنگه ناراین, Rájá of

Sítára, the son of Rájá Sáhú, commonly called Abba Sáhib and grandson of Rághojí Bhosla. He was closely confined by the Peshwa Bají Ráo. After the dethronement of Apá Sáhib, he was released from confinement and formally enthroned by the English on the 11th April, 1818 A. D., and a part of the Púna territories assigned for his support. On the 25th September, 1819 A. D., a treaty was concluded between the British Government and the Rájá, ceding to him the districts he subsequently possessed. He violated his treaty, was deposed in 1839, and died at Benares in 1847 A. D. He left only one daughter, but was reported to have adopted Balañt Singh Bhosla, as her son. His next brother having died without issue in 1821; the third brother Sháhji alias Appa Sáhib succeeded in 1839 A. D. and died 5th April, 1848 A. D., leaving no issue.

**Parwana,** پروانہ, poetical name of Kúnwar Jaswant Singh, a son of Rájá Bení Bahádúr. He died in 1832 A. D., 1248 A. H.

**Parwiz, Sultan,** سلطان پرویز, second son of the emperor Jahángír. His mother's name was Sáhib Jamál, daughter of Khwája Hasan, uncle of Zain Khán Koku. He was born at Kábúl about the year 1590 A. D., 998 A. H. and died at Burhánpúr in his 38th year on the 28th of October, 1625 A. D., 6th Safar, 1035 A. H. At a place called Sultánpúr near Agra on a spot of 450 bighás, he had built many splendid buildings now in

**Pashang,** پشانگ, an ancient king of Túrán, and father of Afrásiáb.

**Payam,** پیام, the poetical name of Mír Sharaf-uddín who died at Agra in the year 1753 A. D., 1166 A. H.

**Payami,** پیامی, the poetical name of 'Abdul-Salám. He lived during the reign of Akbar; *vide* *Ain Translation* I, 601; [and Sprenger, p. 119].

**Pir Ali Hajwiri, Shaikh,** شیخ پیر علی هجوری, a native of Hajwír, a village in Ghazní, and author of the work called "Kashf-ul-Mahjúb." He died about the year 1064 A. D., 456 A. H., and is buried at Láhor.

**Pir Badar,** پیر بدر, a celebrated Musalmán saint whose tomb is at Chitágún in Bengal and is evidently of great antiquity. There is a stone scraped into furrows, on which, it is said, Pir Badar used to sit; there is also another bearing an inscription, which from exposure to the weather, and having on it numerous coats of whitewash, is illegible. There is a mosque near the tomb, with a slab of granite, bearing an illegible inscription, apparently from the Kurán. At a short distance is the Masjid of Muhammad Yásín with an inscription conveying the year of the Hijri 1136. (1724 A. D.)

**Pelaji or Belaji,** پلائی, the second Gaikowár and Rájá of Baroda. In 1721 A. D. he laid the foundation of the

future greatness of Baroda on the firm foundation of a most sagacious policy. He was murdered by the Rájá of Jandpúr while engaged in the congenial occupation of listing some of the Rájá's property. He was succeeded by his son Damaji who was an unworthy representative of his illustrious sire. He had the audacity to declare open war against the Peshwa while the Peshwa was unencumbered with any other quarrels, and as the result of this unequal contest, he lost half of his possessions, and was forced to hold the other half himself as a fief from the Peshwa. Syaji, the son of Daurojí, was a fool, and Anand Ráo was a fool, that is, not fools in the conventional and uncomplimentary sense of the word, but literally fools—persons of weak intellect. But they were the heirs to the throne, and it was sought to make them the victims of an usurpation. The British Government was horrified at this iniquity and they stepped in to prevent it. Afterwards when the British were engaged in their fresh struggle with the Peshwa, Baroda sided with us. The Marhattá confederacy was broken up, and in the final settlement, the Gaikowár received a large accession of territory. Anand Ráo died in 1819 A. D., and was succeeded by Saijí Ráo. Since then we have maintained what was called by the term of the treaty our alliance with Baroda.

**Pir Muhammad, جہانگیر**, was the eldest son of Jahángír Mirzá and grandson of Amír Taimúr. He was sent to India some time before his grandfather, *e.g.*, in the year 1397 A. D., 799 A. H., and had already taken possession of Multán when his grandfather invaded it. He was a brave prince and his grandfather had bequeathed his crown to him; but he was at Kandahár when his grandfather died; and Khalil Sultán, another grandson, who was present with the army, obtained the support of several powerful chiefs, and the possession of Samarkand, the capital of the empire. A contest took place between these princes, which terminated unfavourably for Pir Muhammad, who was put to death by the treachery of his own minister six months after the death of his grandfather, 1405 A. D., 808 A. H.

**Pir Muhammad, Mulla, of Shirwan,** ملا پیر محمد شروانی an officer who held the rank of 5000 in the time of the emperor Akbar. He was drowned in the river Narbada in pursuit of Báz Bahádúr, king of Málwá, 1561 A. D., 969 A. H.

**Pir Muhammad, Shah,** شاہ پیر، a Pírzádá or Mutwallí of the Dargáh at Saloun, who died in 1688 A. D., 1099 A. H.

**Pir Muhammad, دھوکہ پیر**, *vide* Aghar Khán.

**Peshwa,** پشاور, *vide* Bálájí Ráo Bishwanáth Peshwa.

**Peroes,** پیر وسوس of the Greeks, *vide* Fíroz.

**Perron, General,** جنرل پر، a French soldier who came to India and was employed by Nizám 'Alí Khán of Haidarábád as a Colonel. When on the 1st of September, 1798 A. D. a treaty was concluded between the English and the Nawáb, Perron with his French troops were discharged from his service and employed by Daulat Ráo Scindhi the Gwálíur Chief. When M. Duboigne who had the command of the districts of Koel, Alíghur &c., went home, Mon. Perron was appointed General and succeeded him, and continued in command till Lord Lake on the 29th of August, 1803 A. D. took these places, and General Perron being defeated, went over to Lakhnau. He subsequently went home to France.

**Persia, پارسیا.** For ancient kings of Persia of the 1st or Pishdádian dynasty, *vide* Káimurá.

For ancient kings of the 2nd or Kayánian dynasty, *vide* Kaikubád.

The ancient kings of the Greek dynasties founded after the death of Alexander the Great by his generals who were called by the Persians Ashkánians and Ashghánians or Arsacides of the Greeks, are not given in this work.

For the ancient kings of Persia of the Sásánian race called by the Persians Alál-ut-Tawáf or Petty Kings, *vide* Ardashir Bábágán.

**Phul, Shaikh,** پھل شیخ, a brother of the saint Muham-mad Gháus of Gwáliar, which see. He is also called Phúl Shahid. His tomb is on a hill near the fort of Bayana.

**Piari Bano,** پیداری بانو, the second wife of prince Shújá', son of the emperor Sháh Jahán. She bore him three daughters and two sons. She was so famed for her wit and beauty, that songs were made and sung in her praise in Bengal; and the gracefulness of her person had even become proverbial. After her husband's melancholy death in Arracan, she dashed her head against a stone and died, and two of her daughters poisoned themselves, while the third was married to the Rájá of that place.

**Pindar Razi,** پندار رازی, a poet of Rei whose proper name is Kamál-uddín, and who lived at the court of Sul-tán Majd-uddána, son of Fakhr-uddána, about the year 1009 A. D., 400 A. H., and wrote poetry in Arabic, Persian and the Diláni language.

**Pirthi Raj,** پرنسی راج, the Chauhán Rájá of Ajmère and Dehlí who, in his last battle with Shaháb-uddín Ghori in 1192 A. D., was taken prisoner and conveyed to Ghazní where he stabbed himself, or was put to death. He is also called Pithoura.

**Pirthi Raj Rathor,** پرنسی راج راثور, a Hindú chief who held a high rank in the service of the emperor Sháh Jahán, and died in the Dákhin 1656 A. D., 1066 A. H. After his death his brother Rám Singh and his son Keisrí Singh were raised to suitable ranks.

**Pirthi Singh,** پرنسی سنگ, *vide* Mádhó Singh Kachhwáha.

**Pithoura,** پٹھورا, *vide* Pirthi Ráj the Chauhán Rájá.

**Purbahae Jami,** پوربھاء جامي, a poet, who was a native of Jám a village in Hirát. He flourished in the reign of Arghún Khán and was cotemporary with Ilumám Tabrezí.

**Pur Hasan Asfaraeni,** پور حسن اسفراہنی, a very pious Musalmán who was a native of Asfaraén. He was a disciple of Shaikh Jamál-uddín Zákír, a cotemporary of Shaikh Razí-uddín Álf Lále, and a good poet, and has left a Díwán consisting of Persian and Turkish Ghazals. In his Persian poems, he uses for his poetical appellation, his own name, viz., "Pur Hasan," and in his Turkish compositions, "Hasan Ughlí."

**Fran Sukh,** فران سک, a learned Hindú, of the Káyeth caste, who is the author of an *Inshá* or specimens of letter writing, entitled "Insháe Ráhat Ján," written in the reign of the emperor Muhammad Sháh and completed in the year 1750 A. D., 1163 A. H.

**Prithi Raj,** پرنسی راج, *vide* Pirthi Ráj.

**Prithi Singh,** پرنسی سنگ, Mahárájá of Kishangárh, situated to the south of Jaipúr intervening between the territory of the British province of Ajméro. The ruler of this small but prosperous state, Mahárájá Prithi Singh, is described as a man of high character. He was living in 1872.

**Puranmal,** پورنمل راجه, Rájá of Amber now called Jaipúr.

He gave his daughter in marriage to Akbar Sháh in the year 969 A. H. He is also called Bihári Mal, which see.

**Purdil,** پرڈل, a poet who flourished in the time of 'Alam-gír, and is mentioned in the "Mirat-ul-Khayál."

## R.

**Raba'a Basri,** رابعہ بصری, a very celebrated pious lady of Basra, who had a good knowledge of all the traditions. She is said to have constructed a canal from Baghhdád to Medina, was a cotemporary of Sari Saktí, and died in 801 A. D., 185 A. H.

**Rabit,** رابط, poetical name of Moulwí Abdul Ahad.

**Raeek,** راقی, author of the biography called "Tazkira Raeek," an abstract of which was made by Siraj-uddána Muham-mad Gháus Khán Nawáb of the Karnátik in 1842 A. D.

**Rae Gobind Munshi,** رائی گوبیند منشی, a Kayeth who is the author of the story of Padmáwat in Persian, entitled, "Tuhfat-ul-Kulút" which he wrote in the year 1652 A. D., 1062 A. H.

**Rae Lonkaran,** رائی لونکاران, Rájá of the Pargana of Sambhar, lived in the time of the emperor Akbar, and died in the 11th year of Jahángír, 1615 A. D., 1024 A. H. He was a good Persian scholar, and used to compose verses; his poetical name was Tousání. He was succeeded in his territories by his son Manóhar Dás, whose poetical title, some authors say, was Tousání and not his father's. *Vide* Tousání.

**Rae Indarman,** رائی اندرمن, a Hindú, by caste a Bais of Hisár, and author of a work called "Dastúr-ul-Hisáb." He was living in 1768 A. D., 1182 A. H.

**Rae Phukni Mal,** رائی پھکنی مل, *vide* Nashát.

**Rae Maldeo,** رائی مالدو, *vide* Maldeo Ráe.

**Rae Rae Singh,** رائی رائی سنگ, son of Ráe Kalián Mal Rathor, a descendant of Ráe Máldeo and zamíndar of Bikáner in the time of the emperor Akbar. Ráe Kalián Mal with his son served under that monarch for several years, and received his niece in marriage. Ráe Singh subsequently gave his daughter in marriage to Sultán Salím, who, on his accession to the throne, conferred on him the rank of 5,000. Ráe Singh died in the year 1612 A. D., 1021 A. H.

**Rae Rayan Raja Bikarmajit,** رائی ریان راجہ بکرمجیت, was the title of a Bráhman named Sundardás who at first served under the prince Sháh Jahán in the capacity of a Munshi. He afterwards rose by degrees to higher dignities and received the above title from the

emperor Jahángír. When Sháh Jahán rebelled against his father, Bikarmájít, who was then with the prince, fell in the battle which took place between the troops of the prince and his father about the year 1621 A. D., 1030 A. H.

**Rae Sarjan Hara**, رای سرجن هارا, Rájá of Ranthanbur in the province of Ágrah, lived in the time of the emperor Akbar. After his death Ráo Bhoj Hárá succeeded him.

**Rae Shew Das**, رای شو داس, a Khatrí who was appointed deputy to Rájá Jai Singh Súbdár of Ágrah in the time of Muhammad Sháh. He built a fine garden at Ágrah on the banks of the Jamna which goes still after his name, Bágh Shew Dás.

**Rae Tansukh Rae**, رای تنسکہ رای, a Hindú whose poetical name was Shauk, was the son of Ráo Majlis Ráe, who was Naib of the Diwán Khálsa of Ágrah. He is the author of a Tazkira of Persian poets called "Safinat-ush-Shauk," and also of a small Diwán of 1000 verses. He was living at Ágrah in 1756 A. D., 1170 A. H.

**Rafai, Sayyad**, رافعی صادقی. Was an inhabitant of Dchlí and lived on for a long time in an old mosque which he repaired. He died about the year 1867 A. D., 1233 A. H.

**Rafa'i**, رافعی, whose proper name was Imám-uddín, is the author of the "Tudwín," and several works in Persian.

**Rafa'i**, شیخ مسیحی الدین حسین رافعی, surnamed Shaikh Muhi-uddín Husain. He died about the year 1422 or 1427 A. D., 825 or 830 A. H.

**Rafi or Rafia'**, مرزا حسن بیگ رفع, the poetical name of Mirzá Hasan Beg who was employed as secretary to Nuzar Muhammad Khán the ruler of Túráñ. He came to India about the year 1646 A. D., 1056 A. H. in the reign of the emperor Sháh Jahán, who conferred on him the mansab of 500. He died in the time of 'Alamgír.

**Rafi Khan Bazil, Mirza**, مرزا رفیع خان بادل, author of the work called "Hamla Haidari," containing the wars of Muhammad, and the first four Khalifas, viz., Abú Bakr, 'Umar, 'Usmán and 'Alí, in heroic verse consisting of 40,000 verses. He was a native of Dchlí and a descendant of Ja'far Sarand Mashhadí. For some years he had the command of the fort of Gwálíar in the time of 'Alamgír, after whose death he lived in retirement at Dchlí, where he died in 1711 A. D., 1123 A. H. He is also the author of a Diwán of Ghazals. His poetical name is Bázil.

**Rafizi Mua'mmai**, رفیعی معماٹی, *vide* Mír Haidar Rafíki.

**Rafi-u'ddarjat**, رفع الدرجات, the son of Rafi-ush-Shán and grandson of Bahádúr Sháh. He was raised to the throne of Dchlí by the two Sayyads, viz., 'Abdullah Khán and his brother IIusain 'Alí Khán, after the deposition of the emperor Farrukh-siyár on the 18th February, 1719 A. D., 8th Rabi II, 1131 A. H., but died in little more than three months of a consumption at Ágrah on the 28th May the same year, 19th Rajab, 1131 A. H., when another youth of the same description, younger brother to the deceased was set up by the Sayyads under the name of Rafi-uddaula Sháh Jahán Sání, who came to the same end in a still shorter period. Both were buried in the mausoleum of Khwája Kútb-uddín Kákí at Dchlí. After their death the Sayyads pitched on a healthier young

man as their successor, who ascended the throne by the title of Muhammad Sháh.

**Rafi-u'ddin**, رفع الدین, a poet who is the author of a very curious and entertaining Diwán or collection of poems. He was a native of Hindústán, and probably of that province which is called the Dakhin. He served in a military capacity, and attached himself to the person of the illustrious emperor Akbar whom he first met at Kashmír in the year 1592 A. D., and received from that monarch the reward of his poetical labours. His Diwán which he commenced writing in the kingdom of the Dakhin, was brought to a conclusion in 1601 A. D., 1010 A. H. It contains about 15,000 distichs.

**Rafi-u'ddin Haidar Rafa'i Mua'mmai, Amir**,

امیر رفع الدین حیدر رفعی معماٹی, is said to have composed more than 12,000 verses of chronograms, &c., but did not collect them. He was living in 1585 A. D., 993 A. H. This person appears to be the same with Mír Haidar Rafíyí Mua'mmái.

**Rafi-uddin Lubnani**, رفع الدین لبنانی, native of Lubnán, a village in Isfahán. He was contemporary with the poets Asír-uddíl Admáni, Sharaf-uddín Shafrowá, and Kamál-uddín Ismá'il. He is the author of a Diwán.

**Rafi-uddin, Shaikh Muhammad**, شیخ رفع الدین محمد, surnamed Muhibbí or traditionist who died in 1547 A. D., 954 A. H., and was buried in the Haweli of Asaf Jáh at Ágrah.

**Rafi-uddaula**, رفع الدولہ, younger brother of the emperor Rafi-uddarjat, *which see*.

**Rafi-u'sh-Shan**, رفع الشان, (prince) son of the emperor Bahádúr Sháh, killed in battle against Jahándár Sháh his brother. *Vide* Jahándár Sháh.

**Rafi-u's-Sauda, Mirza**, مرزا رفع السودا, *vide* Saudá.

**Rafi Waez**, رفع واعظ, a poet who is the author of a Diwán. *Vide* Muhammad Rafí Wáez.

**Raghíb**, راغب, poetical title of a poet of Shiráz whose proper name is Kalb Husain Beg.

**Raghoba**, رکھوبہ, *vide* Raghnáth Ráo.

**Raghoji Bhosla I**, رکھوجی بھوسلہ. Was nominated "Sciná Sahib Sabha," or general of the Marhattá confederacy, in 1734 A. D., received a sanad from the Peshwa and became the first Rájá of Berár or Nágpur in 1740 A. D. in which year a great revolution took place in the Marhattá government. The Rájá of Sitáru, Rámrájá, a weak prince, being upon the throne, it was concerted between the two principal officers of the state, Bái Ráo the Peshwá, and Rágħođí Bhosla, the Bakhshi or Commander-in-Chief, to divide the dominions of their master. In consequence of this arrangement, the former assumed the government of the western provinces, continuing at the ancient capital of Púna; the latter took the eastern, and fixed his residence at Nágpur, a principal city in the province of Beprá; whilst Rámrájá was confined to the fortress of Sitáru, the Peshwá administering the government in his name. Hence the distinction between the Marhattás of Púna and Beprá. Rágħođí was the son of Vimboji who was killed in Audh during the lifetime of his father Parsoji, who was Bakhshi under his brother Sáboji the son of Sambhoji the son of Sowájí the founder of the Marhattá empire. Rágħođí Bhosla died in 1749 or

1753 A. D., and transmitted his government to his son Jánójí, who dying in 1772 A. D., left his inheritance to his nephew and adopted son Raghójí Bhosla II the son of his younger brother Madhújí. This occasioned a contention between Jánójí's brother Samoójí and Madhújí. The former claimed the government in the right of priority of birth, and the latter as father and guardian of the adopted child. They were accordingly engaged in hostility until the death of Samoójí or Sabhaji, who was killed in an engagement with his brother on the 27th of January, 1775 A. D. From that period the government of Berár was held by Madhojí or Madhújí Bhosla.

*Bhosla Rájás of Nágpur or Berár.*

	A. D.
Raghójí Bhosla I .....	died 1753
Jánójí or Ránójí .....	" 1772
Madhojí .....	" 1788
Raghójí Bhosla II .....	" 1816
Parsojí (strangled by Apsá Sahib) .....	" 1816
Madhojí (Apsá Sahib) was acknowledged by the English in 1816 and..... deposed	1818
Partáp Singh Náriyán grandson of Raghójí Bhosla put on the throne .....	1818
Raghójí Bhosla III, .....	1853

**Raghóji Bhosla II**, راجه جی بھوسلہ, succeeded his father Madhojí Bhosla in the government of Berár or Nágpur in May, 1788 A. D. and died on the 22nd of March, 1816 A. D., when his son Parsojí succeeded him.

**Raghunath Shah**, رکھنوت شاہ, of the Mandla district, who was a direct descendant of the eldest branch of the Gond dynasty, was executed in 1857 A. D. for rebellion, and his estates confiscated. Fifteen years later the Government gave his widow Marc Kúñwara a compassionate allowance of Rs. 120 per annum.

**Raghóji Bhosla III**, راجه جی بھوسلہ, Rájá of Berár. He died in 1853 A. D., not only without heirs but without any male relations who could support a legitimate claim to the Ráj; thereupon the Governor General quietly annexed that large country to the Company's dominions.

**Raghunath Rao**, راجه ناتھ راؤ, commonly called Raghóbá, a Marhattá chief who was at one time much connected with the English. He was the son of Báiji Ráo Peshwá I, and father of the last Peshwá Báiji Ráo II, and paternal uncle of Mádhó Ráo Peshwá II. He usurped the Peshwáship after the death of Náriyán Ráo, youngest son of Báiji Ráo Peshwá. On the death of Báiji Ráo, who left two sons Mádhó Ráo and Náriyán Ráo, both minors, the power of the state was for some years wielded by his brother Raghunáth as regent. Mádhó Ráo was enabled to take the reins of government into his own hands after some time, but died in 1772 A. D., and was succeeded by his brother Náriyán Ráo. He was soon after murdered in consequence of a plot which Raghóbá had formed against him. Raghóbá was acknowledged Peshwá after his death; but it appeared soon after that the widow of Náriyán Ráo was with child. The ministers proclaimed the event during Raghóbá's absence. He was defeated and fled to Surat.

**Rahim Beg, Mirza**, میرزا رحیم بیگ of Sardhána, author of a small work on Persian and Arabic poetry, entitled "Makhzan Shúrá" which he composed in the year 1852 A. D., 1268 A. H. It is also called "Wasfush-Shúrá."

**Rahis**, راحیہ, one of the earliest professors of Muhammadanism, although he was not present at the battle of Badar.

Muhammad used to say of him, that of all men he had ever seen Rahis did most resemble the angel Gabriel. He died in the year 670 A. D., 50 A. H.

**Rahim-uddin Bakht, Mirza**, رحیم الدین بخت میرزا and Mirzá Muhsin Bakht (princes of Dehlí and grandsons of Sháh Alam) who came to Agra from Benares when the Duke of Edinburgh came to Agra in 1870 A. D.

**Rahmat-ullah**, رحمت اللہ, author of the history of the martyr Malik 'Umar, who is buried at Bahrúch. He composed this poem 750 years after the death of the saint.

**Raiha**, رائے, poetical name of Mír Muhammad 'Alí of Sayálkót who died in 1737 A. D., 1150 A. H.

**Raja**, راجہ, poetical title of Rájá Balwán Singh, son of Rájá Chet Singh of Benares. He is a pensioner of the British Government, and is living at Agra, and is the author of a Diwáu in Urdu.

**Raja Ali Khan, Faruki**, راجہ علی خان فاروقی, succeeded his brother Mírán Muhammad Khán II, in the Government of Khándesh in 1576 A. D. At this period the princes of Hindústán, from Bengal to Sindh including Málwá and Gujrát, had been subdued by the victorious arms of the emperor Akbar; and Rájá 'Alí Khán, in order to avoid so unequal a contest, dropped the title of king, which his brother had assumed, and wrote a letter to Akbar, begging that he might be considered as his vassal and tributary. In order to convince him of his sincerity, he sent him many rich and valuable presents. After the death of Burhán Nizám Sháh II, king of Ahmadnagar in the year 1596 A. D., 1004 A. H., the prince Mírzá Murád and Mírzá Khán Khánán the son of Bairám Khán, marched for the purpose of subduing the Dakhín. Rájá 'Alí Khán accompanied them, and was killed with many officers of distinction, by the explosion of a powder tumbrel, in the famous battle fought between Khán Khánán and Suheil Khán, general of the Ahmadnagar forces. His death happened on the 26th January 1597 A. D., 18th Jumáda II, 1005 A. H. after he had reigned 21 years. His body was carried to Burhánpur, where he was buried with due honours. He was succeeded by his son Bahádur Khán Farúki.

**Rajab Salar**, رجب سالار, brother of Tughlák Sháh, and father of Sultán Fíróz Sháh, king of Dehlí. His tomb is in Bahrúch.

**Raja Kans Purbi**, راجہ کنس پوربی, a Hindú zamin-dár who succeeded in placing himself on the throne of Bengal after the death of Shams-uddín II Púrbí in 1386 A. D., and became the founder of a new dynasty. He reigned seven years and died in 1392 A. D., 795 A. H., and was succeeded by his son Jitmal who became a Musál-mán, and assumed the name of Jalál-uddín.

**Raja Ram**, راجہ رام, the brother of Sambhájí the Marhattá chief by another mother. He succeeded his brother in July 1689 A. D. On his accession Sambhájí in April 1680, was seized and sent to reside in one of the forts of the Karnatic, with a decent appanage, but without any power in the government, and there he continued to reside till the death of his brother (July 1689) when he was acknowledged his successor. In his time the fortress of Sitára was taken by 'Alamgir on the 21st April, 1700 A. D., 13th Zil-Ká'da 1111 A. H., but before it fell, Rájá Rám died of the small-pox the same year at Jhinji. He was succeeded by his son Karan, who survived him but a few days, when another son of his, named Seiwa an

infant only two years old was put on the masnad under the guardianship of Rám Chánd Pandit and regency of his mother, Tárá Báí. But when, after the death of 'Alamgír, Rájá Sáhú or Sáhí II, was released from confinement, he was put aside, and Sáhí was crowned at Sitára in March 1708 A. D.

*List of Rájás.*

- Rájás of Berar or Nágpúr, *vide* Raghojí Bhosla I.
- " of Chittour and Nágpúr, *vide* Ráná Sanka or Máldeo Ráo.
- " of Gwáliar, *vide* Ránójí Scindhia.
- " of Jaipúr or Jaimagar, *vide* Bihári Mal or Sandhal dewa.
- " of Málwá or Indor of the Holkar family, *vide* Malhár Ráo I.
- " of Márwár or Jodhpúr, *vide* Jodhá Ráo and Máldeo Ráo.
- " of Bhartpúr, *vide* Chúraman Jút.
- " of Sitára, *vide* Sáhí.
- " of Indor *vide* Malhár Ráo Holkar I.

**Raj Indar Goshaín,** راج اندر گوشائین, chief of a sect of Hindú ascetics who used to go about stark naked. He had under his command an army of those people, and was employed by Nawáb Safdar Jang. He was killed in the battle fought by his employer against the emperor Ahmad Sháh who had dismissed him from his office of wízárát. His death took place on the 20th June, 1753 A. D., 17th Shábán, 1166 A. H.

**Raj Singh Kuchhwaha, Raja,** راج سنگھ کوچواہا, son of Rájá Askaran, brother of Rájá Bihári Mal. Served under the emperors Akbar and Jahángír, and died in the year 1615 A. D., 1024 A. H.

**Raj Singh, Rana,** راج سنگھ رانا, of Chittour and Udaipúr, succeeded his father Ráná Jagat Singh 1652 A. D., 1062 A. H., and was honoured by the emperor Sháh Jahán with the rank of 5000. In his time the fort of Chittour was demolished by order of the emperor 'Alamgír. He died in the 24th year of that monarch, 1680 A. D., 1091 A. H., and was succeeded by his son Ráná Jai Singh.

**Raju Kattal,** راجو قتال, surnamed Sayyad Sado-uddín a Musalmán saint and brother of Makhdúm Juhánián Jahán Gasht Shaikh Jalál. He is the author of the "Tuhfut-un-Nasayeh," which contains much good advice though written according to the Súfi School. His tomb is at Uchcha in Multán where he died in the year 1403 A. D., 806 A. H.

**Rajwara,** راجوارہ, name of a place at Agra built by several Rájás, such as Rájá Jaswant Singh, Rájá Jai Singh, Rájá Mán Singh, Rájá Bharath, Rájá Bohar Singh, Rájá Beatal Dás son of Rájá Gopál Dás, Rájá Dwárka Dás and others, they built their house at Agra at a place which is now called (Mauza Rájwára).

**Ramai or Rami,** رامی, *vide* Sharaf-uddín Rámí.

**Ram Charan Mahant,** رام چون مہانت, the founder of the Rámsanchí sect, was a Rámáwant Bairágí, born 1719 A. D. in a village in the principality of Jaipur. Neither the precise period, nor the causes which led him to abjure the religion of his fathers now appear: but he steadily denounced idol-worship, and suffered on this account great persecution from the Bráhmans. On quitting the place of his nativity in 1750 A. D., he wandered over the country, and eventually repaired to Bhilwára, in the Udaipúr territory, where, after a residence of two years, Bhim Singh, Ráná or prince of that state, was urged by the priests to harass him to a degree which compelled him to abandon the town. The chief of Sháhpúra offered the wanderer an asylum at his court, where

he arrived in the year 1767 A. D., but he does not seem to have settled there permanently until two years later, from which time, it may be proper to date the institution of the sect. Rám Charan expired in April, 1798 A. D., in the 79th year of his age, and his corpse was reduced to ashes in the great temple at Sháhpúra. Rám Charan composed 36,250 Sabds or hymns, each containing from five to eleven verses. He was succeeded in the spiritual directorship by Ránjan, one of his twelve disciples. This person died at Sháhpúra in 1809 A. D. after a reign of 12 years 2 months and 6 days. He composed 18,000 Sabds. The third hierach Dulhá Rám succeeded him and died in 1824 A. D. He wrote 10,000 Sabds, and about 4000 Sáki, or epic poems, in praise of men eminent for virtue not only of his own faith, but among Hindús, Muhammadans and others. After him Chatra Dás ascended the gaddí, and died in 1831 A. D. He is said to have composed 1000 Sabds, but would not permit their being committed to paper. Náriyán Dás the fourth in descent from Rám Charan, succeeded him and was living in 1855 A. D. See *Journal Asiatic Society of Bengal*, Vol. 4, page 65.

**Ramdeo,** رامدیو, a Rájá of Deogir (now Daulatábád) became a tributary to Sultán 'Alá-uddín Sikandar Sámi, and died in the year 1310 A. D., 710 A. H.

**Ramin,** رامین, a lover, the name of whose mistress was Waisa. Their story, entitled "Rámín and Waisa" has been written in Persian poetry by Nizámí 'Urúzí.

**Ramjas Munshi,** منشی رام جس, whose poetical name was Muhít, was a Khattrí by caste, and his father Lálá Gangá Bishun whose poetical title was 'Ajjíz, resided at Láhor, but Muhít was born in Dehlí. He obtained an appointment in the Customs Department at Benares which gave him 1,200 rupees a year. He is the author of several Masmawís, such as "Muhít-i-Ishk," "Muhít-i-Durd," "Muhít-i-Gha'm," &c. He also translated some books on mysticism from the Sanskrit, as "Muhít-ul-Hákík," "Muhít-ul-Asrár," "Gulshán-i-Ma'rífut," "Muhít Ma'rifat," &c.

**Ramji,** رامجی, son of Rájá Bhagwán Dás the uncle of the celebrated Rájá Mán Singh. He, together with his two brothers, Bijai Rám and Sayám Rám, was crushed to death under the feet of an elephant by order of the emperor Jahángír in the early part of his reign.

**Ram Mohan Rái,** رام موہن رای, afterwards Rájá Rám Mohan Rái, a Bráhman of a respectable family in Bengal, whose birth and mission are briefly stated in Mauder's Biographical Treasury, was early celebrated for his precocious genius, high linguistic attainments, and other natural gifts which in his after-life procured for him the reputation of a reformer. Among several other reforms, the degenerate state of Hindúism demanded his earliest attention, and he with his wonted zeal and assiduity, took upon himself to introduce a reform which at the risk of his purse and reputation, he succeeded in a great measure in affecting among his former co-religionists. His object was to reconstruct and varnish the old Hindúism, and not to abandon it altogether as some of the modern pseudo-reformers propose. He picked up morals and precepts from the Vedas, Dussanas and Upanishads, which he thought most appropriate and instructive; but never accepted them as revelations. He likewise borrowed rules and precepts from other religions, but more particularly from Christianity. His originality of mind, his natural logical powers, his mastery of mental and moral philosophy, and above all his ardent desire to establish the true knowledge of God among his countrymen, made him discard all the prevailing religions of the world as revelations. When in England, the Rájá always

attended the Unitarian church and much approved of its doctrines. He embarked for England and arrived at Liverpool on the 8th April, 1831 A. D. and died at Staverton Grove near Bristol, while on a visit to that country, for the purpose of giving information and of promoting the interests of his countrymen, by advocating a more liberal intercourse with India. After his death his followers in Bengal strictly adhered to the faith, and multiplied in number by thousands. The works of Sir W. Hamilton and Bishop Berkeley have also become their guides in points of philosophy. In a word the Brahmins are not idolaters, as considered by some, nor infidels as supposed by many. They are rather the religious and enlightened people of the age as they consider themselves. Rájá Rám Mohan translated the *Upanishads* of the *Yajur Veda* according to the Comment of Sankar Achárya, into English, establishing the unity and incomprehensibility of the Supreme Being, whose worship alone can tend to eternal beatitude. A translation of the *Vedant* (an abridgment of all the sacred writings) in Hindústání and Bengali, was made by this Hindú philosopher and philanthropist. The Rájá also published an abstract of it in English. His tomb is in Arno's Vale cemetery in Bristol.

**Ramraj,** رامراج, a Rájá of Bijáinagar or Bijáiánagar, who was slain in battle against the four Muhammadan princes of the Dakhín. This celebrated action took place on the banks of the Krishna river on Friday the 25th of January 1565 A. D., 20th Jumáda II, 972 A. H. It cost Rámraj his life, and ended in the defeat of the Hindú army with the loss of nearly one hundred thousand men. Rámraj being defeated, was taken prisoner and brought before Husain Nizám Sháh who ordered his head to be struck off, and caused it to be placed on the point of a long spear to be announced to the army; and afterwards kept at Bijápúr as a trophy.

**Ram Narayan, Raja,** رام ناریان. He was deputy governor of Patna in the time of Mír Ja'far 'Alí Khán the Nawáb of Bengal. Mír Kásim 'Alí, on his accession to the masnad in 1760 A. D., 1174 A. H. having detected embezzlements of large sums from the revenues, the jágirs, and pay of the troops, confiscated his effects. About seven lacs of rupees in money and goods were found in his house, and nearly the same sum was recovered from persons to whom it had been entrusted by himself and his women. He was then kept in confinement with several others on suspicion. In August 1763 A. D., Muhammram, 1177 A. H., a few days before Mír Kásim 'Alí's defeat by the English on the banks of the Udwá nala, he commanded these persons to be put to death, and Rájá Rám Náráyan was drowned in the Ganges with a bag of sand tied round his neck. Rám Náráyan was a Persian scholar and wrote poetry in Persian and Urdú, having adopted the word "Mauzún" for his poetical name.

**Ramraja,** رام راجا, succeeded Sáhji II as Rájá of Sítára in December, 1749 A. D. He was the adopted son of Sáhji and grandson of Tárá Báí. He died on the 12th December, 1777 A. D., having a short time before his death adopted Abba Sáhib the son of Trimbakjí Bhosla. This adopted son was formally enthroned under the title of Sáhú, but was always kept a close prisoner by the Peshwá.

**Ram Singh,** رام سینج, present Rájá of Kótá and Búndí (1858 A. D.).

**Ram Singh Hara,** رام سینج هارا, and Dalpat Ráo Bundela, two Hindú chiefs who served under the emperor 'Alamgír in the military capacity, and were both killed

at the same instant by a cannon shot in the battle which ensued between 'Azim Sháh and his eldest brother Bahádur Sháh, on the 8th of June, 1707 A. D., 18th Rabi I, 1119 A. H.

**Ram Singh, Munshi,** رام سینج منشی, author of a collection of letters entitled "Gulshan Ajáeb," written in 1716 A. D., 1128 A. H.

**Ram Singh Rathor,** رام سینج راثور, son of Abhai Singh, Rájá of Jodhpúr. He poisoned Bakhat Singh his uncle, and usurped the throne. At his death 1773 A. D., disorganization prevailed in Márwár, promoted by the Marhattás, who then got footing in Rájpútána, and by the evils generated by its feudal institutions. At Tonga, however, the Rathors defeated De Boigné, the celebrated general of Scindia; but they were crushed at the subsequent battles of Pátón and Mairta by the reigning prince Bijai Singh.

**Ram Singh I,** رام سینج راجه, Rájá of Jaipúr, he was honoured after the death of his father Rájá Jai Singh I, by the emperor 'Alamgír in 1666 A. D. with the title of Rájá, and put in possession of his father's territories. His son Bishun Singh succeeded him after his death about the year 1675 A. D.

**Ram Singh Sawai II,** رام سینج سوائی, present Rájá of Jaipúr, son of Jai Singh III. was born a few months before the death of his father whom he succeeded in January, 1834 A. D. He became a member of the Governor General's Council in 1869 A. D.

**Ranas of Chittour and Udaipur,** رانا. *Vide* Rána Sanká.

**Rana Amar Singh,** رانا امر سنگ, the son of Rána Partáp Singh of Chittour. He rebelled against the emperor Jahángír for some time, but was at last compelled by force of arms to acknowledge fealty to the throne of Délhi. The emperor ordered to be cut in marble, the images of Amar Singh and his son Karan, which, when finished and brought to him, he took to Ágrah and placed in the garden-seat, called *Jharakha Darshan*, where the people assembled every morning to pay their respects to the emperor. Amar Singh died in 1619 A. D., 1029 A. H., but the images were cut while he was living.

**Rana Karan,** رانا کران, son of Amar Singh, the son of Rána Partáp Singh, the son of Rána Udal Singh the son of Rána Sanká. He succeeded his father Amar Singh in the ráj of Udaipúr 1619 A. D., and died in the first year of the reign of Sháh Jahán, 1628 A. D., when his son Rána Jagat Singh succeeded him, and was honoured by the emperor with the title of Rána and rank of 6000. Jagat Singh died 1652 A. D. and was succeeded by his son Ráj Kúnwar, who received the title of Rána Ráj Singh.

**Rana Mal,** مل رانا, a Rájá of Bhatner who lived in the reign of Sultán Ghayás-uddín Tughlák. His daughter named Naila, was married to Sálfír Rájab the brother of the Sultán and father of Sultán Fíroz Sháh Tughlák.

**Rana Raj Singh of Chittour,** رانا راج سینج, *vide* Ráj Singh (Rána).

**Rana Sanga or Sanksa,** رانا سانگا, Rájá of Chittour. His son Udal Singh is the founder of the capital Udaipúr. The Udaipúr chief is, in the estimation of all the Hindú

dynasties of India, *par excellence* the head, without a rival and free from stain. It is true that the independence of the "great Ráns of Chittour" was assailed by the Moguls, and that they succumbed to circumstances; but they never acknowledged a superior in birth or descent. The family dates back upwards of a thousand years. It was in 1614 A. D., in the reign of the emperor Jahángir, that the house was first compelled by force of arms to surrender that complete independence it had then maintained for eight hundred years, and to acknowledge fealty to the throne of Dehlí. In 1512 we first hear of the renowned Rána Sangá of Chittour. His army consisted of 80,000 horse, supported by 500 war elephants. Seven Rájs of the highest rank, and a hundred and thirteen of inferior note attended his stirrup in the field. The Rájs of Jaipúr and Márwár served under his banner, and he was the acknowledged head of all the Rájpút tribes. In 1527 A. D. he espoused the cause of the dethroned dynasty of Dehlí. All the princes of Rájpútana ranged themselves under his banner, and he advanced with 100,000 men to drive Babar across the Indus. The first conflict took place at Biana where the advanced guard of the Moguls was totally routed by the Rájpúts. In 1568 A. D. Udai Singh, the son of Rána Sangá, came under the displeasure of Akbar. He fled and left the defence of his capital Chittour to Rája Jaimal who was killed by Akbar himself. His death deprived the garrison of all confidence, and they determined to sell their lives as dear as possible. The women threw themselves on the funeral pile of the Rája, and the men rushed frantically on the weapons of the Moguls and perished to the number of 8000. In 1614 Partáp Singh reigned and recovered the greater portion of his dominion before Akbar died. In 1678 A. D., Aurangzib marched against Udaipúr and succeeded in subjugating it, but the alienation of the Rájpúts from the Moguls was now complete, and never changed. The great boast of the chiefs of Udaipúr is, that their house never gave a daughter to the Mogul zanana. Jaipúr and Jodhpúr did, and gloried in these imperial alliances as conferring additional dignity on their families.

*List of the Ráns of Udaipúr.*

	A. D.
Rána Sánká .....	died 1528
" Udai Singh, son of Rána Sánká .....	"
" Partáp Singh, son of Udai Singh .....	1594
" Amar Singh, son of Partáp Singh .....	1619
" Karan, son of Amar Singh, embel- lished Udaipúr .....	"
" Jagat Singh, son of Rána Karan, tributary to Sháh Jahán, .....	1652
" Ráj Singh, son of Jagat Singh .....	1680
" Jai Singh, son of Ráj Singh.	"
" Amar Singh II.	"
" Sangram Singh.	"
" Jagat II pays chouth to the Marhattas.	"

**Ranbir Singh, Maharaja,** رانبیر سیہ، the present independent ruler of Kashmir, is the son of Mahárájá Guláb Singh whom he succeeded about the month of July or August, 1857 A. D.

**Ranchhor Das,** رنچھر داس، a learned Káyeth of Jaunpúr, and author of a work on the art of writing prose and poetry, entitled "Dakáek-ul-Insáh," which he wrote in the year 1732 A. D., 1146 A. H.

**Randhir Singh,** راندھیر سیہ، the Ját Rája of Bhartpúr, was the eldest son of Ranjit Singh whom he succeeded. After his death, his brother Baldeo Singh ascended the Masaad of Bhartpúr.

**Randhir Singh, Raja,** راندھیر سیہ، of Kapúrthalla,

is the son of the Aluwala chieftain near Jalandhar, in the Panjab who claimed equal rank with Mahárájá Ranjit Singh, but whose fortune diminished as that of his rival increased. During the disturbances of 1857 A. D., he rendered excellent service to the State in and around Jalandhar, for which he has been rewarded, though with no very liberal hand.

**Rana of Jhansi,** رانا جہنسی، *vide* Gangá Bái.

**Rangin,** رنگین, takhallus of Sa'udat Yár Khán, who is the author of a poem called "Mehr-wa-Máh," a story of the Sayyad's son, and the jeweller's daughter who lived at Dehlí in the reign of Jahángir. He is also the author of several Diwáns and also a curious Diwán in Urdu rather indecent, in which he has brought in all the phrases of the women of the seraglio of Dehlí and Lakhnau. He died in October, 1835 A. D., Jumáda II, 1251 A. H., aged 80 years.

**Ranjit Singh,** رنجیت سنگھ، the Ját Rája of Bhartpúr, was the son of Kehri Singh, the brother of Ratan Singh and Jawáhir Singh, the sons of Súrajmal Ját, the founder of the principality. He succeeded his uncle Rájá Nawáb Singh in 1776 A. D., 1190 A. H. He was despatched by Scindhia to raise the siege of Agra, near which a bloody battle was fought on the 16th of June, 1788 A. D., 12th Ramazán, 1202 A. H., in which Ismá'il Beg was completely defeated, with the loss of all his cannon, baggage, and stores. He was succeeded by his son Randhir Singh.

**Ranjit Singh, Maharaja,** رنجیت سنگھ، the Sikh ruler of the Panjab and faithful and highly-valued ally of the British Government, was the son of Mahá Singh, born 1780 A. D., 1255 A. H., and established Láhor independently in 1805 A. D. At his death which happened on the 27th June, 1839, minute-guns to the number of 60 corresponding with the years of the deceased were fired from the ramparts of the forts of Dehlí, Agra, Allahábád and all the principal stations of the army. Four of his Ránis and seven slave girls burnt themselves with his corpse. He was succeeded in the Ráj by his eldest son Kharag Singh.

*The following are the names of his successors.*

	A. D.
Kharag Singh, son of Ranjit Singh, died 5th November .....	1840
Nounihal Singh, son of Kharag Singh, died 17th November .....	1840
Ráni Chanda Kúnywar, widow of Kharag Singh.	1843
Sher Singh, brother of Kharag Singh, .. murdered	1843
Dalip Singh, a son of Ranjit Singh in whose time the Panjab was annexed to the British Government	1846 A. D.
1846 A. D. He was baptized 8th March, 1853	A. D., and is now living in England.

**Ranoji Scindhia,** رانوچی سیندھیہ، the founder of the Scindhia family of Gwálíar was born at Patilí near Púna, and served first under a chief, who commanded the body-guard of Bají Ráo the first Peshwá. From this inferior station he gradually rose, and afterwards accompanied the Peshwá in the expedition which was undertaken at the close of the reign of Rája Sahíji against the province of Málwá. This province was afterwards divided into three parts, of which the first was allotted to Bají Ráo the Peshwá; the second to the Rája of Sitára, the third to the family of Holkar. As a reward for the services which Ránóji rendered in the expedition against Málwá, the Peshwá granted a considerable portion of the shares belonging to himself and to the Rája of Sitára to Ránóji; which grant was afterwards confirmed in jágrí to his descendants, now the Rájs of Gwálíar. He died in 1760 A. D., and left five sons, viz., Jíapá, Jotiba, Dattájí,

Madhójí and Jokají. Jiápá succeeded his father and was assassinated in his tent in 1759 A. D.; his brother Mádhójí succeeded him, and although illegitimate, was confirmed in the jágir by Mádhó Ráo Peshwá. He was the most powerful of the native princes of that day. He died at Púná in 1794 A. D. and was succeeded by his grandnephew and adopted son Daulat Ráo Scindhia then only 13 years of age. He married Báiji Bái and died on the 21st of March, 1827 A. D.

*List of the Scindhia family, now Rájás of Gicália.*

	Began	died
Ránóji Scindhia the first of the race .....	1724	1750
Jiápá, son of Ránóji .....	1750	1759
Mádhójí or Mahájí Scindhia, brother of Jiápá, .....	1759	1794
Daulat Ráo Scindhia, son of Anand Ráo and adopted son of Mádhójí (who fixed his camp at Gwalior in 1817) .....	1794	1827
Báiji Bái, his widow who adopted Jhankójí and acted as regent .....	1827	
Jhankójí, assumed the reins of government .....	1833	1843
Jiái Scindhia, adopted son of Jhankójí ....	1813	

**Ranoji Bhosla**, راؤ جوچی بھوسلا, *vide* Jánóji Bhóslá.

**Rao Bahadur Singh**, راؤ بہادر سنگھ, a petty rájá of the Doab of the Gujár tribe of Pájjús and ruler of Ghás-hera and Koel, nominally dependant on Dehli. The Nawáb Saffdar Jang in one of his contests had been deserted by Rao Bahádúr Singh, whose punishment was entrusted by the emperor, to Súraj Mal Ját, with the grant of all the lands and castles he might wrest from his opponent. He performed the duty triumphantly. Bahádúr Singh was killed in the siege of Ghás-hera, and that and Koel acknowledged the sovereignty of the Ját prince. These events occurred in 1753 A. D., and form an episode in the "Suján Cheritra," a heroic poem.

**Rao Dalip or Dalpat Rao Bundela**, راؤ دلپ, *vide* Rám Singh Hárá.

**Rao Amar Singh**, راؤ عمر سنگھ, whose daughter was married to Suktáman Shikoh.

**Rao Raj Singh Rathor**, راؤ راج سنگھ راٹھور. He commanded the advanced body of the army of the emperor 'Ahángír in the Dakhin. He died about the year 1675 A. D., 1086 A. H.

**Rao Jodha (Rathor)**, راؤ جودھر, of Jodhpúr. He had 23 brothers who had separate fiefs. He founded Jodhpúr, and removed from Mundor, about the year 1458 A. D.

**Rao Maldeo**, راؤ مالدیو, *vide* Máldéo Ráo.

**Rao Ratan Singh**, راؤ رتن سنگھ, a rájá of Bhartpúr, *vide* Ratan Singh.

**Rao Ratan Singh Hara**, راؤ رتن سنگھ هارا, son of Ráo Bhój Hárá, the son of Ráo Sarjan Hárá, Rájá of Búndí. He succeeded his father in the ráj about the year 1607 A. D., 1016 A. H. The rank of 5,000 was conferred on him by Jahángír with the title of Sarbaland Hárá, and subsequently with that of Rémráj. He died 1630 A. D., 1040 A. H.

**Rasa**, رسا, poetical name of Mirzá Eizid Bakhsh, which see.

**Rashid**, رشید, or Ibn Raschid or Averroes, *vide* Ibn-Rashid.

**Rashid Pasha**, رشید پاشا, a celebrated Turkish Statesman, was born at Constantinople about 1800 A. D. Though a Turk, he was one of the most enlightened men of his time, and was well-versed in foreign languages, general literature and science. He died 7th January, 1858 A. D.

**Rashidi of Samarkand**, رشیدی سمرقندی, or of Balkh, surnamed Watwát, a poet celebrated for his ready wit and smallness of stature. He was a descendant of 'Umar Khattáb and a native of Balkh, but brought up at Samarkand. He flourished in the time of Sultan Atsiz son of Khwárizm Sháh one of the Sultáns of Khwárizm. He was a contemporary of Anwári, and was in the fort of Hazáz Asp, while besieged by Sultan Sanjar, in whose service Anwári was. During the seige the two poets wrote very severe satires against the parties of each other, which they exchanged by means of arrows; but the fort being at length taken, Watwát was made prisoner. He was, however, released at the intercession of Anwári, and they both became intimate friends. He was called Watwát, which is the name of a small animal, on account of his being of a small stature and thin in body. He died in the year 1182 A. D., 578 A. H., in the time of Sultan Sháh the son of Arsalán, the son of Atsiz, aged 97 years, at Jurjáníá in Khwárizm. He is the author of the "Mísbah Sharíf," an extensive collection of poems on various subjects, and different metres also of several other works, one of which is called "Hadiekh-us-Schr." He is also called Rashid-uddín Abdul Jalil Watwát 'Umari. His Diwán contains 15,000 verses.

**Rashid Mehrban**, رشید مهربان, a man who was the leading Zoroastrian inhabitant of Yezd in Tehrán and enjoyed the confidence of the Sháh of Persia. He was assassinated by the Musalmáns at Yezd on the 28th of November, 1874.

**Rashid-uddin Watwat**, رشید الدین وطوات, *vide* Rashidí Samarkandí and Watwát.

**Rashid-uddin Amir**, امیر رشید الدین, whose full name is Fazl-ulláh Rashid-uddín-ibn-'Imrád-uddaula Abú'l Khair-ibn-Mawafiq-uddaula. He is the author of the "Jána'-ut-Tawárikh," or Collection of Histories, which he completed in 1310 A. D., 710 A. H., and deposited in the mosque constructed by him at Tabrez. He was born in the city of Hamdán in 1247 A. D., 645 A. D., was by profession a physician, and it was probably from his skill in the science of medicine that he procured office under the Tartar Sultáns of Persia. He passed part of his life in the service of Abá Khán, king of Persia. At a subsequent period, Gházán Khán, who was a friend to literature, appointed him to the post of Wazír in 1298 A. D., 697 A. H. in conjunction with Sa'd-uddín who became his enemy. Rashid-uddín was maintained in his office by Aljáitú, surnamed Khudá Banda, the brother and successor of Gházán Khán, and was treated by him with great consideration and rewarded with the utmost liberality. Rashid-uddín in his first rupture with Sa'd-uddín, was compelled in self-defence to denounce him, and to cause him to be put to death. Amír 'Alí Sháh Júbán a person of low origin, was appointed Sa'd-uddín's successor at Rashid-uddín's request, but they soon fell out, and shortly after the death of Aljáitú who was succeeded by his son Sultan Abú Sa'id, Amír 'Alí Shah so far succeeded in prejudicing the Sultan against the old minister, that he was removed from the wázírat in 1317 A. D., 714 A. H. A short time afterwards he was recalled, but it was not long before he again lost favour at court, and was accused of causing the death of his patron Aljáitú Khán. It was charged against him that he had recommended a purga-

tive medicine to be administered to the late king, in opposition to the advice of another physician, and that under its effects the king had expired. He was condemned to death, and his son Ibráhím, the chief butler, who was only 16 years old, and by whose hands the potion was said to have been given to the king, was put to death before the eyes of his parent, who was immediately afterwards cloven in twain by the executioner. His head was borne through the streets of Tabreiz, and proclaimed by the public crier as the head of a Jew. Rashíd-uddín was 73 years old when he died, and his death occurred on the 19th July, 1318 A. D., 17th Júnádá I, 718 A. H. His eldest son Ghayás-uddín was subsequently raised to the same dignities as his father, and met with an equally tragical death. Amir 'Alí Sháh continued by his address to maintain his high honours and the favour of his master for the space of six years when he died; being the only Wazír, since the establishment of the Mongol monarchy, who had not met with a violent death. Besides the "Jáma'-ut-Táwíshk," Rashíd-uddín composed several other works, such as the "Kitáb-ut-Tauzíhát," "Miftáh-ut-Táfásír," and the "Risálat-us-Sultániyat." *Vide* Fuzl-ulláh. The body of Rashíd-uddín was buried near the mosque which he had constructed in Tabrez, but by a strange fatality, it was not destined to repose quietly in this, its last asylum. Nearly a century after his death, the government of Tabreiz together with Azurbeján, was given by Taimúr to his son Míránszáh. This young prince, naturally of mild disposition, had become partially deranged in consequence of an injury of the head occasioned by a fall from his horse, and one day, during a temporary access of madness, caused the bones of Rashíd-uddín to be exhumed, and they were finally deposited in the cemetery of the Jews.

**Rashid Billah,** راشد بالله, a Khalifa of Baghdád, *vide* Al-Rashíd Billáh.

**Rashk,** رشک, poetical name of 'Alí Asat, who is the author of a dictionary and three Urdú Díwáns, the last of which he composed in 1845 A. D., 1261 A. H.

**Rasikh,** راسخ, the poetical appellation of Mír Muhammad Zamán of Sarhind. He was a Sayyad, and a respectable officer in the service of prince 'Azim Sháh, the son of the emperor 'Alamgír. He was an excellent poet, and died in the year 1695 A. D., 1107 A. H. at Sarhind.

**Rasikh,** راسخ, the poetical title of Ghulám 'Alí of Patna, a Dervish, who died in 1824 A. D., 1240 A. H., and has left an Urdú Díwan.

**Rathor,** رثور, a tribe of Rájpúts or Rájás, who reigned in Jodhpúr Márwár. *Vide* Máldeo.

**Batan Singh,** رتن سنگ, also called Ráo Ratan Singh, was the second son of Súrajmal Ját. He succeeded his brother Jawáhir Singh in the ráj of Bhartpúr in 1768 A. D., 1182 A. H., and was not long after murdered by a low assassin named Rúpa Nand, who pretended to be a transmuter of metals, and whom the Rájá had threatened with death. Ratan Singh reigned ten months and thirteen days, and left an infant son named Kchrí Singh, during whose minority, internal commotions, occasioned by contests for the regency, principally contributed to the success of Najaf Khán with whom the Játs were then at war. Kchrí Singh dying was succeeded by his uncle Nawal Singh, the brother of Ratan Singh.

**Raughani,** روغنی, a jester in the service of the emperor Akbar. He is the author of a Díwan consisting of 3,000 verses. He appears to have died in Kábul in the country

of the Káfirs in 1573 A. D., 981 A. H. The following chronogram on his death expresses the estimation in which he was held by his contemporaries: "He has given his life in Káfíristán like a dog."

**Rayah** راعی, poetical name of Mír Muhammad 'Alí, a Persian poet.

**Rayazi of Hirat,** ریاضی هراتی, an author and poet who flourished in the time of Sháh Ismá'il I Safví. He left a Masnawi of 8,000 verses containing an account of the reign of Sultán Husain Mirzá of Hirat, and had begun a poem on the exploits of Sháh Ismá'il, but did not finish it. He died in 1515 A. D., 921 A. H.

**Rayazi of Samarkand,** ریاضی سمرقندی, an author who died in 1479 A. D., 884 A. H.

**Raymond, General,** رایمند, a French chief in the service of the Nizám of Haidarábád. He died in the middle of the year 1798 A. D., and was succeeded by General Perron.

**Raza, Imam,** امام رضا, *vide* 'Alí Músí Razí.

**Raza Kuli Mirza,** رضا کلی مرزا, the eldest son of Nádir Sháh. He was blinded by his father in 1741 A. D., 1154 A. H.

**Razi, Maulana,** رضی نیشاپوری, of Naishápúr, a poet, whose proper name is Razi-uddín Muhammád, and who instead of writing his takhallus in his Díwán, usually writes "Banda." He died in 1202 A. D., 598 A. H., and is the author of a work on Jurisprudence, entitled "Muhít."

**Razi, Shaikh,** شیخ رضی, *vide* Shaikh Razí.

**Razi,** راضی, poetical title of Fasíhat Khán who flourished about the year 1700 A. D., 1112 A. H., and is the author of a Díwan and a Masnawi.

**Razi,** رازی, takhallus of Muhammád-bin-Zikaria, who assumed the poetical name of Rází, because he was a native of the city of Rází. He was one of the first physicians of the Khalifa Muktadir Billáh, and a great philosopher and astronomer. He died in the year 922 A. D., 311 A. H., and is the author of several works: one of which is called "Al-Háwi" or "Al-Háwi fí'l Tibb" which he wrote from the Sanskrit.

**Razi,** رازی, poetical name of Mír 'Askarí, entitled 'Akíl Khán, the Wazír of the emperor 'Alamgír, *vide* 'Akíl Khán (Nuwál).

**Razi Billah,** راضی بالله, *vide* Al-Rází Billáh.

**Razi-uddín 'Ali Lala,** رضی الدین لالا, *vide* 'Alí Lálá.

**Razi-uddín Muhammád-bin-'Ali Shatibi,** شاطبی رضی الدین محمد بن علی, an Arabian author, who died 1285 A. D., 684 A. H.

**Razi-uddín Naishápuri,** رضی الدین نیشاپوری, *vide* Rází (Maulana) Razi-uddín Muhammád.

**Razia Sultaná,** رضیہ سلطانہ, a queen of Dehlí, *vide* Sultána Rázia.

**Rihai,** رهائی, poetical name of a poet, who is the author of a Díwan. He died in the year 1672 A. D., 980 A. H.

**Rihi**, ریہی, poetical name of Majd-uddin Namkar Fársí, which see.

**Rihi**, ریہی, author of a collection of poems on religious subjects entitled "Durr-i-Akáid."

**Rijai**, رجای, poetical name of Hasan 'Alí, a native of Hirat, who died in the year 1558 A. D., 965 A. H.

**Rind**, ریند, poetical name of Sayyad Muhammad Khán, son of Mirzá Ghayás-uddin Muhammad Khán, Bahádur Nasrat Jang, who died in the year 1813 A. D., 1228 A. H., at Lakhnáu. Rind is the author of a Díwán in Urdú. He was living in 1850 A. D., 1267 A. H.

**Rind**, ریند پوٹیکا, poetical name of Jání Mánkí Lál a Kayeth of Délhí. He is the author of a small Díwán in Persian which he published in the year 1851 A. D.

**Rizk-ullah, Shaikh**, ریزک علیہ شیخ, whose poetical name is Muštíáki, was the uncle of Shaikh 'Abdul Hak bin-Sail-uddin of Délhí, and brother of Shaikh Núr-ul-Hak's grandfather, Shaikh Núr-ul-Hak being the son of 'Abdul Hak. Rizk-ullah is the author of a history called "Wá'íkat Muštíáki," written by him in the reign of Sultán Sikandar. He was a Persian as well as a Hindú poet. In Persian compositions he used "Muštíáki" for his poetical title, and in Hindi, "Rájan;" and he is also the author of a work in Hindi which he called "Jót Nirujan." He was born in the year 1495 A. D., 901 A. H., and died in 1531 A. D., 969 A. H. He had eight brothers, all of whom were men of learning.

**Roshan 'Ara Begam**, روشان ارا بیگم, the youngest daughter of Sháhjahan. She died about the year 1669 A. D., 1080 A. H., and is buried at Sháhjahánábád in her own garden called the Garden of Roshan 'Ara.

**Roshan-uddaula Rustam Jang**, روشان الدوّلہ رستم جنگ, whose proper name was Zafar Khán, was a nobleman of the reign of Muhammad Sháh. He is the founder of the Sonahri Masjid (golden mosque) at Délhí, situated near the Kótálí Chabútra, and built in the year 1722 A. D., 1134 A. H. Another mosque or college called the Masjid of Roshan-uddaula, situated in the vicinity of Káziwára at Délhí which he had inlaid all over with gold, was built by him in 1725 A. D., 1137 A. H. This is that college, on the roof of which Nádir Sháh took post, and from whence he gave orders to slaughter the inhabitants of that city. Roshan-uddaula died in the 14th year of Muhammad Sháh 1732 A. D., 1145 A. H.

**Roshan-uddaula, Nawab**, روشان الدوّلہ, brother to the late Nizám of Haidarábád, died of apoplexy on the 27th July, 1870 A. D.

**Rounak**, رونق, poetical name of Rám Saháe, a Hindú, who was an excellent Persian poet.

**Rounaki**, رونقی, a poet of Hamdán who died in 1622 A. D., 1031 A. H.

**Roz Afzun, Nazir**, روز افزون خواجه سرا, a celebrated Khwája Sará or eunuch of the emperor Muhammad Sháh. The garden called Bágh Názir at Sháhjahánábád, Délhí, was built by him in the year 1748 A. D., 1161 A. H.

**Roz Bihán, Shaikh**, روز بھان شیخ, surname of Abú Muhammad ibn-Abí Nasr-al-Bakíl, a learned and pious

Musálmán who is the author of the commentary on the Kúráñ called "Tafsír Aráesh," "Safwat-al-Mashárib," and several other works. He died in July, 1209 A. D., Muhamarram 606 A. H., *vide* Abú Muhammad Róz Bihán.

**Rudáki**, رودکی, a celebrated Persian poet and musician who flourished in the reign of Amír Nasr the son of Ahmad Sámáni; and though born blind, soon attained, from the superiority of his genius, the highest rank at the court of that liberal ruler. History, indeed, gives no instance of a poet so honoured. His establishment was raised by Nasr to a level with that of the proudest nobles: and we may conjecture the style in which Rudáki lived, when assured that he was served by two hundred slaves, and that his equipment was conveyed, when he attended his patron in the field, by four hundred camels. He turned the Arabic translation of Pilpay's Fables into modern Persian verse in 925 A. D., 313 A. H., and received from his royal master a reward of 40,000 dirhams. He is the first who wrote a Díwán or book of Odes in Persian. His original name is Faríd-uddín 'Abú 'Abdulláh, but he assumed the title of Rudákí from Rudak the place of his birth in Samarkand or Bukhárá. His death happened in the year 954 A. D., 343 A. H.

**Ruhani, Amir**, امیر روحانی, a most learned poet and philosopher. He was a native of Samarkand and a pupil of Rashidi. He fled from Bukhárá, after that city was taken by Changez Khán about the year 1226 A. D., 623 A. H., and sought protection at Délhí in the reign of Sultán Altimsh, where he wrote many excellent poems.

**Ruhi Baghdadi**, روحی بغدادی, a Turkish poet of celebrity. His satires are very forcible and striking, and his manner not unlike that of Juvenal.

**Ruhi**, روحی, poetical name of Sayyad Ja'far of Zánbírpúr. He died in the year 1741 A. D., 1154 A. H., *vide* Sayyad Ja'far.

**Ruhul Amin Khan, Shaikh**, شیخ روح الامین خان,

son of Kází Muhammad Sa'íd of Bilgram. He was related to Shaikh Aláh Yár Khán the martyr, whose sister he married. He was an excellent poet and wrote a poem containing 7,000 verses. He held the rank of 6,000 with a jágír and 2,000 sawárs. He acted as deputy to Nawáb Sipahdárá Khán, and after his death to Nawáb Mubáriz-ul-Mulk Sarbaland Khán, Súbadár of Allahábád. He was subsequently made governor of 22 maháls in the Panjab in the time of Muhammad Sháh, and was killed in battle against Nádir Sháh at Karnál on Tuesday the 13th of February, 1739 A. D., 16th Zi-Ka'da, 1151 A. H.

**Ruh-ullah Khan**, روح اللہ خان, an Amír who held the high office of Mír Bakshí or Pay Master General, in the reign of the emperor 'Alamgír. He died in the Dakhin in the 36th year of the emperor, on the 8th of August, 1692 A. D., 5th Zil-hijja, 1103 A. H. After his death his son Khánazád Khán, who was grand-steward of the emperor's household and treasurer of the privy purse, was also honoured with the title of kúh-ulláh Khán II, and died about the year 1703 A. D., 1115 A. H.

**Rukayya**, رقیۃ, a daughter of Muhammad. She was at first married to 'Utba, the son of Abú Lahab, Muhammad's uncle, and after being divorced by him, was married to 'Usmán the son of Affán. She died about the month of March, 624 A. D., 2 A. H., a few days after the battle of Badar.

**Rukia**, سلطان رقیة, *vide* Sultána Rukia.

**Rukia**, رقیة, *vide* Rukayya.

**Rukia Sultana Begam**, رقیة, *vide* Sultána Rukia.

**Rukn Kashi, Hakim**, حکیم رکن کاشی, a physician

and poet who adopted "Masih" for his poetical name. He was a respectable attendant of the court of Sháh Abbás the Great, king of Persia, but having taken offence on some cause or other, he came to India and passed some years in the service of the emperor Akbar and his successors Jahángír and Sháh Jahán, during whose reign he went on a pilgrimage to Mecca and returning from thence to Persia, he died there some years after, in 1646 A. D., 1056 A. H., or, as some authors say, about the year 1656 A. D., 1066 A. H., and left near 100,000 verses. His nephew Rahmat Khán also called Hakím Ziyá-uddín son of Hákím Kútba, served under Sháh Jahán and 'Alamgír, and died about the year 1664 A. D., 1075 A. H.

**Rukn-uddin Dabir**, رکن الدین دبیر, author of the "Shamáel Atkia," a record of the excellencies of the saints, and of the wonders and miracles performed by the Almighty; with an eulogium on Muhammad, dedicated to Burhan-uddín Súfi.

**Sultán Rukn الدین فیروز**, سلطان رکن الدین فیروز, Sultan,

the son of Sultán Shams-uddín Altímhí, king of Dehlí, on whose death he ascended the throne on the 1st of May, 1236 A. D., Shabán, 633 A. H., but was after six months deposed by the nobles, and his sister Sultána Razín was placed on the throne on the 19th of November the same year. Rukn-uddín died in confinement some time after.

**Rukn-uddin Kabai**, رکن الدین قبائی, a poet who was a pupil of Asír-uddín Asmání. He was a native of Kabai in Turkey, and cotemporary with the poet Ma'jízí.

**Rukn-uddin Masa'ud Masihi, Maulana**, مولانا رکن الدین مسعود مسحی, author of the Arabic work on the practice of Medicine called "Zábitat-ul-Iláj." He was also a good poet and was living about the year 1585 A. D., 993 A. H.

**Rukn-uddin Shaikh**, شیخ رکن الدین, surnamed Abú'l Fatha, a Muhammadan saint, was the son of Shaikh Sadr-uddín 'Arif and grandson of Shaikh Bahá-uddín Zikaria of Multán. He lived in the time of Sultán 'Alí-uddín Sikandar Sání about the year 1310 A. D., 710 A. H., and was a contemporary of Nizám-uddín Aulia. Shaikh Jalál, who is commonly called Makhdí Jäháníán, as well as Shaikh 'Usmán Syyáh, were his disciples.

**Rukn-uddaula**, رکن الدوّله, was the brother of 'Imád-uddaula 'Ali Bóya, the founder of the race of the Bóyaites, whom he succeeded on the throne of Fars and 'Irák 949 A. D., 338 A. H. He was lord of Isfahán, Rei, Haundán and all Persian 'Irák, and father of the three princes, 'Azd-uddaula, Muwayyad-uddaula and Fakhr-uddaula, between whom he shared his possessions, which they governed with the greatest ability. He continued to reside in 'Irák after the death of his brother, and gave over the charge of the affairs of Fars to his eldest son 'Azd-uddaula. Besides 'Imád-uddaula he had another brother Moiz-uddaula younger than himself, who was wazír to the Khalif Al-Rázi Billáh and his three successors. Rukn-uddaula died at Rei on Friday night the 15th of September, 976 A. D., 18th Muḥarram, 366 A. H., and was buried in the mausoleum which bears his name at Shíráz. He is said to have reigned 44 lunar years 1 month and 9 days, *viz.*, he governed Persia during the

life of his brother more than 16 years, and after his death he reigned nearly 28 years. He was succeeded by his son Muwayyad-uddaula. *Vide* 'Ali Bóya.

**Rukn-uddaula**, رکن الدوّله, a minister of the Nizám of Haidarábád, who was put to death by his master about the year 1794 A. D. His subserviency to the views of the Marhattás has generally been considered one of the chief causes which induced the Nizám to put him to death.

**Rukn-uddaula Ya'tkad Khan**, رکن الدوّله اعتماد خان, whose original name was Muhammad Murád, was by birth a Kashmírian, and native of the same place as Sáhib Niswán, mother of Farrukh-siyar. He was introduced by her to the emperor, whom he persuaded that he could easily effect the destruction of the two brother Sayyads without coming to open war, or causing confusion in the State. Farrukh-siyar, gratified by his flatteries, suddenly promoted him to the rank of 7000 with suitable jágirs and the title of Rukn-uddaula. The district of Murádábád was taken from Nizám-ul-Mulk, and being with additional lands created into a Súbadári, was conferred on him, but after the dethronement of Farrukh-siyar in 1719 A. D., 1131 A. H., by the Sayyads, he was disgraced, put under strict confinement, his fortune confiscated and severe tortures were also inflicted upon his person, to compel a disclosure of his wealth. He died during the reign of Muhammad Sháh.

**Rukta**, رکتہ, name of a place built by the emperor Akbar about ten kós from Jammagar where all his Begums and relations had built their houses as far as Gaughat. This was a park or pleasure-ground.

**Rumani**, رومانی, a learned Musalmán, whose proper name was Abú'l Hasan 'Alí-biú-Ísá. He died 994 A. D., 384 A. H.

**Rup Singh, Raja**, راجہ روپ سنگھ, gave his daughter in marriage to Muhammad Muazzim, the son of 'Alaungí in the year 1661 A. D., 1072 A. H.

**Rustum**, رستم, a celebrated hero of Persia, whom some Persian historians call Rustam Dástán, and Rustam Zábulí because he was a native and governor of Zábulistán. This personage, who was the greatest and most famous of all Persian heroes, was the son of Zál or Zálzár, and grandson of Sám the son of Narímán. He was killed in a battle he fought against Bahman the sixth king of the dynasty of the Kayániáns.

**Rustum 'Ali, Maulana**, مولانا رستم علی, son of 'Alí 'Asghar of Kanauj. He is the author of the Commentary on the Kurán called "Tafsír Saghir." He died in 1764 A. D., 1178 A. H.

**Rustum Bastami, Khwaja Nizam-uddin**, خواجه رستم بسطامی, an author who died in 1431 A. D., 834 A. H., and appears to be the same with the following item.

**Rustum Kadd Khoziani, Khwaja**, خواجه رستم خوزینی, a poet who was a native of Khózíán village in Bastám, and flourished about the year 1408 A. D., 811 A. H. He was a panegyrist of Sultán 'Umar, son of Miránsháh, ruler of Khurásán, and a contemporary of Sháhrukh Mirzá. In the "Mirat-ul-Khayál" he is also said to be contemporary with Ibn-ul-Arabí, but this

cannot be correct, for Ibn-al-Arabi died in 1240 A. D., 638 A. H., and Sultán 'Umar and Sháhrukh lived in the early part of the ninth century of the Hijra.

**Rustum Zaman Khan,** سعید زمان خان. *Vide* Alah Yár Khán.  
**Byazi,** بیاضی, *vide* Rayází.

## S.

**Sa'adat,** سعادت, poetical name of Mír Sa'adat 'Alí, a resident of Anurobh and pupil of Sháh Wiláyat-ullah. He is the author of a poem called "Seili Sakheen" containing the story of two Lovers who lived in the time of Nawáb Kúmar-uddín Khán, wazír.

**Sa'adat 'Ali Khan, Nawab,** سعادت علی خان, surmamed Yemán-uddaula, was raised to the masnád of Audh at Lakhnau by Sir John Shore, Governor-General, after the death of his brother Nawáb 'Asaf-uddaula and the dethronement of that Nawáb's adopted son Wazir 'Alí Khán, on the 21st of January, 1798 A. D., 1121 Shabán, 1212 A. H. He died after a reign of nearly 17 years on the 11th July, 1811 A. D., 22nd Rajab, 1229 A. H., and was succeeded by his son Gházi-uddin Haidar who was afterwards crowned king of Audh. In the treaty with Sa'adat 'Alí Khán, the annual subsidy was fixed at 76 lacs of rupees and the English force in Audh at 10,000 men. The fort of Allahábád was also surrendered to the English. Twelve lacs of rupees were to be paid to the English as compensation for the expense of placing him on the masnád, and he was restrained from holding communication with any foreign state, employing any Europeans or permitting any to settle in his dominions without the consent of his British ally.

**Sa'adat Khan,** سعادت خان, styled Burhán-ul-Mulk, whose former name was Muhammad Amín, was originally a merchant of Khurásán. He is the progenitor of the nawábs and kings of Audh. His father Nasir Khán came to India during the reign of Bahádur Sháh, and after his death his son Muhammad Amín came also. In the commencement of the emperor, Muhammad Sháh's reign he held the faijdarí of Bayána, and was in the year 1724 A. D., 1136 A. H., appointed governor of Audh with the title of Sa'adat Khán in the room of Rájá Girdhar who was appointed governor of Málwá. He afterwards received the title of Barhán-ul-Mulk and was present in the battle with Nádir Sháh, and died on the night previous to the massacre of Dehlí by that monarch, i. e., on the 9th of March, 1739 A. D., 9th Zil-hijja, 1152 A. H., and was buried at Dehlí in the mausoleum of his brother Sayádat Khán. His only child was a daughter, who was married to his nephew Abú'l Mansúr Khán Safdar Jang the son of Sayádat Khán who succeeded him in the government of Audh.

*List of the Nawabs and kings of Lakhnau.*

Burhán-ul-Mulk Sa'adat Khán.  
Abú'l Mansúr Khán Safdar Jang.  
Shujá-uddaula, son of Safdar Jang.  
'Asaf-uddaula, son of Shujá-uddaula.  
Wazir 'Alí Khán.  
Sa'adat 'Alí Khán.  
Gházi-uddin Haidar, son of Sa'adat 'Alí Khán, who was made king of Audh by Lord Hastings.  
Nasir-uddin Haidar, son of ditto.  
Muhammad 'Alí Sháh, brother of Gházi-uddin Haidar.  
Amjad 'Alí Sháh, son of M. A.

Wájid 'Alí Sháh, the son of Amjad 'Alí Sháh, the last king of Audh in whose time that country was annexed to the British Government.

**Sa'adat-ullah Khan,** سعادت اللہ خان, a regular and acknowledged Nawáb of the Karnatic, who having no issue, adopted two sons of his brother, appointing the elder, Dost 'Alí, to succeed him in the Nawáship, and conferring on the younger, Bákír 'Alí, the government of Velore; he likewise directed that Ghulám Husain, the nephew of his favourite wife, should be Díwán or prime-minister to his successor. Having reigned from the year 1710 to 1722 A. D., 1122 to 1134 A. H., he died much regretted by his subjects. According to the "Másir-ul-Umra," he held the Nawáship of the Karnatic from the time of 'Alamgír to the year 1732 A. D., 1145 A. H., Dost 'Alí and his son Hasan 'Alí were killed in battle against the Mírhattas on the 20th of May, 1740 A. D. His son Safdar 'Alí succeeded him, but was poisoned by his brother-in-law Murtaza 'Alí and died on the 2nd October, 1742 A. D. After his death Murtaza 'Alí was acknowledged Nawáb of the Karnatic. But in March, 1744 A. D., Nizám-ul-Mulk the súbadár of the Dakhin, having appointed one of his officers, named Anwar-uddín, Nawáb of Arkot, he (Murtaza 'Alí) was deposed.

**Sa'adat Yar Khan,** سعادت یار خان, son of Muhammad Yár Khán, the son of Háfiz Rahmat Khán the Rohela chief, is the author of a work called "Gruli Rahmat" being a History of his grandfather Háfiz Rahmat, written in 1833. This work is an abridgment of the Gulistán Rahmat written by Mustaza Khán, his uncle.

**Sa'adat Yar Khan,** سعادت یار خان, son of Muhkam-uddaula Tahmásip Beg Khán Ya'tkád Jang Bahádur. *Vide* Kangín.

**Sabahi,** صباحی, the poetical name of Akhund Mas'há.

**Sabat,** ثبات, poetical name of Mír Muhammad 'Azím the son of Mír Muhammad Afzal Sábit, born at Allahábád in 1710 A. D., 1122 A. H. He died in 1748 A. D., 1161 A. H., and left a Díwán of about 4,000 verses.

**Sabir,** صابر, poetical name of Mír Said 'Alí, a famous musician who wrote a work in Persian containing instructions on music.

**Sabir,** صابر, poetical title of Sháhzáda Mirzá Kádir Bakhsh of Dehlí. He is the author of a Díwán in Urdú.

**Sabir,** صابر, *vide* Shahádin Adib Sábir.

**Sabit,** ثابت, the poetical title of Mír Muhammad Afzal of Dehlí who died in 1738 A. D., 1151 A. H., and left a Díwán in Persian of 5,000 verses.

**Sabit,** ثابت, poetical title of Khwája Hasan, an Urdú poet who is the author of a Díwán. He died in 1821 A. D., 1236 A. H.

**Sabit-bin-Kirra,** ثابت بن قرۃ, who translated Euclid and several other works into Arabic from the Greek, and died in the year 901 A. D., 288 A. H.

**Sabik,** سابق, poetical appellation of Mirzá Yúsaf Beg, a poet whose brothers were mansabdárs in the service of the emperor 'Alamgír, though he was a dervish and died in 1687 A. D., 1098 A. H.

**Sabuhi**, صبوهي, a poet in the service of the emperor Akbar. He died in the year 1564 A. D., 972 A. H.

**Sabr**, صبر, poetical title of Mír Husain 'Alí of Lakhnau, a pupil of Asghar 'Alí Khán Nasím of Dehlí.

**Sabri**, سبیری, also called Roz Bihán, a Persian poet of Isfahán.

**Sabzwari**, سبز واری, a native of Sabzwár and author of the "Sawána Sabzwári," which contains a description of the city of Daulatábád in the Dakhin, with a particular account of all the Súfis and holy men that are buried in its vicinity, written in 1318 A. D., 718 A. H.

**Sadafí**, صدفی, a poet who flourished in the time of Muhammad Sháh. He is the author of a Díván which is usually called "Díván Sadafí," but the true title given by the author is "Ráz-ul-'Arifí."

**Sadashiu Bhau**, شاداشو بھاؤ, a Marhatta chief, son of Chimnájí and nephew of the Peshwá Bálájí or Báijí Ráo. He was slain in battle against Ahmad Sháh Abdálí on the 14th of January, 1761 A. D., 6th Jumáda II, 1174 A. H. After his death several pretenders started up, calling themselves the Bháu. In 1779 one appeared in Benares and began to levy troops and raise disturbances in the city, upon which he was seized and confined in the English garrison at Chunar, from whence he was released by Mr. Hastings in 1782.

**Sada Sukh**, شدا سوک, son of Bishun Parshád the son of Guláb Ráo, a Káyeth of Allahábád and author of a work on the art of writing prose and poetry entitled "Murassa Khursháid" which he wrote in 1802 A. D., 1217 A. H. He also wrote a book of Anecdotes in Urdú.

**Sa'd-bin-Sharif Jaunpuri**, سعد بن شریف جونپوری, author of a Persian work called "Dastúr-ul-Musallín."

**Sa'd-bin-'Abdullah-al-Asha'ri**, مسعود بن عبد الله الاشعري, or Ibn-ul-Faráez, author of a treatise on the law of Inheritance, entitled, "Ihtijáj-ush-Shia." He died 913 A. D., 301 A. H.

**Sa'd-bin-Zangi, Atabak**, تابک سعد بن زنگی, vide Sunqár, or Sanqár.

**Sa'd-ibn-Ahmad**, مسعود ابن احمد, Kází of Toledo. He died 1069 A. D., 462 A. H.

**Sa'di, Shaikh**, شیخ مسعودی شیرازی, of Shíráz, a celebrated Persian poet, commonly called Shaikh Maslah-uddín Sa'dí-al-Shírází. He was born at Shíráz about the year 1175 A. D., 571 A. H., and died in 1292 A. D., 691 A. H., aged 120 lunar years. During his youth he served as a soldier both against the Hindus and Christians: by the latter he was taken prisoner, and obliged to work at the fortifications of Tripoli, whence he was liberated by a person who gave him his daughter in marriage: but the lady was of so bad a temper that the poet complained he had exchanged his slavery for a worse bondage. He was a great traveller; and made the pilgrimage of Mecca fourteen times. He was a disciple of the venerated Súfi, 'Abdul Kádir Gilání, or at least, adopted his opinion. His tomb is still to be seen in the neighbourhood of Shíráz. Besides the Gulistán and Bostán, he is the author of a large collection of Odes and Sonnets. There is likewise a short collection of poetical pieces attributed to him called "Al-Khabísát" or the book

of Impurities. The author, however, seems to have repented of having written these indecent verses, yet endeavours to excuse himself on account of their giving a relish to other poems, "as salt is used in the seasoning of meat." His works, all of which are held in great estimation, are the following:—

A Preface.	Rubú'yát.
Majális Khán.	Fardluát.
Rosál Sáhib Díwán.	Ghażaliát.
Gulistán.	Mukaltiát.
Bostán.	Murakkabát.
Pandnáma.	Al-Khabísát.
Kasád Arabí.	Tarjiát.
Kasád Fársí.	Kitáb-al-Badáya.
Murásí.	Kitáb Tyyobát.
Mulamma'át.	Al-Khawátím.
Muzahhabát.	

A very good edition of Sa'dí's works was published in Calcutta by Mr. Harrington: with an English Preface containing the memoirs of the author, and many other interesting anecdotes; and Mr. Gladwin of Bengal has favoured the public with a very good translation of the Gulistán. Jamí calls Sa'dí, "the Nightingale of the Groves of Shíráz."

**Sa'di**, سعدی دکھنی of the Dakhin, who is the author of some verses which are erroneously ascribed to Sa'dí of Shíráz.

**Sa'did Usi**, صدید اوسي, an excellent poet, author of the "Jámá-ul-Makáit."

**Sa'did-uddin Gazaruni**, صدید الدید گازرونی, author of an Arabic work on Medicine called "Almughní."

**Sadik**, مصدق, his proper name is Sádiq 'Alí, and he is the author of the "Chahár Bág Haidarí" dedicated to Nawáb Ghází-uddín Haidar of Lakhnau, who died in 1827 A. D., 1243 A. H. It contains rather selections from ancient authors than original poetry.

**Sa'dik Muhammad Khan**, ازادها صادق محمد خان زهی ازاده از, a mansabdár of 4000: died 1597 A. D., 1005 A. H., buried at Dhlopúr. He was a Persian, cousin to Núr Jahán, one of whose sisters he married. He was esteemed one of Akbar's best officers.

**Sadik**, مصدق, the poetical name of Mír Ju'far Khán, grandson of Said Muhammad Kádirí. He is the author of a work called "Baháristán Ja'sári." He was a native of Dehlí where he died some years before 1782 A. D., 1196 A. H., and was buried in the same vault wherein his grandfather was interred, and which is over the nála of Bairám Dai in Dohlí.

**Sadiki**, مصادقی, poetical name of Sádik Beg of the tribe of Afshár. He is the author of a Díván and a Tazkira or Biography of poets in Turkí.

**Sadik Khan**, صادق خان, the son of 'Aká Tákir whose poetical name was Wasíl, and grandson of Muhammad Sharaf Hajrí, and nephew and son-in-law of Ya'tmádd-uddaula Tehráni. He held a high rank in the time of Akbar and Jahángír, and died on the 7th of October, 1630 A. D., 9th Rabí' I, 1040 A. H., in the reign of the emperor Sháh Jahán.

**Sadik Khan**, صادق خان, was a spiritual guide of the emperor Akbar the Great. He died in 1597 A. D., 1006 A. H. To the left of the road, about half way between Sikandra and Agra, are some tombs in the

fields; one with an adjacent hall of 64 pillars, is believed to be the resting-place of this saint. *Vide* Keene's *Agra Guide*, p. 44.

**Sadik Khan**, صادق خان, brother of Karím Khán, king of Persia. He took possession of Shíráz after the death of Záki Khán; reigned nearly two years, and was murdered on the 14th March, 1781 A. D., *vide* Karim Kháu.

**Sadr-uddin Ardibeli**, صدرالدین اردیبلي, *vide* Sadr-uddín Músá.

**Sadr Jahan**, صدر جهان, a learned Muhammadan who lived in the time of Sultán Kúli Kütb Sháh, king of Golkanda who reigned from 1512 to 1513 A. D., 918 to 949 A. H. He is the author of a Persian work called "Marghúb-ul-Kulúb," a history of that king.

**Sadr Jahan, Kazi**, قاضي صدر جهان, *vide* Minháj-us-Siráj.

**Sadr Jahan, Mir**, میر صدر جهان, a well educated and learned Musalmán, a native of a village near Lakhnau. He was an officer of 4000 in the service of the emperor Akbar, in the 31st year of whose reign, 1585 A. D., 993 A. H., he was sent on an embassy together with Ifákím Humám to 'Abdullah Khan Uzbik, ruler of Túrán, whose father Iskandar Khán had died at that time. He lived 120 years, and at the time of his death, which took place in 1611 A. D., 1020 A. H., he was so much emaciated by old age, that there was nothing left in him but bones.

**Sadr-uddin bin-Ya'kub, Mulla**, ملا صدرالدین یعقوب, author of a collection of decisions in Persian entitled "Fatáwá Kará Kháni," which was arranged some years after his death by Kará Khán, in the reign of Sultán 'Aláuddin.

**Sadr-uddin Musa, Shaikh**, شیخ صدرالدین موسى, the son of Shaikh Safí-uddín the celebrated founder of the Safwi kings of Persia. *Vide* Shaikh Safí and Ismá'il Sháh I Safwi.

**Sadr-uddin Muhammad, son of Zabardast**, صدرالدین محمد, son of Zabardast Khán, and author of the work called "Irshád-ul-Wazrú," written in the reign of the emperor Muhammad Sháh.

**Sadr-uddin Muhammad bin-Is-hak Kunawi**, صدرالدین محمد بن اسحاق قونوی, a native of Iconium and an author, who died in 1273 A. D., 672 A. H.

**Sadr-uddin Muhammad, Mir**, میر صدرالدین محمد, author of the "Jawáhir-náma," a book on Arts and Sciences.

**Sadr-uddin Muhammad**, صدرالدین محمد, surnamed Abú'l Ma'álí, which see.

**Sadr-uddin, Ufi Maulana**, مولانا صدرالدین عوفی, author of the Jáma'-ul-Hikáyát. He is also called Núr-uddin Muhammad Ufí, which see.

**Sadr-uddin, Shaikh**, شیخ صدرالدین, the son of Shaikh Bahá-uddín of Multán. He died in 1309 A. D., 709 A. H., at Multán and is buried there.

**Sadr-uddin Sayyad 'Ali Khan**, صدرالدین سید علی خان, son of Sayyad Nizám-uddín Ahmad Husainí. He was the best Arabic poet of his time, and is the author of the following works "Kitáb Badi'í," "Salafat," and "Sharah Sahifa Kárima."

**Sa'd-uddin of Dehli**, سعد الدین دہلوی, author of the works called Sharh "Kanz-ul-Dákáík," and "Sharah Manár." He died in 1486 A. D., 891 A. H.

**Sa'd-uddin of Kashghar**, سعد الدین کاشگر, the spiritual guide of Jámí. He died 1456 A. D., 860 A. H.

**Sa'd-uddin Hamwia**, سعد الدین حمویہ, entitled Shaikh-ul-Masháick, is the author of several works, one of which is called "Sajanjal-ul-Arwah," The Mirror of the Soul, and another entitled "Kitáb Mahbúb," the Beloved book. He died in the year 1262 A. D., 650 A. H.

**Sa'd-uddin**, سعد الدین, a Turkish historian, was born in 1536 and died at Constantinople in 1599. His history, entitled, the "Táj ul-Tawárikh" (the Crown of Histories) a work held in high estimation by scholars, gives a general account of the Ottoman empire from its commencement in 1299 till 1520. He also wrote the "Salím-náma" or History of Salím I, which is chiefly a collection of anecdotes regarding that prince.

**Muhammad Sa'd-uddin Tuftazani, Mulla**, مل مسعود الدین تفتازانی مولا, *vide* Tuftázáni.

**Sa'd-ullah Khan**, سعد الہ خان, the son of the Rohela chief 'Alí Muhammád Khán, whom he succeeded to the Rohela territories in 1749 A. D., 1162 A. H., but retired with a pension of eight lacs of rupees annually from Háfiz Rahmat Khán, and died in the year 1761 A. D., 1175 A. H., at Aonla. His brother 'Abdullah Khán was killed in the battle which took place between Háfiz Rahmat Khán and Nawáb Shujá-ud-daula, 1774 A. D., 1188 A. H. After his death his brother Faiz-úl-láh Khán succeeded him in the Rohela territories of Rámpur.

**Sa'd-ullah Khan**, سعد الہ خان, whose title was Khán 'Alam, was sent as ambassador to the king of Persia by the emperor Sháh Jahán. He died in the year 1631 A. D., 1044 A. H.

**Sa'd-ullah Khan Wazir**, سعد الہ خان وزیر, surnamed 'Allámí Fahlámi, and entitled Jumlat-ul-Mulk, was the most able and upright minister that ever appeared in India. He makes a conspicuous figure in all the transactions of the emperor Sháh Jahán, and is constantly referred to as a model in the correspondence of the emperor 'Alangir during the long reign of that monarch. He died on the 9th of April, 1656 A. D., 22nd Jumádá II, 1066 A. H., aged 48 lunar years. After his death the mansab of 700 and 100 Sawars was conferred on his son Lutf-úlláh Khán, a boy of 11 years of age.

**Sa'd-ullah Khan**, سعد الہ خان, the brother-in-law of Mahmúd Khán, Nawáb of Bijnour, and Munsif of Amroha. He, together with Jalál-uddín Khán, the Nawáb's brother, was tried and convicted by Court Martial, and shot by order of General Jones on the 23rd April, 1858, at Kote Khádir within eight miles of Najibábád on account of their rebellion.

**Sa'd-ullah Kirmani**, سعد الہ کرماني, author of the work called "Fatúhát Miránsháhí," containing an account of the conquests made by Miránsháh the son of Amir Taimúr.

**Sa'd-ullah, Shaikh**, شیخ سعد الدین دہلوی of Dehlí, a descendant of Islám Khán who was wazir to one of the kings of Gujrát; and as he was a disciple of Sháh Gul

whose poetical name was Wahdat a descendant of Shaikh Ahmad Mujaddid, consequently he lived like a dervish, and assumed the title of Gulshán for his poetical name. He died at Dehlí on the 13th December, 1728 A. D., 21st Jumádá I, 1141 A. H.

**Saeb, Mirza**, میرزا صائب, the poetical name of Mirzá Muhammad 'Alí of Tabrez, a celebrated poet of Persia, who in the latter part of the reign of the emperor Jahán-gír came to India as a merchant. He became intimate with Zafar Khán, a nobleman of the court, who being appointed governor of Kashmír in those days by Sháh Jahán, took him along with him to that country. From Kashmír he returned to Isfahán where he was honoured with the title of "Malik-us-Shu'árá" or the king of poets, by Sháh Abbás king of Persia. He wrote Ghazals in an entirely new style, and may therefore be considered as the founder of the new school. He died in 1669 A. D., 1080 A. H., and was buried at Isfahán. His Díván in Persian contains 80,000 vers-s.

**Saeb, Mirza**, میرزا صائب, a Hindústání poet and author of the "Mirat-ul-Jamál," or the Mirror of Beauty, a very eccentric work, containing a distinct poem in praise of each of his mistresses' features, limbs, and perfections.

**Saidai Gilani**, سیدا جی گیلانی, came to India in the time of Jahángír, and as he was very clever and of great abilities, he was made a Darogah of the Zargar Khána or goldsmith's shop, and received the title of Bedil. He is the author of a Díván, Nukat Bedil Ruknat Bedil and Chahar Ansur. He died about the year 1116 A. D.

**Sa'id-bin-Mansur**, سعید بن منصور, author of the works called "Sunan and Zuhd." He died in 842 A. D., 227 A. H.

**Sa'id-bin-Masa'ud of Shiraz**, بن مسعود شیرازی, سعید, author of the Tarjuma Maulíd, a complete history of Muhammad, translated from the Arabic about the year 1358 A. D., 759 A. H.

**Sa'id-bin-Muhammad**, سعید بن محمد, author of the works called "Minháj-ul-'Abidín" and "Sa'id-náma," containing moral and philosophical treatises on the virtues, vices, passions, rewards, punishments, &c.

**Sa'id-bin-Musayyab**, سعید بن مسیب, son-in-law of Abú Huraira. He was one of the seven Fikhas of Madína; made forty pilgrimages to Mecca, and died in 713 A. D., 94 A. H.

**Sa'id-bin-Zand**, سعید بن زند, was the last of those ten companions who had a positive promise of paradise from Muhammad. He died in the year 671 A. D., 51 A. H.

**Sa'id Hirwi**, سعید ہرودی, a poet who was a native of Hirat and contemporary with Kází Shams-uddín Tibsí.

**Sa'id Khan Kureshi**, سعید خان قریشی, whose proper name was Shaikh Muhammadi, was a native of Multán. He was a good poet and a wit, and was employed by the prince Sultan Murád Bakhs, son of Sháh Jahán at the time when he was governor of Gujrát; and afterwards by prince Dárá Shikoh, after whose death he was employed by the emperor 'Alamgír, and died in November, 1676 A. D., Ramazan, 1087 A. H., at Multán where he was buried in a monument which he had built whilst living. He is the author of a Díván.

**Sa'id Khan, Hakim**, حکیم سعید خان, a physician of

Kaem who lived in the time of Sháh 'Abbás II of Persia, and is the author of a Díván.

**Sa'id Khan, Muhammad**, محمد سعید خان, present Nawáb of Rámípúr (1858).

**Sa'id Muhammad Kirmani**, سعید محمد کرمانی, author of the "Siar-ul-Aulia," containing the memoirs of all the principal Súfi Shaikhs and saints. Written in 1594 A. D., 1003 A. H.

**Safdar 'Ali Khan**, صفتار علی خان, nawáb of Arkat son of Dost 'Alí murdered by his brother-in-law Murtazá 'Alí Khán of Vellore on the 2nd October, 1742 A. D.

**Safdar Jang**, صفتار جنگ, Nawáb of Audh, whose proper name was Mirzá Mukím and surname Mansúr 'Alí Khán, was the son of Sayádat Khán, and nephew and son-in-law of Búrhán-ul-Mulk Sa'ádat Khán whom he succeeded in the government of Audh after paying two crores of rupees to Nádir Sháh in the beginning of the year 1152 A. D., 1152 A. H., or April, 1739 A. D., 1161 A. H. He was appointed wazír in 1748 A. D. on the accession of the emperor Ahmad Sháh (in the room of Nizám-ul-Mulk who had died that year), and assumed the whole administration of the imperial authority for several years. He was, however, dismissed from the wizárat in 1752 A. D., 1166 A. H., and died on his way to Audh at Pá-parghát on the 17th of October, 1753 A. D., 17th Zil-hijja, 1167 A. H. He was buried for some time at Guláb Bári in Faizábád his seat of government, but afterwards his remains were conveyed to Dehlí and interred in the vicinity of the Dargáh of Sháh Mardán where a splendid mausoleum was built over his tomb. He was succeeded in the government of Audh by his son Nawáb Shujá-uddaula.

**Safi Khan**, صفی خان, son of Islám Khán Mashhadí, a nobleman who served under the emperors Sháh Jahán and 'Alamgír.

**Safi Mirza**, صفی میرزا, the son of Sháh 'Abbás I. He was murdered by the instigation of his father who hated him, about the year 1611 A. D., 1020 A. H.

**Safi, Shah**, شاہ صفی, king of Persia, *vide* Sháh Safí.

**Safi, Shaikh**, شیخ صفی, *vide* Shaikh Safí.

**Safir of Faryab**, صفیر فاریاب, poetical name of a poet of Fáryáb.

**Safi-uddin Muhammad**, صفی الدین محمد, son of Husain Wáez. He is the author of a book called "Rish-hát," which is a chronogram for 909 A. H., in which year it was completed. (1503 A. D., 909 A. H.) It contains the sayings of his Murshid or spiritual guide Obcid-ullah Ahrár who resided at Samarkand. *Vide* 'Alí Wáez.

**Safi-uddin, Shaikh**, شیخ صفی الدین, *vide* Ismá'il Shah Safí and Shaikh Safí.

**Saffah**, سفاح, *vide* Al-Saffáh.

**Safia**, صفیہ, daughter of a Jew of Khaibar, whom Muhammad married after the battle of Khaibar. She was one of the most beloved wives of the prophet, whom she survived for forty years of widowhood. She died about the year 670 A. D., 50 A. H.

**Safshikan Khan**, صفت شکن خان, title of Muhammad Táhir, a nobleman of the rank of 3000, who served under the emperor 'Alamgír and died 1676 A. D., 1085 A. H.

**Safwi Kha'n**, صفوی خان, a descendant of the royal house of Persia of the Safwi family. He held a high rank in the service of the emperor 'Alamgir, and was killed in the battle which took place between the two brothers 'Azim Sháh and Bahádúr Sháh on the 8th June, 1707 A. D., 18th Rabí I, 1119 A. H.

**Saguna Ba'i Sa'heb**, سیگونہ بائی صاحب, Ráni of Sitára and widow of the late Mahárájá of Sitára Chatrapati Appa Sahéb who died about the year 1874 A. D.

**Saha'bí**, سعابی, poetical name of a poet who wrote poetry in Persian, and is the author of a Díwán.

**Sahar**, سحر, poetical title of Sayyad Násir 'Alí who died in 1833 A. D., 1249 A. H.

**Sahara'wi**, سحراوی, *vide* Abú'l Kásim Al-Saharáwi.

**Sahba'**, سبھا, whose original name was 'Abdul Bákí, was a poet who flourished about the year 1653 A. D., 1063 A. H. in the time of the emperor 'Alamgir.

**Sahba'i**, سبھائی, poetical name of Maulví Imám Bakhsh. He translated the Arabic work called "Hadáék-ul-Balághat," into Persian, and is the author of several Persian and Urdú works. He was living in 1854 A. D., 1271 A. H.

**Sahba'n**, سعدان, the son of Wáil Kheyái, who lived in the time of Harún-al-Rashíd. Shaikh Sádi in his Gulistán says, that Sahbán Wáil has been considered as unrivalled in eloquence, insomuch that if he spoke before an assembly for the space of a year, he did not repeat a word twice, and if the same meaning occurred he repeated it in a different form.

**Sa'hib**, صاحب, the poetical appellation of Hakím Kázim, commonly called "Masíh-ul-Bayán." He was a physician and also a poet, and held the rank of 500 in the reign of 'Alamgir. He died two or three years before Mirzá Sáeb the poet about the year 1667 A. D., 1077 A. H., and left two or three Díwáns. He imitated Jalál-uddín Rúmí and wrote several Masnawis or poems, *viz.*, "Aína Khána", "Parí Khána", "Maláhat Ahmadi", "Sabáhat Yúsafi", "Gul Muhammadi", and "Aufás Masihi".

**Sa'hib**, صاحب, *vide* Masihúí (Akhúnd).

**Sa'hib Balkhi**, صاحب بلخی, a poet of Balkh who wrote panegyrics in praise of some of the kings of Badakhshán. He flourished in the 9th century of the Hijra.

**Sa'hib**, صاحب, (Aloysius Reinhardt) a son of Shamrú or Sombre, who had the title of Mazaffar-uddaula Mumtáz-ul-Mulk Nawáb Zafaryáb Khán Bahádúr Nasrat Jang. He held (says an author) sometimes assemblies of poets in his house, and is said to have been a pleasant man, but a great scoundrel. He was a pupil of Khairátí Khán Dilsóz. He died in the primo of life, and was buried at Agra in the small Catholic Church built by his father. He was grandfather of the late Dyce Sombre.

**Sa'hib J a m a'1**, صاحب جمال, wife of the emperor Jahángír and a relative of Zain Khán Koka. She was the mother of Sultán Parweiz.

**Sa'hib Kira'n**, صاحب قران, this is the title the Orientals as well as Arabs, Persians and Turks have given to Amír Taimúr (Tamerlane), because he was born in a particular planetary aspect (*vide* next article but one).

**Sa'hib Kira'n**, صاحب قران, the poetical title of Sayyad Imám 'Alí of Bilgram who became distracted in 1813 A. D., 1228 A. H., and wrote indecent and satirical poetry. He came to Lakhnau in the time of Nawáb 'Asaf-uddaula.

**Sa'hib Kira'n Sa'ni**, صاحب قران نانی, or Sáhib Kirán the Second, a title of the emperor Sháh Jahán. The first being Taimúr or Tamerlane the founder of the family. The word means "nearness" and is used in Astrology to express a planetary conjunction. Taimúr and his descendant, the builder of the Táj, were both born when Jupiter and Venus were "in the same house." *Vide* Sháh Jahán.

**Sa'hiba Zama'ni**, صاحبة زمانی, daughter of the emperor Muhammad Sháh. She was sought in marriage by 'Alamgir II, but she refused him. Her mother, Malika Jahán, claimed the protection of Ahmad Sháh Abdálí against 'Alamgir's designs upon her daughter, and he carried them both to Kabul in 1757 A. D., and some time after espoused Sáhiba Zamáni himself.

**Sa'hi or Sa'huji Bhosla I**, ساھی یا ساھوجی, a Mahraṭṭa chief who rose to considerable rank in the time of Malik Ambar an Abyssinian chief of Ahmadnagar. He afterwards entered the service of the king of Bijápur and was continued in his jágír, which had fallen to that state in the partition of the Ahmadnagar territory. He was subsequently employed on conquests to the southward, and obtained a much more considerable jágír in the Mysore country including the towns of Sira and Bangalore. When at a great age, he was killed by a fall in hunting, about the year 1664 A. D. He was the father of the celebrated Sewájí, who though the son of a powerful chief, began life as a daring and artful captain of banditti, ripened into a skilful general and an able statesman, and lost a character which has never since been equalled or approached by any of his countrymen. Sáhí, in consequence of some dispute with his first wife, separated from her, and married Toka Báí, by whom he had, Ekójí, who afterwards became king of Tanjore.

#### *List of the family of Sewájí or Rájás of Sitára.*

A. D.

Sáhí, Súbadár of the Karnatik under 'Alamgir,	1664
bestows jágírs on his sons—Tanjore on Ekójí—and dies	1647
Sewájí, his son commences predatory expeditions..	
plunders Surat, and assumes the title of rájá .....	1647
establishes a military government .....	1664
and dies .....	1680
Rájá Rám, set up by minister, imprisoned at Ráegarh .....	1680
Sambhájí assumed the sovereignty 1680—executed at Talápúr .....	1689
Santa, usurped power—murdered .....	1698
Rájá Rám again proclaimed 1698 A. D., at Sitára and died	1700
Tárá Báí, his wife, assumed regency .....	1700
Sewájí II, son of Sambhájí, nicknamed Sáhújí, released on 'Alamgir's death, and crowned at Sitára in March, 1708, and died in .....	1749
Rám Rájá, nominal successor,—power resting with minister or Peishwa, died 12th December .....	1777
Sabú surnamed Abba Saheb, the adopted son of Rám Rájá succeeded .....	1777
Partáp Singh the son of Sabú, reinstated at Sitára by the British, 11th April .....	1818

**Sa'hi, Sa'huji or Sa'u Bhosla II**, ساھی، ساھوجی، the son of Sambhájí the Marhaṭṭa chief, after whose death in 1689 A. D., 16th Muharram, 1101 A. H.

he (though then an infant) was acknowledged as Rájá, and his uncle Rájá Rám nominated to be regent during his minority; but when subsequently the infant Rájá fell into the hands of 'Alamgír, and was confined, Rájá Rám proclaimed himself Rájá on the ground of the captivity of his nephew. In his time the fort of Sítára was taken by 'Alamgír on the 21st April, 1700 A. D., 13th Zí-Ká'da, 1111 A. H., but before it fell, Rájá Rám had died of the small-pox at Jhínjí, and had been succeeded by his son Sewá, a child of two years, under the regency of his mother Tárá Báí, the widow of the deceased. After the death of 'Alamgír, Sáhjí was released from confinement by 'Azim Sháh, and was acknowledged by the Marhattás as their principal chief, and crowned at Sítára in March, 1708 A. D. During his reign, the Marhattás having overruled and plundered almost every part of Hindústán, excepting Bengal, extended their territories from the Western Sea to Urisa, and from Agrah to the Karnátik, forming a tract of near one thousand miles long by seven hundred wide. His minister, the Peishwá Bátójí Bishwanáth, gained such an ascendancy over the mind of his master, as to persuade Sáhjí to delegate to him the exercise of all authority and power in the state. During the latter part of his reign, Sáhjí shut himself up in Sítára, and his person and government were almost forgotten. Sáhjí died (some time after the death of Nizám-ul-Mulk) about the month of December, 1749 A. D. after a reign of 50 years. He was succeeded by his adopted son Rám Rájá the grandson of Tárá Báí, power resting with the minister or Peishwá. Before his death he intrusted the Peishwá with the sole management of the Marhattá empire, and directed that Kolhpáur, then governed by Sambhájí the son of Rájá Rám, should be always considered as an independent kingdom.

**Sáhu**, also called Abba Sáheb, was the son of Trimbakí Bhosla, and adopted son of Rám Rájá, whom he succeeded on the masnad of Sítára on the 12th December, 1777 A. D. He was always kept a close prisoner. After his death, his son Partáp Singh succeeded him.

**Saja'wandi**, *سجاد وندی*, *vide* Siráj-uddín Muhammad bin-'Abdur Rashíd-al-Sajawandí.

**Sajja'd, Mir**, *میر سجاد*, an Urdú poet of Agrah who was a pupil of Sháh Najm-uddín 'Abrú.

**Sakafi**, *نقفی*, or Thakafi, whose original name is Abú Isá, was an excellent Arabic grammarian and author. He died in 766 A. D., 149 A. H.

**Sakina Ba'no Begam**, *سکینہ بانو بیگم*, sister of Mirzá Muhammad Hakím half-brother to the emperor Akbar. She was married to Sháh Ghazi Khán the nephew of Nokib Khán.

**Sakina**, *سکینہ*, daughter of Imám Husain. After her father's death she was married to Misa'b the brother of 'Abdulláh the son of Zubeir.

**Sakha'**, *سخا*, poetical name of Záhid 'Alí Khán an author.

**Sakha'wi**, *سخاوی*, author of the history of the Kázis of Egypt.

**Sakhun**, *سخن*, a poet of Agrah, named Mir Abdus Samad who died in 1727 A. D., 1140 A. H.

**Sakka**, *سخا*, or Dervish Sakká of Bukhára. He died in 1555 A. D., 962 A. H., and is the author of a Diwán.

**Sakka Bardwa'ni**, *سکا بردوانی*, *dá'í*, author of a Diwán found in the Library of Tipú Sultán.

**Sakka'ki**, *سکا کی*. This word which in Arabic signifies a cutler, was the surname of Abú Ya'kúb Yúsaf bin-Abú Bakr, who was also called Siráj-uddín-al-Khwárizmí. He was a great author and master of Záhidí. One of his works is called "Mísbah-ul-Ulúm." He was born in 1160 A. D., 555 A. H., and died in the year 1229 A. D., 626 A. H.

**Sakhi Sarwar**, *سخی سروار*, a Muhammadan saint. See Sultán Sakhi Sarwar.

**Sala'bat Jang**, *صلابت جنگ*, the third son of Nizám-ul-Mulk 'Asif Jáh, was placed by the French on the masnad of the Dakhin after the assassination of Muzaffur Jang his nephew which took place on the 3rd February, 1761 A. D., 17th Rabí I, 1164 A. H. Monsieur Bussy the French General was created by him a nobleman of the empire, and the Northern Sircars granted in jágír to his nation. Monsieur Bussy continued to conduct the affairs of the Dakhin, till, by the intrigues of Nizám 'Alí, brother to Salábat Jang his counsellor Haidar Jang being assassinated on the 12th May, 1768 A. D., 3rd Ramazán, 1171 A. H., and the English who had patronized Muhammad 'Alí Khán in the province of Arkát growing powerful, he was obliged to return to the French territories to the assistance of his countrymen. Nizám 'Alí being without a rival, deposed and imprisoned Salábat Jang on the 26th June, 1762 A. D., 4th Zil-hijja, 1175 A. H., and assumed the government. Salábat Jang remained in confinement till his death which happened on the 29th September, 1763 A. D., 20th Rabí I, 1177 A. H.

**Sala'bat Kha'n**, *صلابت خان*, a nobleman who held the office of Mír Bakhshí or pay-master general in the time of the emperor Sháh Jahán. He was stabbed in the presence of the emperor by a Rájpút chief named Amar Singh Ráthor the son of Gaj Singh, on the evening of Thursday the 25th of July, 1644 A. D., 30th Junádá I, 1054 A. H., in the fort of Agrah. His tomb is still to be seen in the vicinity of Agrah. Amar Singh was pursued and cut down near one of the gates of the fort, which goes after his name, Amar Singh Gate.

**Sala'bat Kha'n**, *صلابت خان*, a nobleman who on the accession of the emperor Ahmád Sháh to the throne of Dehlí in 1748 A. D., 1161 A. H. was raised to the rank of Mír Bakhshí or pay-master general with the title of Zulfikár Jáng.

**Saladin**, *vide* Sálah-uddín Yúsaf the son of Ayyúb.

**Sala'h**, *صالح*, author of the Masnawí or poem called "Náz wa Nayáz," which he composed about the year 1523 A. D., 930 A. H.

**Sala'h bin-Muba'rık-al-Bukhari**, *صالح بن مبارک*, author of the "Mukámat Khwája Bahá-uddín," containing the memoirs of the celebrated Shaikh Bahá-uddín, founder of the Nakshbandí Order.

**Sa'láh, Mi'r**, *میر صالح* *کشفی*, styled Kashfi, was the son of 'Abdulláh Miskín. He died in the year 1650 A. D. 1060 A. H. at Agrah and lies buried there. *Vide* Kashfi.

**Sala'h-uddin Yusaf**, *صالح الدین یوسف*, the son of Ayyúb (the same who is called by Christian writers Saladin), a celebrated Sultán of Syria and the first king of Egypt of the Ayyúbite family, equally renowned as a warrior and legislator. It is said that he supported himself by his valour, and the influence of his amiable

character, against the united efforts of the chief Christian potentates of Europe, who carried on the most unjust wars against him, under the false appellation of Holy Wars. He reigned in Egypt and Syria from 1173 to 1193 A. D., 568 to 588 A. H., and in the year following he died at Damascus, leaving seventeen sons, who divided his extensive dominions. He was succeeded by his son Malik-ul-'Aziz 'Usmán in the government of Egypt, but as none of his successors possessed the enterprising genius of Sálah-uddín, the history of Egypt from that time to the year 1250 A. D. affords nothing remarkable. At this time the reigning Sultán, Malik-al-Sálah was dethroned and slain by the Mamlúks, a kind of mercenary soldiers who served under him. In consequence of this revolution, the Mamlúks became masters of Egypt, and chose a Sultán from among themselves. *Vide* Mamlúk.

*Suládís of Egypt of the Ayyábite family.*

	A. D.
Sálah-uddín Yúsaf bin-Ayyúb, began 1168 .. died	1193
Malik-ul-'Aziz 'Usmán, son of Sálah-uddín, ..	1197
Malik Mansúr Muhammud bin-'Usman, ..	1200
Malik 'Adil Saif-uddín Abú Bakr bin-Ayyúb,	1218
Malik Kámíl Muhammud, son of Saif-uddín,	1237
Malik 'Adil Abú Bakr bin-Kámíl .....	1239
Malik Sálah Ayyúb Najm-uddín bin-Kámíl, he was slain in battle with the Franks,....	1249
Malik Muazzim Túrán Sháh bin-Sálah, ....	1250
Malika Shajrat-uddurr, a slave girl of Malik Sálah, she reigned three years and died in	1255
Malik Ashraf Músá bin-Yúsaf, reigned 5 years.	

Malik Moizz 'Azz-uddín Eaibak, a Turkoman slave or Mamlúk of the Ayyábite dynasty, married the queen Malika Shajrat-uddurr, and ascended the throne of Egypt. His descendants ruled for nearly one hundred years, and were called the Mamlúkites.

**Salamat 'Ali**, سالمت علی, the city Munsif of Allahábád who became a rebel and was hung in June, 1857 A. D. at that station.

**Salamat 'Ali Khan, Hakim**, حکیم سالمت علی خان of Benares, author of a Treatise on Music, who lived about the commencement of the present or nineteenth century.

**Salami or Salmi**, سلمی, this word, which signifies a native of Baghídád, was also the surname of Abú'l Hasan Muhammud bin-Obéid-ullah, who was one of the most illustrious Arabian poet of his time. He lived at the court of 'Azd-uddaulláh, a Sultán of the dynasty of the Bóyáides, who reigned at Fars and 'Irák from 976 to 983 A. D.

**Salar Masa'ud Ghazi**, سالار مسعود غازی, *vide* Masa'úd Ghází (Salár).

**Salhanah or Salivahana**, سالباهن, is said to have been the son of a potter and to have lived at Patar on the Godavarí. His era is still in use in the Dakhin, its date is 78 A. D.

**Salim**, سلیم, the poetical title of Muhammud Kulí, who came to India from Persia during the reign of Sháh Jahán and was employed by Islám Khán, wazír. He is the author of a Diwán and also of a Masnawí which he wrote in Persia, and in which he describes Lahiján. But when he came to India, he altered the heading and called it a description of Kashmír. He died in the year 1647 A. D., 1067 A. H.

**Salim**, میر محمد سلیم, Mír Muhammud Salím of Pañá a merchant who died at Murshidábád in 1781 A. D., 1195 A. H., and left a Mashnawí in Urdú.

**Samdik Phra Paramindr**, سامدیک فری پر بیدار, king of Siam who came to Hindústán in the beginning of 1872, and was received in Calcutta, Lakhnau, Bombay, &c., &c. with all the honours due to high rank.

**Salim I, Sultan**, سلطان سلیم, emperor of the Turks or Constantinople, and the greatest monster of that monstrous race, was the second son of Báyezid II whom he defeated in a battle, and after poisoning him and murdering eight of his brothers or nephews, ascended the throne of Turkey on the 6th April, 1512 A. D., 18th Safar, 918 A. H. He subverted the Mamlúks of Egypt, bringing it with Palestine, Syria, and Arabia under the yoke of the Turks. He invaded the kingdom of Persia; subdued and slew Aladeules, the mountain king of Armenia and reduced his kingdom to the form of a Turkish province. He repressed the forces of the Hungarians by a double invasion. But when intending to turn all his forces upon the Christians, he was suddenly seized with a cancer on his back whereby he died on Friday the 21st of September, 1520 A. D., 6th Shawwál, 926 A. H. on the very spot where he had formerly unnaturally assaulted his aged father. He was succeeded by his son Sulaimán I, surnamed The Magnificent.

**Salim II, Sultan**, سلطان سلیم succeeded his father Sulaimán I, surnamed The Magnificent, as emperor of the Turks in September, 1566 A. D., Safar, 974 A. H. He was an idle and effeminate emperor; but his deputies took from the Venetians the isle of Cyprus, and from the Moors the kingdom of Tunis and Algiers. Over this emperor the Christians were victorious in that famous sea-fight called the battle of Lepanto, when he lost above 35,000 men besides his fleet. Devoting his time to the several pleasures of his seraglio, he died, little respected, on the 9th December, 1574 A. D., Shaban, 982 A. H., aged 52, and was succeeded by his son Sultán Murád III.

**Salim III, Sultan**, سلطان سلیم, son of Mustáfá III, was born in 1761 A. D., Rajab, 1203 A. H., and succeeded to the throne of Turkey on the death of his uncle Ahmad IV, in April, 1789 A. D. He began his reign with a war with Catharine II of Russia, in which peace was purchased by great sacrifices of territory. At a later period Egypt was invaded by the French; but they were defeated, and compelled to quit the country, by the English, in 1801. A revolt of the Jannisaris deposed Salím on the 28th of July, 1807 A. D., Jumádá I, 1222 A. H., and raised Mustáfá IV to the throne; but he was deposed after a reign of one year, and Mahmúd II made emperor 1808 A. D.

**Salim Chishti, Shaikh**, شیخ سلیم چشتی of Fathapúr

Sikrí, surnamed Shaikh-ul-Islám, a Muhammadan saint who, during his life was greatly revered by the emperor Akbar. It is said that by his prayers the king was blessed with several children. His father Bahá-uddín was a descendant of Shaikh Farid Shakarganj. He was born at Dehlí in 1478 A. D., 883 A. H., was a disciple of Khwája Ibráhím Chishti, and resided on a hill close to the village of Sikrí in the province of Agra. By the liberality of the emperor, he built a splendid Masjid or mosque on the hill, called the Masjid of Fathapúr Sikrí, which was completed in 1571 A. D., 979 A. H., at a cost of 5 lacs of rupees. He died a few months after its completion on the 13th February, 1572 A. D., 27th Ramazán, 979 A. H., aged 96 lunar years, and was buried

on the top of the hill where his tomb is to be seen to this day. He was one of the chief saints of Hindústán, and his sayings are worthy of commemoration. After his death his son Badr-uddín succeeded him to the guddi. His pedigree runs thus: "Shaikh Salím Chishtí, the son of Bahá-uddín, the son of Shaikh Sulaimán, the son of Shaikh 'Adam, the son of Shaikh Músá, the son of Shaikh Maudúd, the son of Shaikh Badr-uddín, the son of Shaikh Faríd-uddín of Ajúdhun, commonly called Shakarganj." Twenty-four times Salim Chishtí is said to have gone on a pilgrimage to Mecca and returned again. His bread was made of singháras that were produced in the reservoir of Sikri. His son Kútib-uddín was killed in Bengal by Shor Afkan, first husband of Nur Jahán. His grandson Islám Khán, the son of Badr-uddín was raised by the emperor Jahángír to the rank of an Amír and was appointed governor of Bengal in 1608 A. D., 1017 A. H. *Vide* Islám Khán.

**Salim Shah Sur**, مسلم شاہ سور, also called Islám Sháh and Jalál Khán, was the younger son of the emperor Sher Sháh. His older brother 'Adil Khán being absent at his father's death, Jalál Khán ascended the throne in the fortress of Kalinjar on the 29th of May, 1545 A. D., 17th Rabi' I, 952 A. H., and assumed the title of Islám Sháh, which by false pronunciation was turned to that of Salim Sháh. He reigned nine years and became afflicted with a fistula, of which he died at Gwálíar 1554 A. D., 961 A. H., in which year also died Muhmúd Sháh king of Gujrát, and Burhán Nizám Sháh king of Almadnagar. In commemoration of the remarkable circumstance of these monarchs dying almost at the same time, Mauláná 'Ali the father of the celebrated historian Firishta, wrote a short epitaph, in which the words "the ruin of kings," exhibit the Hijrí year 961 A. D. The remains of Salim Sháh were conveyed to Sahsarám and buried close to his father's tomb, Salim Sháh was succeeded by his son the prince Firoz, then 12 years of age, who was placed on the throne by the chiefs of the tribe of Súr, at Gwálíar. He had not reigned three days (some say three months) when Mubáriz Khán the son of Nizám Khán Súr, at once the nephew of the late Sher Sháh, and brother-in-law of Salim Sháh, assassinated the young prince, and ascending the throne, assumed the title of Muhammad Sháh 'Adil.

**Salima Sultan Begam**, سلیمه سلطانہ بیگم. The mother of this lady was Gulruk Begam the daughter of the emperor Bábar Sháh who gave her in marriage to Mirzá Núr-uddín Muhammad by whom she had Salíma. Salíma was married to Bairám Khán Khánán in 1558 A. D., the marriage took place at Jalandhar with the consent of the emperor Akbar who was present at the nuptials. After the death of Bairám Khán in 1561, she became the wife of the emperor, by whom she had a daughter named Sháhzáda Khánám, and a son named Sultán Murád. She was well-versed in Persian and had a good genius for poetry. She died in the reign of the emperor Jahángír 1612 A. D., 1021 A. H.

**Salima Bano Begam**, سلیمه بانو بیگم, the daughter of Sulaiman Shikoh, the son of Dára Shaikh, was married to Prince Muhammad Akbar, Aurangzeb's fourth son. Their offspring was Nikasir who was proclaimed emperor at Ágra and imprisoned by Rukn-uddaula.

**Salimi or Hasan Salimi, Maulana**, حسن سلیمی، a poet who died and was buried at Sabzwár, in the year 1450 A. D., 854 A. H. He has left a Diwán.

**Salghur**, صلغر, from whom the Atábaks of Fárs were descended, was a Turkish general in the service of the Saljúkí kings, and was entrusted with the charge of one of the princes of that race and appointed to the government of Fárs and some adjoining provinces. Salghur

managed not only to keep his government during his life, but to transmit it to his descendants, seven of whom held Fárs as governors, viz. :-

1. Maudúd, the son of Salghur.
2. Fazlán-Shubán-Karra, who received the government from Alp Arsalán, rebelled, but was subdued by Nizám-ul-Mulk the prime-minister of the Sultán.
3. Rukn-uddaula.
4. Atábak Jalál-uddín Jawálí.
5. Atábak Kuraja, who built a college at Shíráz, and a palace called Takht Kuraja.
6. Atábak Mankús.
7. Búzába, who is said to have been a just and wise governor. After the death of Búzába who was the last of these governors, Atábak Sunkar the great grandson of Salghur, succeeded in 1148 A. D., and became a powerful ruler. *Vide* Sunkar and Muzaaffar.

**Salibi or Thalibi, Imam**, ثالبی، author of the Taríkh Ghadr-us-Siar, and "Tárikh Aráes."

**Saliha Bano**, مسلیحہ بانو, the daughter of Kásim Khán and wife of the emperor Jahángír who gave her the title of Bádhsháh Mahal.

**Salik Kazwini, and Salik Yezdi**, سالک کازوینی, سالک یزدی. These two poets, one from Kazwín and the other from Yezd, flourished in the time of the emperor Sháh Jahán, and both died in the reign of 'Alamgír. Salík Kazwíni died in 1699 A. D., 1080 A. H., and the other, one year after him.

**Salik**, سالک, poetical title of Sháh Ibrahim.

**Salim**, حاجی محمد اسلام, author of a Diwán which he completed in 1701 A. D., 1082 A. H. His proper name is Hájí Muhammad Aslam.

**Saljuk**, سلجوق, *vide* Saljúkí.

**Saljuki**, سلجوچی, a dynasty of Tartar kings who derive their name from Saljúk, a chief of great reputation, who had been compelled to quit the court of Bighú Khán the sovereign of the Turks of Kapchák. Saljúk, who had proceeded with his tribe to the plains of Bukhárá, embraced the religion of Muhammad and acquired the crown of martyrdom in the war against the infidels. His age of an hundred and seven years, surpassed the life of his son Mikál; and Saljúk adopted the care of his two grandsons Tughral and Ja'far; the eldest of whom, at the age of 45 years was invested with the title of Sultán in the royal city of Naishápúr. It is said that Mikál became known to Sultán Mahmúd of Ghazní, and was greatly honoured by that monarch. They relate, that on Mahmúd asking the ambassador of their chief, what force they could bring to his aid; "Send this arrow," said the envoy, presenting one of two which he held in his hand, "and 50,000 horse will appear!"—"Is that all?" exclaimed Mahmúd. "Send this," said he presenting the other, "and an equal number will follow." "But suppose I was in extreme distress," observed the monarch, "and wanted your utmost exertions?"—"Then," replied the ambassador, "send my bow, and 200,000 horse will obey the summons!" The proud conqueror heard with secret alarm, this terrifying account of their numbers: and we are told that he anticipated the future overthrow of his empire. Tughral Beg and his brother served for several years under Sultán Mahmúd. In 1036 A. D., 429 A. H., the former resisted Sultán Massá'íd the son of Mahmúd, and received investiture as Sultán of Khurasán from the Khalifa of Bagh-

dád. *Vide* Tughral Beg who was the first king of the Saljúk dynasty of Persia. Kadard was the first of Saljúk dynasty who reigned in Kirmán; Sulaimán or Kutlánish, the first Sultán of Saljúk dynasty who reigned in Rúm or Anatolia.

**Salman**, سلمان, a poet who died in 1530 A. D., 937 A. H.

**Salman, 'Aka**, آقا سلمان, also called Mirzá Hisábí, is the author of a commentary on the Preface of the *Gulistán* of about 3000 lines. He devoted himself to Súfyism and wrote a treatise thereon. He also compiled an Arabic Commentary on Kýsanji's Persian treatise on astronomy; another work of his is called "Aosáf-ul-Bilád." He was living in 1585 A. D., 993 A. H.

**Salman Farsi**, سلمان فارسی, or the Persian. Is said to have been a native of a small place near Isfahán, and that on passing one day by a Christian Church, he was so much struck by the devotion of the people, and the solemnity of the worship, that he became disgusted with the idolatrous faith in which he had been brought up. He afterwards wandered about the East, from city to city, and convent to convent, in quest of a religion, until an ancient monk, full of years and infirmities, told him of a prophet who had arisen in Arabia to restore the pure faith of Abraham. He then journeyed to Mecca, and became a convert to Muhammadanism. This Salman rose to power in after years, and was reputed by the unbelievers of Mecca to have assisted Muhammad in compiling his doctrines. He died at Madáén in Persia in 653 A. D., 33 A. H.

**Salman Sawaji**, سلمان ساوجی, a celebrated Persian poet, native of Sáwa, surnamed Jalál-uddín Muhammad, who flourished in the time of Amir Shaikh Hasan Jaláyer also called Hasan Buzurg, and his son Sultán Aweis, rulers of Baghdád. In the latter period of his life he became blind, and having retired from the world, died in the year 1377 A. D., 779 A. H. He is the author of a poem entitled "Jamsheid-wa-Khursheid," and of the "Firák-náma," and several other works, and also of a *Díván*.

**Sam**, سام, the son of Narímán, and grandfather of Rustam the celebrated hero of Persia. *Vide* Zál and Manúchehr.

**Samanini**, سمانینی, commonly called so, but his proper name is Abú'l Kásim 'Umar, and his father's name Sábít. He was an excellent Arabic grammarian and died in 1050 A. D., 442 A. H.

**Sam Mirza**, سام مرزا, the son of Sháh Ismá'il I. He is the author of the work called "Tuhfa Sámí," being a biography of the contemporaneous poets of Persia, compiled in 1550 A. D., 957 A. H. His poetical name is Sámí.

**Samrat Jagannatha**, شمرات جگنثا, a Bráhman, who made a version of Euclid's Elements by order of Sawai Jai Singh, Rájá of Jaipúr, in Sanskrit and called it "Rekhi Ganita."

**Sam Sultan Bahadur**, سام سلطان بہادر, a native of Gujrát, and author of the "Tárikh Bahádur Sháhí."

**Saman**, سامان, the great-grandfather of Ismá'il Sámán, the first king of the Samánides. His grandson Nasr Ahmad was appointed governor of Bukhárá by Mo'tamid the Khalifa of Baghdád, in 874 A. D., 261 A. H., *vide* Ismá'il Samáni.

**Samani**, سامانی, a dynasty of Muhammadan kings who reigned over Transoxania, holding its court at Bukhárá. Its power extended over Khwárizm, Máwar-un-Nahr, Jurján; Siwastán and Ghazní. This dynasty continued to reign in Bukhárá for a period of 128 years, when it became extinct by the death of its last prince 'Abdulmalik II, in 999 A. D., 389 A. H. The first king of this race was Ismá'il Sámání, great-grandson of Sámán, a robber-chief from whom this dynasty took its name.

**Samani or Samnani**, سامانی, an Arabian author who in the 6th century of the Hijrí wrote a dictionary of the names of all the Arabian authors, entitled "Fil Ansáb," which in the succeeding century was abbreviated by Ibn-al-Asír, and this extract again shortened by Sayútí. *Vide* Jalál-uddín Sayútí.

**Sama-ullah, Shaikh**, شیخ مسلم اعلیٰ, or Samá-uddín, one of the great Mušáickhs of India, and brother of Shaikh Ishák. He lived in the time of Sultán Bahlól Lodí, and died according to 'Abdul Hak in 1496 A. D., 901 A. H., and lies buried on the banks of the Hauz Shamsí at Dehlí.

**Sammugarh**, ساموگر, a place in Agra built by the emperor Akbar.

**Sambhaji**, سنبھاجی, the son of Sewájí Bhosla the Marhaṭṭa chief and second rájá of Sitára. He was at Parnála when his father died, and a faction endeavoured to secure the succession to Rájá Rám, a son of Sewájí by another wife. But Sambhájí supported by the greater part of the troops, who had been the companions of his contests with the forces of the emperor 'Alamgír, established his sovereignty. He behaved with great cruelty to his opponents, imprisoned Rájá Rám and reigned nine years. He succeeded his father in April, 1680 A. D., generally spent his time in female pleasure and excessive drinking, and possessed no talents for government. He listened to the advice of no one, having a conceited opinion of his own abilities, and chose for his favourite Kab Kalás or Kálusáh, a Bráhman with whom he acted such scenes as made him hateful to the world. He was taken prisoner together with his wife and children by the officers of the emperor 'Alamgír, who ordered him to be executed. His eyes were first destroyed with a hot iron, his tongue cut out, and he was at last beheaded along with his favourite. This event took place in July or August, 1689 A. D., 1100 A. H. His son Sáhjí also called Sáo or Sáhú, an infant, was acknowledged rájá by the Marhaṭṭas, but he was soon after taken prisoner by 'Alamgír and confined till the death of that monarch when he was released. *Vide* Sáhjí II.

**Sambhu Singh**, سنبھو سنگھ, Maharana of Udaipúr and Mevar, who was invested a G. C. S. I. on the 6th of December, 1871 A. D., died on the 7th October, 1874 A. D., at the early age of 27. He succeeded to the guddí of Mewar by adoption in 1862. His elevation was great and sudden, as his father, a brother of the late Rána Sarúp Singh had fallen under suspicion of conspiring to gain his way to the throne by poisoning the invalid Sarúp; and, while the father died under the hands of assassins in a prison within the walls of the palace, the son, along with other members of the family suffered for several years the most cruel persecution.

**Samnani**, سمنانی, one of the chief followers of the Súfi sect who died in 1335 A. D., 736 A. H., six years before Khwája Kirmáni. *Vide* Ata-uddaula Samnáni.

**Samru or Sombre**, سامرہ, *vide* Shamrá.

**Samsam-uddaula**, سعید الدولہ, title of Sháhnawáz Khán, which see.

**Samsam-uddaula or Samsam Jang**, صہام الدولہ، سعید جنک، the son of Samsam-uddaula Sháhnawáz Khán, who received the same title after his father's death. Both of them held distinguished positions in the court of the Nizám of Haidarábád. *Vide* Sháhnawáz Khán.

**Samsam-uddaula**, صہام الدولہ، the son of Mirzá Nasír who came to India from Mázindaran in the reign of the emperor Sháh Alam. Samsám-uddaula whose original name was Malik Muhammad Khán, received the title of Nawáb Samsám-uddaula Malik Muhammad Khán Dilair Jang from Nawáb Najaf Khán. He died in Jaipúr in 1804 A. D., 1219 A. H.

**Samsam-uddaula**, صہام الدولہ، entitled Khán Daurán, held the high rank of Amír-ul-Umrá in the reign of the emperor Muhammad Sháh. *Vide* Khán Daurán.

**Sana'**, صانع، poetical name of Shaikh Nizám-uddín Ahmad commonly called Basí Mián. He flourished about the year 1738 A. D., 1151 A. H.

**Sanai, Husain**, حسین ننای, *vide* Khwája Husain Sanai.

**Sanai, Shaikh**, شیخ ننای, commonly called Hakím

Sanái, a celebrated poet and native of Ghazní, who flourished in the reign of Bahram Sháh, son of Masa'ul Sháh of Ghazní. He is the author of several poems. His last work which he dedicated to Bahram Sháh, is called the "Hadiqa," or "Hadíkat-ul-Hakáek," the Garden of Truth, a very beautiful poem on the unity of God and other religious subjects, said to contain 30,000 verses. This book he finished 1131 A. D., 525 A. H., in which year he is supposed to have died, aged 62 years. He is also the author of a small work containing about 280 verses, entitled "Ramuz-ul-Anbia wa Kanúz-ul-Aulia," and of a Diwán.

**Sanai, Maulana**, مولانا ننای, author of a poem, entitled Bág Iram.

**Sana-ullah, Maulana**, مولانا ننای, Kází of Panípat, flourished about the year 1539 A. D., 946 A. H., and is the author of the commentary called "Mazharí" and other works; one of which is called Saif-ul-Maslúf.

**Sandhal Deo**, سندھال دیو, one of the Rájás of Amcir, now called Jaipúr. After him reigned Gokul or Kantal, and after him reigned Pújandeva or Pajúrjí about the year 1185 A. D. He married the daughter of Prithi Rájá. After him Malesi, after him the following rājás reigned in succession, Bíjaljí, Rajdeo, who was defeated by Mahmúd II, 1251 A. D. Kilan, Kantal, who built the city of Amcir, Júnsi, Udaíkaran, Nar Singh, Banbeir, Udeirao, Chandarsein, Prithiraj, murdered by his son Bhím, Ayskarán; after him reigned Bharamal also called Púranmal and Bihamál, which see.

**Sangham Lal**, سنجھم لال, a Hindú whose poetical name was Izzat. He was a pupil of Mirzá Ján Jánán Mazhar, and was living at Agra 1760 A. D., 1174 A. H.

**Sanjar, Mir**, سنجھر also called Sháh Sanjar Bújpúrí, was the son of Mrí Haidar Káshí the punster. He was an excellent poet and flourished in the time of Sultán Ibráhím 'Adil of Bijápúr. He died in 1612 A. D., 1021 A. H., and left a Diwán.

**Sangram Sháh**, سنجرم شاہ, Réjá of Kharakpúr in South Bihár, defied the Mughal armies in the time of Akbar, lost his life in a struggle, and his son and successor were forced to become converts to Islám.

**Sanjar Shah**, سنجھر شاہ, the son of Tughan Sháh II. He was cotemporary with Takash Khán who married his mother and adopted him; but when he rebelled against him, Takash blinded him.

**Sanjar, Sultan**, سلطان سنجھر, the third son of Sultán Maliksháh Saljúkí. He held at his father's death, 1092 A. D., the government of Khurásán, and took little concern in the troubles that ensued on that event: but after the death of his brother, Sultán Muhammad, he may be deemed the actual sovereign of Persia. He forced Bahrám Sháh, a monarch of the race of Ghazní, whose capital was Láhor, to pay him tribute; and Aláuddín, prince of Ghór, who had defeated Bahrám Sháh and taken Ghazní, yielded in his turn to the superior fortune of Sanjar, by whom he was defeated, made prisoner and tributary to the house of Saljúk. But Sanjar, after a long reign marked by singular glory and success, was destined to experience the most cruel reverses of fortune. In the year 1140 A. D., 535 A. H., he advanced far into Tartary to attack Gour Khán, the monarch of Kara Khatá, and suffered a signal defeat in which almost his whole army was cut to pieces, his family taken prisoner, and all his baggage plundered. He next marched, 1153 A. D., 547 A. H., against the Turkman tribe of Ghuz who had withheld their usual tribute of 40,000 sheep: an action ensued, in which he was defeated and taken prisoner. During his long confinement of four years, his dominions were ruled by his favourite Sultána Khátún Turkán: at whose death in 1156 A. D., 551 A. H., Sanjar made an effort to escape and was successful; but he lived only a short time after he regained his liberty, for he died on Friday the 24th May, 1157 A. D., 11th Rabi' II, 552 A. H., in the 73rd year of his age, and was buried in Marv. The Saljúk dynasty in Khurásán ceased with his existence, and most part of his kingdom fell into the possession of Khwárizm Sháh Atszí ibn-Muhammad ibn-Anushtakím the grandfather of Takash Khwárizm Sháh. The poets of his court were Adis Sábir, Rashid Wátwát, Abdul Wásí, Jabali, Faríd Kárib, Anwári, Malik 'Imád Zauzání, and Sayyad Husain of Ghazni.

**Sanka**, سنکا, *vide* Ráná Sánká.

**Sankar**, سانکر, *vide* Sunkar.

**Saraj-uddin**, سراج الدین, *vide* Siráj-uddín.

**Sarbaland Khan**, سربالند خان, an Amír of the time of the emperor 'Alamgír, who held the rank of 4000 and died in the year 1679 A. D., 1090 A. H.

**Sarakhsí or Al-Sarakhsí**, سرخسی, *vide* Abú Bakr Muhammad-al-Sarakhsí.

**Sarbadal**, سربادل, a tribe of Afgháns of Sabzwár. *Vide* 'Abdul Razzák.

**Sarbaland Khan**, سربالند خان, entitled Nawáb Mu-báriz-ul-Mulk, was governor of Patna in the time of Farrukh-siyar, and was recalled to court about the year 1718 A. D., 1130 A. H. In the reign of the emperor Muhammad Sháh he was appointed governor of Gujrát 1724 A. D., 1137 A. H., but in 1730 A. D., 1143 A. H. was removed from his government on account of his

consenting to pay the Marhattas the Chouth or part of the revenue of that province, and Rájá Abhay Singh the son of Ajit Singh Rathor was appointed to succeed him. Sarbaland Khan made some opposition to his successor, but was defeated and prevented from coming to court by the emperor. He was, however, after some time appointed governor of Allahábád, 1732 A. D., 1145 A. H., when he deputed his son Khánázad Khán to command, himself residing at court. He died in 1745 A. D., 1158 A. H.

**Sardar Singh,** سردار سنگ، present Rájá of Bikaneir, (1857).

**Sari Sakti,** سری سکتی, a celebrated Musalmán saint, was called Saktí because he formerly dealt in metals, but afterwards became a disciple of Shaikh Junaid as well as his master. The following anecdote is related on good authority : Sari Saktí said that for thirty years he never ceased imploring divine pardon for having once exclaimed, "Praise be to God" and on being asked the reason, he said : "A fire broke out in Baghdád, and a person came up to me and told me that my shop had escaped, on which I uttered those words, and even to this moment I repent having said so, because it shewed that I wished better to myself than to others." He died on Wednesday the 9th of August, 870 A. D., 6th Ramazán, 256 A. H., and is buried at Baghdád. Some authors say that he died three years before that period.

**Sarfraz Khan, Nawab,** نواب سرفراز خان, entitled 'Alá-uddaula, was the son of Nawáb Shuja-uddaula or Shuja-uddín, governor of Bengal, whom he succeeded on the 13th March, 1739 A. D., 13th Zil-hijja, 1151 A. H. He reigned one year and two months, and was slain in an attack made by Alahwardí Khán Mahábat Jang on the 29th April, 1740 A. D., 13th Safar, 1153 A. H. The cause of this murder is thus recorded : "Alá-uddaula having accidentally met the niece of his wazír Mahábat Jang, a young lady who bore the réputé of being the most beautiful woman of the age, first commanded, and then entreated, her to withdraw her veil, that he might enjoy one look at her face. The modest damsels, overwhelmed with confusion and terror, entreated the prince's pardon, and, pleading eloquently for her honour, declined to gratify his curiosity; but he, being charmed with her exquisite grace and the delicious tones of her voice, was fired with a hasty determination, and himself withdrew the veil. He gazed in ardent admiration on her lovely countenance for a few seconds; then dropping the drapery, he asked forgiveness for his rudeness, and paying the beauty some princely compliment, passed on. The unhappy girl fled in tears to her father, 'Atáullah, and to her uncle the wazír, and with mixed indignation and shame, declared the sad tale of her disgrace, and immediately afterwards destroyed herself with poison. Suffice it to say, that the prince became their victim within a few hours."

**Sarfi Sawaji,** صرفی سناوجی, a poet named Shaikh Yaqúb who flourished in the time of the emperor Akbar, and wrote a chronogram on the death of Amir Fath-ulláh Shirází and Hakím Abú'l Fatha Gilání, both of whom died in 1589 A. D., 997 A. H. He was a native of Sáwa in Persia and came to India where he died in 1595 A. D., 1003 A. H., and left a Diwán.

**Sarfoji,** سرفوجی, Rájá of Tanjore, a descendant of Ekkojí, the brother of the celebrated Siwájí the Marhatta chief. By the treaty of 25th October, 1799 A. D., the English Government decided between two rival claimants, to place Sarfoji upon the masnad, on condition that he transferred

the management of his territory to the British, consenting to receive in lieu of its revenue, an annual payment of £118,350. The absolute sovereignty of the fortress and city of Tanjore itself, were at the same time guaranteed to the prince. Sarfojí died in 1832 A. D., and was succeeded by his only son Siwájí, who reigned 23 years and died on the 29th October, 1855 A. D., leaving no legitimate son to succeed him. The surviving family consisted of the following persons: viz., The Queen Dowager, 16 wives, 2 daughters, 2 sisters, 6 natural sons, 11 natural daughters, and 54 collaterals.

**Sarhindi Begam,** سرهندي بيجم, one of the wives of Sháhjehán, who built a garden at Agra, no traces of which are left now.

**Sarkhush,** سرخوش, the poetical name of Muhammad Afzal who was born in 1640 A. D., 1050 A. H., flourished in the time of the emperor 'Alamgír. He wrote a biography of the poets of his own time, entitled "Kalmáti-sh-Shú'ára," the letters of which, if taken according to their respective numbers, will give the year in which it was written, viz., 1682 A. D., 1093 A. H. He was a good poet, had the good fortune to become acquainted with almost all men of talents of his day. He died at the advanced age of 76 years about the year 1714 A. D., 1126 A. H., and left besides the above-mentioned work, four Masnawis or poems, viz., "Husn-o-Ishk," "Núr-i-'Alí," "Sáki-náma," and "Sháh-náma Muhammad 'Azim."

**Sarmad or Muhammad Sarmad,** سرمد, Kazí of Seríngapatam in the time of Típú Sultán, by whose request he translated into Persian a work in the Dakhání dialect, and called it "Khulásá Sultání."

**Sarmad,** سرمد, the poetical name of an Armenian merchant who came to India in the reign of the emperor Sháh Jahán. In one of his journeys towards Thatta, he fell so passionately in love with a Hindú girl, that he became distracted and would go about the streets stark naked. He was well-versed in the Persian language and was a good poet. In the beginning of the reign of 'Alamgír, he was sentenced to death on account of his disobeying the orders of that emperor who had commanded him not to go about naked. This event took place about the year 1661 A. D., 1072 A. H. Some say that the real cause of his execution was a Rubái which he had composed, the translation of which is "The Mullas say that Muhammad entered the heavens; but Sarmad says that the heavens entered Muhammad." His tomb is close to the Jamá Masjid at Délí.

**Sarmadi,** سرمدي, Takhallus of Muhammad Sharíf of Isfahán. He died 1606 A. D., 1015 A. H.

**Sarup Chand,** سروپ چند, a Hindú, who is the author of a history called "Sahíh-ul-Akhbar."

**Sarsabz,** سارشابز, poetical name of Mirzá Zain-ul-Abidín Khán, son of Nawáb Salar Jang. He is the author of a Diwán.

**Sarup Singh, Rana,** رانا مسروب سنگ, present Rájá of Udaipúr, (1857) died 1862 A. D.

**Sarshar,** سرشار, the poetical name of Murshid Kúlí Khán Rustum Jang, son-in-law of Nawáb Shujá-uddín of Bengal. He was living in the time of Nawáb Mahábat Jang.

**Sarwar,** سور, poetical name of 'Azim-uddaula Nawáb Mír

Muhammad Khán Bahádúr, a son of 'Azim-uddaula Abú'l Kásim Muzafr Jang. He died in 1834 A. D., Shawwál, 1250 A. H., and left besides the Tazkira called "Umda-e-Muntakhibá," a thick Díwán.

**Sarwat**, سروت, *vide* Jugal Kishór.

**Sata**, سطع, takhallus of a poet.

**Satesh Chandar Rae Bahadur**, چندر رائی بہادر سینش, Mahárájá of Nadea, the great-grandson of Rájá Kishan Chandar Rae who aided the English in despoiling Siráj-uddaula, died November, 1870 A. D.

**Sayyad Khan**, سیداد خان, brother of Islám Khán, a nobleman of the reign of Sháh Jahán; he died in the month of July, 1659 A. D. His son's name was Fażl-ullah Khán.

**Sayyad Ahmad Kabir**, سید احمد کبیر, grandfather of Sayyad Jalál Bukhári, and a Musalmán saint, whose tomb is in Bijuimundil near the tomb of Sháh Muhammad Khayálí at Dehlí.

**Sayyad Ahmad**, سید احمد منصف دہلی, Munsif of Dehlí in the British Government service, was the son of Sayyad Muhammad Muttaqí Khán Bahádúr, and author of the work called "Asár Sunádíd," containing a description of old Dehlí and Shájhahánábád, and also of another work, entitled "Silsilat-ul-Malúk." The native place of his ancestors, is Arabia. They removed afterwards to Hirat, and during the reign of Akbar the Great, they came into India. Ever since that period, they have enjoyed royal titles and dignity. He was living in 1857 A. D., 1273 A. H.

**Sayyad Ahmad**, سید احمد, brother of the celebrated Sayyad Jalál Bukhári. He was left in charge of Gujrát by Dárá Shikoh in 1659 A. D. His elder brother's name was Sayyad Jaśar Khán. His tomb is near Tájganj at Agra.

**Sayyad Ahmad Khan**, سید احمد خان, *vide* Ahmad Khán (Sayyad).

**Sayyad Ahmad**, سید احمد برلنی, of Barcílí, who raised a religious war with the Sikhs in the Panjab and was killed at Bulákot. He began life in an indifferent school for the character of reformer and saint, which he ultimately assumed, as a sawár serving with Amír Khán's free-booting horse in Málwá. Quitting that service, he repaired to Dehlí, and became a disciple of Sháh 'Abdul 'Aziz, a very celebrated devotee of the city; the fame of whose knowledge and piety has been widely extended throughout this side of India. It is frequently said by natives, that it was from Sháh 'Abdul 'Aziz, that Sayyad Ahmad derived the peculiar opinions which he subsequently promulgated, and the design which he adopted of preaching up a religious war. It is at least certain, that the chief of his first disciples, and the most constant associates of all his fortunes, were two near relatives of 'Abdul 'Aziz, one his nephew, Maulví Muhammad Ismá'il, author of the Sirat-ul-Mustakím, the other his son-in-law, and also partially a contributor to the book, named Maulví 'Abdul Hai. By these persons, Muhammad Ismá'il is generally esteemed to have been a man of much talent and learning. The extreme honour which he and his brother Maulví paid to Sayyad Ahmad, who was himself nearly illiterate, had a powerful effect in attracting towards him the respect of the vulgar. They rendered him almost menial offices, running, it is said, with their shoes off, by the side of his palanquin, when, he moved

out with his servants. From his first leaving Dehlí, he assumed the name of a religious teacher, and commenced spreading his religious doctrines. The general spirit by which these were animated (identical nearly with that of the tenets of the Arabian Wahábís, of whom the sect of Sayyad Ahmad may perhaps be accurately termed an Indian imitation) was the ardent profession of Muhammadanism in its primitive simplicity and fervour, and the utter rejection of all idolatries or superstitions innovations, whencesoever derived. The manner in which they were at first actually received was, however, highly favourable. When Sayyad Ahmad at last came down to Bengal, he had got together many followers, and had established an extensive reputation. He arrived in Calcutta with a considerable retinue towards the end of 1821 A. D., and immediately a great majority of the Muhammadans of the place, of all ranks and stations, flocked to become, or to profess themselves, his disciples. In the early part of 1822, he proceeded with his friends, the two Moulwí, to Mecca, from whence he returned in October of the next year, having touched for a few days at Bombay, where, with reference to the shortness of his stay, his success, in gaining numerous followers, was nearly as remarkable as in Calcutta. In December, 1823 A. D., he again started for Upper India. The next important event of his career, his commencing a religious war in the Láhor territories, did not occur till after a considerable interval, though the enterprise was one in which he had long openly announced his intention to engage. Its date is given in the "Targhib-ul-Jihád," or "Incitement of Religious War," a little treatise written in Hindústání during the continuance of the struggle, by a Maulví of Kanauj, with the view, as its name purports, of rousing the Faithful to rally round the standard which had been raised in the Panjab. "The tribe of Sikhs," says the indignant Maulví, "have long held sway in Láhor and other places. Their oppressions have exceeded all limits. Thousands of Muhammadans they have unjustly killed, and on thousands have they heaped disgrace. The 'Azán, or summons for prayer, and the killing of cows, they have entirely prohibited. When at length their insulting tyranny could no longer be borne, Sayyad Ahmad, going to the direction of Kábul and Kandahár, roused the Muhammadans of those countries, and nervously their courage for action in the service of God, some thousands of believers became ready at his call to tread the path of God's service; and on the 21st December, 1826 A. D., 20th Jumáda I, 1242 A. H., the Jihád against the Káfír Sikhs began." The events of this war were watched with a natural interest by the Muhammadan population of India generally, whether followers of Sayyad Ahmad or not. Many of the inhabitants of our Western Provinces went in bodies to range themselves under his standard; and his emissaries gathered large contributions of money and jewels, even from our own distant Presidencies, and from the principal Muhammadan towns of the Dakhin. The prominent occurrences of the war, the perseverance with which it was kept up, the temporary and occasional successes which Sayyad Ahmad met with, and his ultimate death in battle, are well known. With his death, the struggle appears to have entirely ceased.—*Journal Asiatic Society of Bengal*, Vol. I, p. 480.

**Sayyad 'Ali or Sayyad 'Ali Hamdani**, علی ہمدانی

'Ali, a famous Sayyad who fled to Kashmír from his native city of Hamdán where he had incurred the wrath of Amír Taimúr. Seven hundred Sayyads are said to have accompanied his flight to Kashmír in the reign of Sultán Kút-uddín. He arrived in that province in 1380 A. D., 782 A. H. He remained at Kashmír six years and named it the "Garden of Solomon" (Bágh Sulaimán). He died at Paklí whilst on his return to Persia. His son Mír Muhammad Hamdání, also a fugitive, brought in his train three hundred Sayyads to Kashmír,

where he remained twelve years. These two immigrations of fugitive Sayyads fixed the religion of the country, and were doubtless the chief cause of the religious persecutions which ensued in the following reign.

**Sayyad 'Ali Shirazi**, میبد علی شیرازی, the saint of the Jokhia Sindhi tribe. His tomb is in Tatta. The inscription bears the date 1776 A. D., 1190 A. H.

**Sayyad 'Ali bin-Shahab-uddin Hamdani**, میبد علی بن شہاب الدین حمدانی, author of the "Tazkirat-ul-Maluk," treating upon religion, articles of faith, duty of kings to their subjects, &c., &c.

**Sayyad Husain Shahid, Amir**, امیر سید چین شہید, a Muhammadan saint or martyr, who was slain on the 9th of May, 1538 A. D., 910 Zil-hijja, 944 A. H. in the time of the emperor Humayun, and is buried at a place called Naik Mandi at Agrah, where his tomb is to be seen to this day bearing a Persian inscription in verse.

**Sayyad Kabir, Sayyad**, میبد سید کبیر. His tomb is still to be seen at Agrah near a place called Sultanganj, and from the inscription on the tombstone, we learn that he died in 1609 A. D., 1018 A. H.

**Sayyad Muhammad or Said Muhammed**, میبد محمد, author of an Arabic work on Theology called "Asrār 'Ulūm."

**Sayyad Muhammad**, میبد محمد, a poet whose poetical name is Rind, *vide* Rind.

**Saydi, Mir**, میر صدیقی, a poet of Persia who in 1654 A. D., 1064 A. H. came to India in the reign of Shah Jahán. It is said that in one instance he received a present of 5000 rupees from Jahán 'Ará Begam the daughter of the emperor, and in another one lac for his poems. He died in 1672 A. D., 1083 A. H. and is the author of a Diwán containing, 4,000 verses.

**Saifi of Bukhara, Mulla**, میبد مسیفی بخاری. He is the author of two Diwáns, one of Ghazals, and the other for the use of trades-people. *Vide* the following article.

**Saifi of Naishapur**, میبد نیشاپوری, a poet who flourished in the reign of Aláuddín Takash of Khwarizm. There are several other poets of this name, such as Saifi of Bukhara, Amír Háji Saif-uddín Saifi, a nobleman at the court of Amír Taimur, &c. One of them is the author of a small work on the art of writing poetry, called "Urúz Saifi" which he wrote in the year 1491 A. D., or 896 A. H. This work was translated into English in 1872 A. D. by H. Blochmann, M. A.

**Saif Khan**, سیف خان, a nobleman of the reign of the emperor 'Alamgír, who was appointed governor of the Súba of Agrah in September, 1659 A. D., 1070 A. H.

**Saif Khan**, سیف خان, the brother of Zain Khán Koka.

**Saif Khan**, سیف خان بن ابراهیم خان Khán, Fatha Jang governor of Bengal by a sister of the empress Núr Jahán, named Malika Bano Begam. His aunt the empress, having no sons by Jahángír, adopted Saif Khán as her own, and he was from his tender years brought up at court by the empress. He was subsequently governor of Bardwán where after some years as he was riding on an elephant through the street, a child was accidentally trodden to death. The parents loudly demanded an exemplary punishment on the driver. Saif

Khán refused their request and ordered them to be driven away. They made their complaint to the emperor, who ordered Saif Khán to make them ample amends for their loss; but Saif Khán threw them into prison which coming to the ears of the emperor, he sent for Saif Khán at Láhor, and for his disobedience had him trodden to death in the presence of the child's parents.

**Saif Khan Koka**, سیف خان کوکا, eldest brother of Zain Khán Koka, who was raised by the emperor Akbar to the rank of 4000. He was killed in battle against Muhammad Husain Mirzā at Ahmadábád Gujrát in the year 1572 A. D., 980 A. H.

**Saif-uddin Lachin, Amir**, امیر سیف الدین لاقین, a Turk of the tribe of Láchin, came to India about the year 1253 A. D., 651 A. H., and served under several emperors of Dehlí. He is the father of 'Azz-uddín 'Alí Sháh, Hisám-uddín Ahmad and of Abú'l Hasan who is commonly called Amir Khusro, the celebrated poet of Hindústán.

**Saif-uddin Asfarikati**, میبد الدین اسفرائیل, a poet who was a native of Asfarikat a town in Máwarunnahr. He flourished in the time of one of the Sultáns of Khwárizm, named Alp or Apal Arsalán who reigned after Atsiz and died in 1166 A. D., 561 A. H. Saif-uddín has left a Diwán containing 12,000 verses.

**Saif-uddaula**, سیف الدوڑہ, a prince of Hamdán who reigned about the year 967 A. D., 356 A. H.

**Saif-uddaula or Saif-uddin**, سیف الدوڑہ, son of 'Alí-uddín Hasan Ghórí, whom he succeeded in the kingdom of Ghór and Ghazní 1156 A. D., 551 A. H., and made over the latter province to his cousin Ghayás-uddín Muhammad the son of Sám. He was slain in a battle he fought against the Ghizán Turkmans 1163 A. D., 558 A. H., after a reign of seven years, and was succeeded by his cousin Ghayás-uddín.

**Saif-uddaula**, سیف الدوڑہ whose proper name is Mír Najábat 'Alí Khán, was the second son of Mír Ja'far 'Alí Khán, governor of Bengal, Behar and Urysa. He succeeded his brother Najm-uddaula who died of small-pox, in May, 1766 A. D., Zil-hijja, 1179 A. H., and assumed the title of Saif-uddaula. A pension was granted to him by the English, and the business of Názim managed by deputy. He lived after this three years and ten months, and died on the 10th March 1770 A. D., 8th Zí-Ka'da, 1183 A. H. He was succeeded by his younger brother Mubárik-uddaula, a minor.

**Saif-uddaula**, سیف الدوڑہ. This man, who was a faithful follower of Mirzá Najaf Khán, was a Hindú Rájpút called Rathor, a native of Bikaneir. Having been in service at Allahábád under the brother of the late Wázír, father of Muhammad Kúlí; he became a Muhammadan about the year 1866, and was appointed to the charge of districts returning 20 lacs a year, with the title of Saif-uddaula.—*Mr. H. G. Keene's Moghul Empire*, page 110.

**Saif-uz-zafar Naubahari**, سیف الظفر بظہر نوبہار, author of a work called "Durr-ul-Majális," containing anecdotes of various persons from the earliest ages to the time of Abú Sa'id Abú'l Khair who died in 1048 A. D., 440 A. H., together with a description of heaven and hell. He is also called Sayáf Zafar Naubahári.

**Sayyad**, سیف, the Sayyads who are also called Mírs, are the descendants of 'Ali, the son-in-law of the prophet.

**Sayyad Abdullah**, سیف عبد اللہ, son of Sayyad 'Abdul

Kádir Gílání, the great saint of Baghdád. His tomb is in the city of Tatta in Sindh.

**Sayyad**, سید, the poetical title assumed by Sayyad Námat-ullah Wálí.

**Sayyad Ahmad Jalal Bukhari**, احمد جلال بخاری سید. *Vide* Abú Jalál Bukhári.

**Sayyad 'Ali**, سید علی, *vide* Sayyad 'Ali.

**Sayyad Husain or Mir Husain**,

a celebrated Muhammadan of Ghazní who died at Hirát in December, 1317 A. D., Shawwál, 717 A. H., aged 117 lunar years. He is the author of works called *Nazhat-ul-Arwáh* and *Kanz-ul-Kamúz*.

**Sayyad Husain, Makhdum**, مخدوم سید حسین, a contemporary of Shaikh Nizám-uddín Aulia, and author of the work called "Siar-ul-Aulia." See *Wajih-uddin Mubárík Kirmáni*.

**Sayyad Husain**, سید حسین خنگ سوار, commonly called Khink Sawár. It is mentioned in the Akbar-náma, that Sayyad Husain came to India with Shaháb-uddín Ghórí, who after his conquest of India in 1192 A. D., 588 A. H. left him behind as governor of Ajmeir where he died some years after, and was buried on the hill where the fort of Ajmeir then stood. He is now venerated by the Muhammadans as a saint.

**Sayyad Ismail Shah**, سید اسماعیل شاہ, commonly called "Pír Chattar," a Muhammadan saint, whose tomb is situated about two thousand paces out of the western gates of the city of Broach on the northern bank of the Narbada. The tomb is said to be upwards of three hundred years old. It is built of the ordinary form in a small enclosure. It is shaded by a Khizní tree which grows by the side of the eastern wall out of the enclosure. In the middle of the tomb is a reservoir about 5 feet 4 inches by 1 foot 8 inches, and in depth about 1 foot 2 inches. In the midst of the water there rises about one inch above it, a small island, or the inner tomb, of 4 feet by 1. This miraculous reservoir is always full to the brim of very cold water. Hundreds of visitors go to the shrine every Thursday, and drink a tumbler full of the water, but it never diminishes nor increases.

**Sayyad Ja'far**, سید جعفر زبیرپوری of Zamírpúr or Zambírpúr, was a descendant of Sayyad Námat-ullah Wálí. His poetical name was Rúhí. He died on the 30th of October, 1741 A. D., 1st Ramázán, 1154 A. H., and is buried at Zambírpúr, a place situated thirty miles from Lakhnau.

**Sayyad Ja'far Khan**, سید جعفر خان, the eldest son of Sayyad Jalál Bukhári, and brother of Sayyad Ahmad. After his father's death he sat on the masnád of Irshád as a spiritual guide. He lived in the time of the emperor 'Klámgír.

**Sayyad Jalal Bukhari**, سید جلال بخاری, *vide* Shaikh Jalál.

**Sayyad Jalal Bukhari**, سید جلال بخاری, son of Sayyad Muhammad Bukhári and a descendant of Sayyad Ahmad Kabír. A very proud and learned Musalmán who held the rank of 6000 in the reign of the emperor Sháh Jahán. He was born on the 11th February, 1695 A. D., 11th Jumádá, II, 1003 A. H. and died in 1647 A. D., 1057 A. H. and is buried near the gate of the city of Dehli. Some say his tomb is near Tájganj at Agra.

**Sayyad Sharif Jurjani**, سید شریف جرجانی, *vide* Sharíf Jurjání.

**Sayyad Said**, سید سعید, Sultán of Oman, and Imám of Muskat, who at the age of 16, ascended the throne in 1803 A. D. and reigned till his death in 1856. His dominions, after his death, were divided among two of his sons, one of whom is established at Zanzibár, the other resides at Muskat, and has the sovereignty of the Asiatic Provinces.

**Sayyad Tehrani**, سید طهرانی, author of a Diwán found in Típú Sultán's Library.

**Sayyad Said**, سید سعید, Imám of Muskat. The connection of the British with Muskat commenced in the beginning of the present century, when in conjunction with the then Imám, Sayyad Saíd, the English were engaged in suppressing the Wahabí pirates who infested the Persian Gulf and the Indian Ocean. Sayyad Saíd lived to a great age and filled the throne of Muskat for about fifty years. He died in 1856 A. D., and was succeeded by his son Thowayni who has recently been murdered by his son Salím. The old Imám left several sons, one of whom received as his share the kingdom of Zanzibár and the other Sayyad Turkí another chiefship.

In the year 1868 A. D., one Azan bin-Ghais, aided by the other potentates, having attacked and driven the Sultán from the throne, occupied it himself. Sultán Salím fled to Bandar Abbás, where he is now. The new ruler Azan bin-Ghais is no doubt connected with the Wahabís and supported by them.

**Sayadat, Mir Jalal-uddin**, سیدادت, a son of Mír Jamál-uddín Muahaddis. He flourished about the year 1670 A. D., 1081 A. H., and is the author of a Diwán.

**Sayuf Zafar, Naubahari**, سیوف ظفر نوبهاری, this is his correct name, however see under *Saif-uz-zafar* Naubahári.

**Sayuti**, سیوطی, *vide* Jalál-uddín Sayútí.

**Sidi or Sayyad Maula**, سیدی مولا, a venerable sage, in a mendicant dress, who travelled from Jurján towards the east and arriving at Dehlí, set up a great academy and house of entertainment for travellers and the poor of all denominations. Though he was very religious, and brought up in the Muhammadan faith, yet he followed some particular tenets of his own, so that he never attended public worship. He kept no women nor slaves for himself, and lived upon rice only; yet his expenses in charity were so great, that, as he never accepted any presents, men were astonished whence his finances were supplied, and actually believed, that he possessed the art of transmuting other metals into gold. He made nothing of bestowing two or three thousand pieces of gold to relieve the wants of any noble family in distress. In short, he displayed more magnificence in his feasts than the princes themselves. He expended daily upon the poor 1000 maunds of flour, 500 maunds of meat, 80 maunds of sugar, besides rice, oil, butter and other necessaries in proportion. He latterly began to bestow titles and offices upon his disciples, and to assume a tone and manner sufficiently indicative of his design on the throne. One of his followers dissatisfied with the part assigned to him, went privately to the king (Jalál-uddín Fíroz Khiljí) and disclosed the plot. The king caused him to be apprehended and trodden to death by an elephant. This event happened in the year 1291 A. D., 690 A. H., and is accounted one of the most remarkable

events that took place in the reign of that monarch, for many believed him entirely innocent of the charge.

**Sidi 'Ali Kapudan**, سیدی علی کپودن, or Captain of the fleet of Sultán Sulaiman I, emperor of Constantinople. He is the author of the work called "Mirat-ul Mumálík," or Mirror of Countries, containing a description of his journey overland from the Indian shores to Constantinople; and of the "Muhit," that is the Ocean, a Turkish work on Navigation in the Indian Seas. This work the author finished at Ahmádábád the capital of Gujrát in December, 1554 A. D., Muhamarram, 962 A. H. It was translated by the Baron Joseph von Hammer, Professor, Oriental Languages, at Vienna, and communicated through the Journal of the Asiatic Society of Bengal in 1837.

**Simi Naishapuri**, سیمی نیشاپوری, a very learned Musalmán of Naishápúr. It is said that in one night and day, he composed 3,000 verses. He flourished in the time of Prince 'Aládúrdálu (the son of Báisanghar Mirzá) who reigned at Ilrát 1447 A. D.

**Sina, Abu Sina or Avicenna**, ابوبکر سینا, vide Abú Síná.

**Sirati**, سیرتی, a poet who wrote Kasídás, of which some are panegyrics on Sadiq Khán and his son Jafar Khán Rázi, kings of Persia, the latter of whom was murdered in 1785 A. D., 1199 A. H.

**Seibuya**, سیبویہ, an author who received this name on account of his keeping an apple (seib) in his hand, and smelling it often, but his proper name was Abú Bashar 'Umar. He died in 796 A. D., 180 A. H., aged 32 years. See Kutrib.

**Seindhia**, سیندھیہ, for Rájás of the Seindhia family, vide Ránójí Seindhia.

**Seiwaji or Siwaji**, سیواجی, a celebrated chief of the Bhósla family and founder of the Marhattá States in the Dakhin, of whose origin we have the following account. Bhím Sen, ráná of Udaipúr, the first in rank among the Hindú princes, had a son named Bhág Singh by a concubine of a tribe very inferior to his own. On the death of his father, Bhág Singh finding himself despised and neglected by his relations, the Sisodhia rájputs, who from the low caste of his mother, regarded him only as a bastard, and not of their tribe, became weary of the indignities shewn him; and moved from Udaipúr to Khándesh where he embraced the service of a Zamindár, named Rájá 'Alí Móhan. He afterwards retired into the Dakhin, where he purchased a tract of land near the present Marhattá capital of Púna, and settled upon it as Zamindár, in which situation he died. Bhág Singh had four sons, two of whom, Mallíjí and Bambújí, being of an enterprising spirit, entered into the service of Jádho Ráe, a Marhattá chief of distinguished rank at the court of Bahádur Nizám Sháh. Mallíjí had a son named Sáhjí or Sájí who married the daughter of Jádho Ráe, and thus the Bhósla family became incorporated with the Marhattás, and are commonly esteemed as such in Hindústán. Sáhjí, after the death of his father, left Almadnagar with his followers and entered into the service of Ibrahim 'Adil Sháh, king of Bijápúr, who gave him a jágúr in the Karnatic, with a command of ten thousand horse. Soon after this in May, 1627 A. D. his son Sewájí, afterwards so celebrated in the Dakhin, was born, from the daughter of Jádho Ráe Marhattá. Sáhjí having disagreed with his wife, sent her, with the infant Sewájí, to reside at Púna, of which, and the vicinity, he had obtained a grant. Sewájí though neglected by his father was properly educated, and at the age of seventeen excelled in every accomplishment. Military fame was his first

passion; and the government of Bijápúr being now weakened by intestine divisions and the encroachments of the Mughals, he had soon allying himself among other rebels. He raised a banditti, and plundered the neighbouring districts, and having now taken possession of the jágúr, raised more troops, successfully levied contributions on several Zamindárs, and much extended the limits of his territories. At this crisis the prince Aurangzeib, governor of the imperial territories in the Dakhin, was meditating the overthrow of his brother Dáré Shikóh, the favourite son of the emperor Sháh Jahán, who was now in a dangerous state of health. For this purpose he was preparing an army to march to Agrah; and, observing the enterprising genius of Sewájí, sent him an invitation to his service. Sewájí pretending to be struck with horror at the rebellion of a son against a father, received the prince's messenger with indignity, drove him from his presence, and ordered the letter he had brought, to be tied to the tail of a dog. Aurangzeib for the present stifled his resentment, but never would forgive Sewájí's insolence, and hence may be dated his tedious war in the Dakhin, and finally the ruin of the Mughal empire by the Marhattás. Aurangzeib having left the Dakhin in 1658 A. D., 1068 A. H., Sewájí resolved to turn the inactivity of the imperial troops, and the weakness of the Gólkanda and Bijápúr princes, to the utmost advantage. He took the strong fortress of Rájgarh, which he fixed upon as the seat of his government. The Bijápúr government having in vain desired his father Sáhjí, (who disclaimed all connection with him) to repress the excesses of his son, at length sent against him a considerable force under a general named Afzul Khán. Sewájí with artful policy invited him to come and receive his submission. Afzul Khán advanced without opposition to his tent, when he was stabbed by the treacherous Zamindár in embracing him. Upon a signal given, the Marhattás rushed from an ambuscade, attacked the unsuspecting army of Bijápúr, which, deprived of their chief, was quickly defeated. Sewájí plundered their rich camp, and by this victory became master of all Kókan, the Zamindárs of which flocked to acknowledge his authority, to save their possessions. The strong fortress of Sítára and other places also opened their gates to receive him. In the course of only three years, Sewájí became a powerful prince, his authority being acknowledged over almost the whole coast of Márwár. He built palaces and erected fortifications in every part of his country; gave much trouble to the emperor 'Alamgir; reigned more than twenty years, and left a character which has never since been equalled or approached by any of his countrymen. He died on the 14th April, 1680 A. D., 24th Rabí I, 1091 A. H., but according to Elphinstone's History of India, on the 5th April the same year, aged 53 years. His funeral pile was administered with the same sacrifices as had been devoted the year before to the obsequies of the Mahárájá Jaswant Singh of Jodhpúr; attendants, animals, and wives, were burnt with his corpse. He was succeeded by his son Sambha or Sambhájí.

**Seoji or Shioji**, شیوجی, a grandson of the renowned Jaichánd, the last Ráthor monarch of Kanauj. He with a few retainers migrated in the year 1212 A. D., and planted the Ráthor standard in Márwár. His successors in process of time, by valour, and by taking advantage of the times, enlarged the state, and in 1432 A. D., Jodhá Ráo of Márwár, founded the modern capital of Jodhpúr, to which he transferred the seat of government from Mandór. The name of Márwár is a corruption of Márúwár, also called Márú-deis, or "the region of death." Anciently, and properly, it included the entire western desert, from the Satlaj to the ocean.

**Shabib**, شبیب بن بزید بن نعیم, the son of Yesid, the son of Náím, was a Khárajite. It is related that his

father Yezid was sent by 'Usmán the Khalif to assist the Syrian Muhammadians against the Greeks in the twenty-fifth year of the Hijra. The Musalmáns obtaining the victory, the Christians were exposed for sale. Among the captives Yezid espied a beautiful maid, whom he bought, and married. She proved with child of Sháhib, who was born on the 10th of the month of Zil-hijja, being the day on which the pilgrims kill the sacrifices at Mecca. He opposed Hajjáj the governor of Mecca for a long time, and was at last drowned in a river. His body being drawn out, his head was cut off and sent to Hajjáj. This happened in 696 A. D., 77 A. H.

**Shadan**, شادان, poetical title of Ráe Chandra Lál, an Amír in the service of the Nizám of Haidarábád.

**Shaddad**, شادد, the Adite, was the son of 'Adand the first king of the 'Adites, a race of ancient Arabs; the smallest of their tribe is said to have been 60 cubits high, and the largest 100 cubits. 'Ad had two sons, Shadid and Shaddád; on the death of their father they reigned conjointly over the whole earth. At length Shadid died, and his brother Shaddád ruled after him. Shaddád was fond of reading the ancient books, and when he met with descriptions of Paradise and of the world to come, his heart enticed him to build its like upon the earth. A pleasant and elevated spot being fixed upon, Shaddád despatched one hundred chiefs to collect skilful artists and workmen from all countries. He also commanded the kings of Syria and Onnus to send him all their jewels and precious stones. Forty camel-loads of gold, silver, and jewels were daily used in the building, which contained a thousand spacious quadrangles of many thousand rooms. In the areas were artificial trees of gold and silver, whose leaves were emeralds, and fruit clusters of pearls and jewels. The ground was strewed with ambergris, musk and saffron. Between every two of the artificial trees was planted one of delicious fruit. This romantic abode took up 500 years in the completion. To this paradise he gave the name of Irám. When finished, Shaddád marched to view it, and when arrived near, divided two hundred thousand youthful slaves, whom he had brought with him from Damascus, into four detachments, which were stationed in cantonments prepared for their reception on each side of the garden, towards which he proceeded with his favourite courtiers. Suddenly was heard in the air a voice like thunder, and Shaddád, looking up, beheld a personage of majestic figure and stern aspect, who said, "I am the Angel of Death, commissioned to seize thy impure soul." Shaddád exclaimed, "Give me leisure to enter the garden," and was descending from his horse, when the seizer of life snatched away his impure spirit, and he fell dead upon the ground. At the same time lightnings flashed, and destroyed the whole army of the infidel; and the rose-garden of Irám became concealed from the sight of man.

It was during the reign of Muáwia, the first Khalif of Damascus, that some of the principal incidents connected with the Paradise of Shaddád, are said to have taken place. This Paradise, though invisible, is still supposed to be standing in the deserts of Aden, and sometimes, though very rarely God permits it to be seen.

Crighton, in his "History of Arabia," says that "The whole fable seems a confused tradition of Belus and the ancient Babylon; or rather, as the name would import, of Benhadad, mentioned in Scripture as one of the most famous of the Syrian kings, and who, we are told, was worshipped by his subjects."

**Shadid**, Kazi, قاضی شدید, an eminent Musalmán doctor and author who died in the year 1447 A. D., 851 A. H.

**Shadid**, شادد, an author, whose proper name is Muham-mad bin-Farámúr.

**Shadman**, Sultan, شادمان, a poet who had assumed the title of Sultán on account of his being a descendant of the royal race of Gihkars, whose territory was between the countries of the Panjáb and Hasan Ábdal. He flourished in the reign of the emperor Sháh Jahán, and is the author of a Diwán. He wrote some beautiful verses in praise of the peacock throne on its completion in the year 1635 A. D., 1044 A. H. for which he was very handsomely rewarded by the emperor. He died in the reign of 'Alamgir 1668 A. D., 1079 A. H.

**Shad-ul-Mulk**, شاد الملک, ياسعه الملک, a celebrated courtesan whom Sultán Khalil the grandson of Amír Taimúr had secretly married, and at last lost his kingdom on her account. *Vide Khalil (Sultán).*

**Sha'ib**, شعیب, the name of Jethro, the father-in-law of Moses.

**Sha'ib**, شعیب, the title of a poet of Isfahán, who wrote the poem called "Wámik and Uzra."

**Shaek**, شاک, the poetical name of Yúsaf Beg, a poet of Dehlí, who passed a retired life although his other brothers were mansabdárs in the service of the emperor 'Alamgír. He died 1687 A. D., 1098 A. H.

**Shaek**, شاک, poetical name of Mír Ghulám 'Alí bin-Sayyad Fathá 'Alí Razáwí Jálisi. He flourished under Gházi-uddín Haidar king of Aundh who reigned at Lakhnau from 1814 to 1827 A. D., 1229 to 1243 A. H. He is the author of a Diwán.

**Shaek**, شاک, poetical name of Nazír-uddín Hasan, son of Sháh Ghulám Muhi-uddín Aweisi. He is the author of a work called "Masdar Fayúz" a grammar to learn the Persian language, which he wrote at Bareili in the year 1815 A. D., 1230 A. H., when in the service of Nawáb Ahmad Yár Khán.

**Shafa'i, Imam**, امام شافعی, surname of Abú Abdulláh

Muhammad bin-Idrís, who was thus surnamed from Shafiq one of his forefathers who was a descendant of 'Abdul Mutallib, grandfather of Muhammad. It is from that origin that the Sunnis give to this doctor the title of Imám-ul-Mutallibi, as well as that of 'Arif Billáh, or learned in God. He was born at Ghaza a city of Palestine on the very day that Abú Hanifa died 767 A. D., 150 A. H., and eventually became the founder of the third of the chief Sunní sects. He died in Egypt on Friday the 20th January, 820 A. D., 30th Rajáb, 204 A. H., aged 64 lunar years. He is the author of several works, and is said by all Sunní writers to have been a learned and virtuous man, who laboured to arrange the traditions so as to render them useful as a code of laws. In his youth he was a pupil of Málik ibn-'Aus. His followers were at one time very numerous in Khurásán; but at present his opinions are rarely quoted, either in Persia or India. He is reputed to have composed two collections of traditions, namely, the "Masnad" and the "Sunan." Besides the works on the traditions, he is said to have composed a most excellent treatise on jurisprudence, called "Al-Fikh-ul-Akbar;" but it has been questioned whether he was the author.

**Shafa'i**, شافعی, poetical appellation of a poet. See Hanifá (Imám).

**Shafa'i, Hakim**, حکیم شافعی, poetical title of Sharaf-uddín Hasan, a physician and poet who is the author of

several Mawzūas, one of which is called "Makān-e-Hakīm" the Salt-cellar of Truth. He died in 1028 A. D., 1037 A. H., *vide* Sharaf-uddin Hasan Shaffā.

**Shafarī**, شفّاری, one of the three authors who composed the poems entitled "Lamāt-ul-Arab."

**Shah Abbas I**, شاہ عباس, *vide* Abbás (Sháh I.)

**Shah Abbas II**, شاہ عباس, *vide* Abbás (Sháh II.)

**Shahab-uddin**, شہاب الدین, author of a Medical work in Persian, called "Asrār Atibba."

**Shahab-uddin Abu'l Fazl Ahmad-al-'Uskalani**, شہاب الدین ابو الفضل احمد العسکلاني, author of a work on Traditions, entitled "Bulúgh-al-Mariám" an abridgement of which called "Muntakhib Bulúgh-al-Mariám" was printed at Calcutta with an interlinear Urdu translation. 'Uskalaní died in 1418 A. D., 852 A. H., *vide* Ibn-Hajar.

**Shahab-uddin Adib Sabir**, شہاب الدین ادیب صابر, a celebrated poet at the court of Sultán Sanjár Saljuquí. He was a contemporary of Anwári and Rúshdí, and was drowned in the river Jaihún by order of Sultán Atsiz of Khwáizm who was an enemy of Sultán Sanjár. When Atsiz raised in Khwáizm the standard of revolt against Sanjár, the latter sent Adib as a spy to the court of Atsiz that he might continually keep him informed of the intentions of his enemy. It so happened that Atsiz despatched an assassin who was to murder Sanjár on Friday. Adib sent the intelligence of the plot and portrait of the assassin in advance to Sanjár. The plot was thus frustrated, but Adib paid with his life for his fidelity to his former patron. Atsiz ordered that his hands and feet be tied, and that he be thrown into the Oxus. This happened in 1152 A. D., 516 A. H. He has left a Díwán of Kasidas, called "Kásád Adib Sábir."

**Shahab-uddin Ahmad bin-Mahmud-al-Siwasi**, شہاب الدین احمد بن محمود الشواسی, author of a most celebrated Commentary on the Sirájia of Sajáwidí. He died 1400 A. D., 803 A. H.

**Shahab-uddin Ahmad Talash**, شہاب الدین احمد تالاش, author of the "Tárikh Mulk Asham," which contains the account of an expedition undertaken against the kingdom of Asám in the 4th year of the reign of 'Alamgír 1661 A. D., by Muazzim Khán Khánán, written in 1663. *Vide* Mir Jumla.

**Shahab-uddin Ahmad**, شہاب الدین احمد, son of Muhammad Makdisi of Jerusalem, author of the "Sharah Lámiá Shatibía." He died 1328 A. D., 728 A. H. There appears to be another Shaháb-uddin the son of Yúsuf Chilpí, who is said to be the author of the above work. He died in the year 1355 A. D., 756 A. H.

**Shahab-uddin Ahmad**, شہاب الدین احمد, author of the "Fatáwá Ibráhím Sháhí" which was composed by order of Ibráhím Sháh of Jaunpúr in the ninth century of the Hijra.

**Shahab-uddin Burhanpuri**, شہاب الدین برہانپوری, author of the Fountain of Truth, called "Ayn-ul-Máni," an Essay on the knowledge of God, &c., written in the year 1588, *vide* Majd-uddin Ahmad.

**Shahab-uddin Ahmad bin-Yashia**, شہاب الدین ابن یحییٰ, an Arabian author who died in 1317 A. D.

**Shahab-uddin Burhusi**, شہاب الدین برھوسی, author of a work on Sufiyism called "Durr-ul-Ghayr."

**Shahab-uddin, Kazi**, شہاب الدین کاظمی, of Daulatábád, author of the Commentary on the Kurán, called "Behr Mauwáj," in Persian. He received the title of Malik-ul-'Ulám, king of the learned from Sultán Ibráhím Sharví of Jaunpúr, and died in the year 1437 A. D., 842 A. H. He is also the author of the work entitled "Munáki'b-us-Saqád."

**Shahab-uddin, Maulana**, مولانا شہاب الدین, author of the marginal notes on the Kurán, called "Hashia Shaháb Ilfáchi."

**Shahab-uddin, Mu'ammai**, شہاب الدین معماعی, or the Punster. He accompanied the emperor Bábar Sháh to India; was a good poet and wrote a book of Enigmas, on account of which he received the title of Muamná or the Punster. He died in the reign of the emperor Humáyún 1535 A. D., 942 A. H., and Khúndamír, the historian, found the year of his death in the words "Shaháb-ul-Sákíb" or Shaháb the Sublime.

**Shahab-uddin Muhammad Ghori**, شہاب الدین محمد غوری, surnamed Moizz-uddín Muhammad Sám. He was appointed governor of Ghazní in 1171 A. D., 570 A. H. by his elder brother Ghayás-uddín Muhammad, Sultán of Ghór and Ghazní. He defeated and took prisoner Khusro Malik, the last prince of the race of the Ghaznavides 1186 A. D., 582 A. H., and subdued Khurásán and great part of India. He fought two battles with Pithoura the Rajá of Ajmeir, who was made prisoner and put to death along with Khánde Ráce, king of Dohlí in 1192 A. D., 588 A. H. His brother Ghayás-uddín died in 1203 A. D., 599 A. H., when he succeeded to the throne and reigned over Ghór, Ghazní and India three years. He was murdered by the Gihkars on his way to Ghazní on the 14th March, 1206 A. D., 2nd Shabán, 602 A. H. after he had reigned 32 years from the commencement of his government over Ghazní, and 3 from his accession to the throne. His remains were taken to Ghazní and buried there in a new vault which had been built for his daughter. He was succeeded by his nephew Ghayás-uddín Mahmúd the son of Ghayás-uddín Muhammad.

**Shahab-uddin 'Umar**, شہاب الدین عمر, son of Sultán 'Alá-uddín Sikandar Sámi, king of Dohlí, *vide* Káfúr and 'Alá-uddín.

**Shahab-uddin Suhrwardi**, شہاب الدین سمروردی, Shéikh, generally called Shaikh Maktúl, and Katil-ulláh, because he was put to death by the famous general Sáláh-uddín (Saladin) of Aleppo, for having more philosophy than religion. According to the work called Haft Aklím, he was starved or put to death at Aleppo in 1189 A. D., 585 A. H., aged 36 or 38 years. He is the author of the Commentaries called "Sharah Hayákáh," and "Sharah Ayzáh." In the 4th Vol. of Háiji Khálí, p. 236, he is said to be the author of another work called "Akl Surkh."

**Shahab-uddin Suhrwardi, Shaikh**, شیخ شہاب الدین, the son of Abú Najib; was born at Suhrward in January, 1145 A. D., Rajab, 539 A. H. He was a pious Shaikh, most assiduous in his spiritual exercises and the practise of devotion. He is the author of several works, among which is one called "Awárif-ul-Márif" also called "Awárif-ul-Hakás." He died on the 26th September, 1234 A. D., 1st Muharram, 632

A. H., in his 93rd year, at Baghdád, where he was buried. There is another work in Arabic found in the Library of Tipú Sultán, entitled "Hikmat-ul-Ashrák," of which he is said to be the author.

**Shahab-uddin, Sultan**, سلطان شہاب الدین, the son of Sultán 'Alá-uddín whom he succeeded on the throne of Kashmír, 1356 A. D., 757 A. H. He turned his attention to foreign conquest, and during the succeeding ten years subdued Thibet, Káshghar, Badukhshán and Kábul. He then, according to the historian Haidar Malik, invaded Hindústán with an immense army, and is said to have worsted Fíréz Sháh king of Dehlí in a pitched battle on the banks of the Satlaj; the result of which was to cause that potentate to acknowledge his supremacy. Shaháb-uddín then returned to Kashmír, where his religious zeal led him to destroy the idol temples at Bijbhári and elsewhere. He died after a reign of 19 years, 1376 A. D., and was succeeded by his brother Kutb-uddín, during whose reign, the famous Sayyad 'Alí Hamdání arrived at Kashmír.

**Shahadat**, شادت, poetical name of Mirzá Sálah of Balkh, who died in 1742 A. D., 1155 A. H.

**Shah 'Alam**, شاہ عالم, king of Dehlí, whose original name was 'Alí Góhar, was the son of the emperor 'Alamgír II, by Zímat Mahal surnamed Bilál Kúnwar; was born on the 15th of June, 1728 A. D., 17th Zi-Ka'da, 1140 A. H. In the year 1758 A. D., 1172 A. H., fearing he might be made a prisoner by 'Imád-ul-Mulk Ghází-uddín Khán the minister of his father, he left Dchlí to try his fortune in Bengal, the Nawáb of which province, Siráj-uddaula had been deposed by the assistance of the English, and Mír Jafar set up in his room. He was in Behár, when he received the intelligence of the murder of his father, and having assumed the imperial authority, he ascended the throne on the 25th of December, 1759 A. D., 4th Jumádá I, 1173 A. H. with the title of Sháh 'Alam. After the defeat of Shujá-uddaula his prime-minister, at Buxar on the 23rd October, 1764 A. D., 26th Rabi' II, 1178 A. H., and his flight to the upper province, the king followed the English to Allahábád where he granted the East India Company the Sanad of the Diwání of Bengal dated 12th August, 1765 A. D., 24th Safar, 1179 A. H., on the Company agreeing to pay the emperor 24 lacs of rupees annually from the revenues of the three provinces, viz., Bengal, Behár, and Urysa. This important business being settled by Lord Clive, he returned to Calcutta, leaving General Smith to attend the emperor, but in fact to rule him; for the General resided in the fortress, and his majesty in the town; and the sound of the imperial naubat in the fort being disagreeable to General Smith, he forbade the band to play, nor did the servants of the emperor refuse. Sháh 'Alam continued to reside at Allahábád under the protection of the English till the year 1778 A. D., 1185 A. H. when growing weary of his retirement, he proceeded to Dchlí where he arrived on the 25th of December the same year, but not long after fell into the power of Ghulám Kádir Khán a Rohella chief, who put out his eyes on the 10th of August, 1788 A. D., Ramazán, 1185 A. H. Sháh 'Alam after this event re-assumed the throne and died on the 19th November, 1806 A. D., 7th Ramazán, 1221 A. H., aged 81 lunar years. Sháh 'Alam's poetical name was 'Aftáb. He was a good poet, and has left a Diwán called Diwán 'Aftáb, in Persian and Urdú verses. His remains were deposited close to the tomb of Bahádúr Sháh adjoining the Motí Masjid near the Dargáh of Kutb Sháh.

**Shah 'Alam**, شاہ عالم, a celebrated Muhammadan saint, was the son of Kutb 'Alam, which see.

**Shah 'Ali, Hazrat**, شاہ علی حضرت, a pious Sayyad who is the author of several works on religion, in Persian, Arabic, and Gujrátí. He died at Ahmadábád Gujrát in 1565 A. D., 973 A. H., and was buried there.

**Shah 'Ali Muhammad**, شاہ علی محمد, author of the "Tajallíat Rahmání," an explanation of the Sáfi tonets and mystical phrases, &c.

**Shah Begam**, شاہ بیگم, the mother of Sultán Khusro the son of the emperor Jahángír. *Vidé* Khusro (Sultán).

**Shahbaz Banda Nawaz**, شاہباز بندہ نواز, author of two books called "Ishk-náma, and Sárdat-náma," containing Essays on divine love, the soul, future state, &c.

**Shahbaz Khan Kambu**, شاہباز خان کمبو, a descendant, in the sixth generation, of Hájí Jamál who was a disciple of Shaikh Bahá-uddín of Multán. He passed the first part of his life as a Dervish or mendicant, but was afterwards employed by the emperor Akbar, and raised to the dignity of an Amír. He was appointed governor of Bengal in 1584 A. D., 992 A. H., and died in the 44th year of the reign of that monarch, 1599 A. D., 1008 A. H., aged 70 years. He was buried at Ajmeir near the mausoleum of Khwája Mo'in-uddín Chishtí. His liberality and the money he expended was so great, that it made the people think that he had in his possession the Philosopher's Stone.

**Shah Beg Arghun or Urghun**, شاہ بیگ ارغون, king of Sindh and founder of the Arghún family, was the son of Mirzá Zunnún Beg Arghún, the commander-in-chief and head of the nobles at the court of Sultán Husain Mirzá king of Khurásán, and governor of Kandahár and the provinces of Shál, Sitúnak and Arghún. Mirzá Zunnún met his death in attempting to resist an invasion under Muhammad Khán Sháhbáni Uzbak. After his death the government of Kandahár devolved on his son Sháh Beg Arghún. When the emperor Bábár Sháh invaded the province of Kandahár, Sháh Beg unable to resist him retreated towards Sindh, and having overcome Jám Fíréz the last king of the Samána dynasty, 1521 A. D., 927 A. H., he settled himself as king in that country. His reign was, however, but of short duration, for he died two years and some months after the conquest, in the year 1524 A. D., 930 A. H., and his eldest son Sháh Husain Arghún succeeded him.

**Shah Begam**, شاہ بیگم, this was the title conferred by Jahángír on his first wife who was the daughter of Bhagwán Dás the son of Rájá Behári Mal. She was married to prince Salím (afterwards Jahángír) in 1584 A. D., 993 A. H., and became the mother of Sultán Khusro who was born in 1587 A. D., 995 A. H. When Jahángír rebelled against his father Akbar, and was living independently at Allahábád he gave himself up more than ever to debauchery. He had always entertained a peculiar dislike for his eldest son Sultán Khusro whose own levity and violence seem to have given him reasons for his displeasure. Some circumstance in their disputes so affected Khusro's mother, that she swallowed poison (opium) in 1603 A. D., 1012 A. H., and died at Allahábád where she was buried in a place called Sultán Khusro's garden, where her son Sultán Khusro also was afterwards buried.

**Shah Begam**, شاہ بیگم, a daughter of Muhammad Mukím, brother of Sháh Beg Arghún, governor of Kandahár and afterwards king of Sindh. She was married to Kásim Kóka, who was killed in the wars of the Uzbaks. On the conquest of Kandahár by Bábár Sháh, she was taken away to Kábul.

**Shah Dáru'l-Háj**, شاہ در عج، died 1524 A.D., a pupil of Sháh Násir-ud-dín Wali. He was a mystical poet and a great saint. His tomb which is at Shiráz is a place of pilgrimage.

**Shahi**, شاہی, poetical title of Prince Mirá Núr-uddín the son of Mirá Khán Bakht, the son of Mirá Sulaimán Shikoh.

**Shahi Beg Khan Uzbak**, شاہی بیگ خان ازبک, also called Shaibání Khán, who after he had conquered Transoxiana, invaded Khurásán, took Hirát in 1507 A.D., 913 A.H., and extinguished the principal branch of the house of Taimúr. He was, however, defeated and slain in a battle against Sháh 'Ismáil I, Safví, in 1510 A.D., 916 A.H., when his scull was overlaid with gold, and made into a drinking cup by that monarch. After his death Taimúr Sultán succeeded him and Jání Beg Sultán and 'Abdulláh Khán divided Bukhárá between themselves. The Uzbaks were Tartars who came from the borders of Russia, where they had been governed by a race of princes descended from Shaibání, the grandson of Changez Khán; but they derived their name from Uzbak, the seventh of their race, who introduced the Muhammadan religion among them. The last prince of this tribe was Burgú Khán, who was slain by Sháh Bakht, upon which the Uzbaks quitted their ancient habitation, and conquered Khurasán, Khwarizm, &c.

**Shahi, Mir or Amir**, شاہی میر or شاہی امیر, poetical name of 'Aká Malik son of Jamál-uddín Fírozkohí. His mother was the sister of Khwája Muwyyad, a chief of the race of Sarbadális of Sabzwár. He was himself a native of Sabzwár and a very learned man. He wrote a beautiful hand, was a good musician and painter. He flourished in the time of Baisanghar Mirá and Sultán Bábar, and died at Astrábád in 1450 A.D., 854 A.H., aged more than 70 years. He was buried at his own request at Sabzwár. He is the author of a biography of poets called "Majmúa-ush-Shuárá" and of a Díván entitled "Díván Sháhi."

**Shahid**, شاہید, vide Ghulám Imám Shahíd.

**Shah Ghulam Azim**, شاہ غلام ازم, son of Sháh Abul Maáli, the son of Sháh Ajmal of Allaháhád. He is the author of two Díváns and a Maṣnawi. Vide Afzal.

**Shah Girami or Mirza Girami**, شاہ گرامی, میرزا گرامی, a poet who lived in the dress of a Kalandar and Dehlí and died in the year 1743 A.D., 1166 A.H.

**Shah Gul**, شاہ گل, vide Wahdat.

**Shah Hetim**, شاہ حاتم, surname of Shaikh Zahír-uddín a Hindástání poet. Vide Hátím.

**Shah Husain Arghun**, شاہ حسین ارغون, شاہ ارغون, king of Sindh, succeeded his father Sháh Beg Arghún in 1524 A.D., 930 A.H. He reigned 32 years and died in 1555 A.D., 962 A.H. After his death the government of Sindh was divided between two rivals, Mahmúd the governor of Bakkar and Mirá Isá Turkhár governor of Thatta, who both assumed the title of king, and between whom frequent dissensions arose, and battles were fought. The emperor Akbar on coming to Láhor reduced the whole of the province of Bakkar exclusive of the fort, till

**Shah Hussain Safwi**, شاہ حسین سفی, succeeded his father Sháh Sulaimán, king of Persia in 1694 A.D., 1094 A.H. In the year 1722, Mahmúd, an Afghan chief of Kandahár besieged Isfahán, and compelled Sultán Husain to surrender and resign his crown to him. This circumstance occurred on the 23rd of October the same year 1135 A.H., and the unfortunate Sultán was confined in a small palace, where he remained seven years; when a reverse of fortune which threatened their downfall led his enemies, whose chief was Ashraf the successor of Mahmúd, to put an end to his existence. This melancholy event took place in November, 1729 A.D., 1142 A.H. The Safwian family may be said to have actually terminated with Sultán Husain. His son Tahmasp, assumed the title of king, and struggled for a few years with his fate, but a weak effeminate, and debauched youth, was unsuited for such times: and he only merits a place in history, as his name furnished a pretext for the celebrated Nádir Sháh to lay the foundation of his great power.

**Shah Husain Sayyad**, شاہ حسین سید, vide Hakíkat.

**Shahidi**, شاہیدی, poetical name of Mír 'Abdul Wahid of Bilgrám, which see.

**Shaista Khan, Nawab**, شایستہ خان نواب, the son of Asaf Khán the prime minister.

**Shahidi Kummi**, شاہیدی کومی, an author who was a native of Kummm, and died in 1529 A.D., 935 A.H.

**Shah Jalal**, شاہ جلال, a Muhammadan saint of great sanctity, whose tomb is in Sylhet. This shrine has a large number of attendants to minister at it, and the pigeons and other birds which flock there, are held as sacred as the birds within the temple of Mecca.

**Shah Jahan**, شاہ جہان, emperor of Dehlí, surnamed Shaháb-uddín Muhammad Sáhib Kirán Sáni, was the third son of the emperor Jahángír. He was born at Láhor on the 5th January, 1593 A.D., 994 Rabi I, 1000 A.H., and named Mirá Khurram. His mother Balmáfi was the daughter of Rájá Udai Singh, son of Rájá Maldeo of Jodhpúr, and sister to Rájá Súraj Singh. At the time of his father's death he was absent in the Dakhin, but the throne was secured for him by his father-in-law, 'Asaf Khán the wasír, the brother of Nár Jahán Begam. He marched towards Láhor on hearing of the throne being at his disposal; and began his reign 4th February, 1628 A.D., 8th Jumáda II, 1037 A.H. He was the most magnificent prince that ever appeared in India. The most striking instance of his pomp and prodigality was his construction of the famous Peacock throne. It took its name from two peacocks fashioned splendidly in sapphires, emeralds, rubies and other appropriate jewels which formed the chief ornament of a mass of bullion and precious stones that dazzled every beholder. Tavernier, a jeweller by profession, reports, that it cost nearly six millions and a half sterling. His greatest splendour was shown in his buildings. He founded a new city at Dehlí called after him Sháhjahánábád, but of all the structures erected by him, there is none that bears any comparison

with the Táj Mahal at Agra, a mausoleum of white marble decorated with mosaics, which for the richness of the material, the chasteness of the design, and the effect at once brilliant and solemn, is not surpassed by any edifice, either in Europe or Asia. Táj Mahal is a corruption of Mumtáz Mahal, the name of Sháh Jahán's favourite wife, whose sepulchre it forms. Sháh Jahán reigned thirty years and was deposed and confined in the fort of Agra by his son 'Alamgír Aurangzeib on the 9th of June, 1658 A. D., 17th Ramañá, 1068 A. H., and died at Agra after an imprisonment of 7 years and 10 months, on Monday night the 23rd of January, 1666 A. D., 26th Rajab, 1076 A. H., aged 76 lunar years 3 months and 17 days, and was buried in the Táj close to his wife's tomb. There were living at the time of his imprisonment, four of his sons and four daughters. Of the sons, the eldest was Dárá Shikóh, the second Sultán Shujá, the third 'Alamgír and the fourth Murád Bakhsh; but 'Alamgír, who succeeded his father, murdered two of his brothers, viz. Dárá and Murád, and the third Sultán Shujá died in Arracan, or was murdered by the Rájá of that country. His daughters were Arjuman 'Ará, Geití 'Ará, Jahán 'Ará and Dahr 'Ará, (or Roshan 'Ará).

Inscription on a gold coin of Sháh Jahán of enormous size and value struck in 1064 A. H.

مکہ بر مهر دو صد مہری زد از لطف الله  
نائی صاحب قرین شاہ جہان دین پناہ  
روی زر باد از نقش سکه اش عالم فروز  
نشاشد از پرتو خورشید روشن روی ماہ  
  
Reverse.  
از مدق ابوبکر و شد ایمان انسور  
اسلام قوی دست شد از عدل عمر  
ذین تازه شد از شرم و حیدا عنیان  
از عالم علی یافت ولایت زیر ور

**Shah Karak**, شاہ کراک, a celebrated Muhammadan saint who is buried at Kara, a city in the province of Allahábdád, and whose tomb is still held sacred by the Musalmáns. It is mentioned by Firishta, that the day before the assassination of Sultán Jalál-uddín Fíroz in 1296 A. D., Sultán 'Alá-uddín visited this holy man, who rising from his pillows repeated the following extempore verses. "He who cometh against thee, shall lose his head in the boat, and his body shall be thrown into the Ganges;" which, they say, was explained a few hours after by the death of the unfortunate king, whose head fell into the boat upon this occasion. Sháh Karak died between the years 1296 and 1316 A. D.

**Shah Jahan Begam of Bhopal**, شاہ جہان بیگم, succeeded to the principality of Bhopal on the death of her mother Sikandar Begam, on the 30th of October, 1868. Her Highness in 1871 married her own minister Muhammad Sádik Hasan Khán, by the advice or consent of the Supreme Government. This is her second husband. She commanded that in future he should be addressed thus: Motamid-ul-Muhárm Muhammad Sádik Hasan Khán Sahib Bahádur, second minister of the State of Bhopál.

**Shah Kasim**, شاہ کاسم, a pious and learned Musalmán who died in the year 1584 A. D., 992 A. H., and Khwája 'Abdul Razá wrote the chronogram of the year of his death.

**Shah Kudrat-ullah**, شاہ کدرالله, vide Kudrat.

**Shah Kuli Khan Mahram**, شاہ قلی خان مهرم,

a nobleman of the court of the emperor Akbar. He held the rank of 5,000, and was sent with prince Sultán Salím to Ajmeir accompanied by Rájá Mán Singh, to chastise the Amirs under the Rájá of Udaipúr in 1598 A. D., 1007 A. H. The emperor Jahángír says in his Memoirs, that in the first year of his reign 1605 A. D., he gave the daughter of Mirzá Handál, named Sultán Begam, in marriage to Sháh Kulí Khán Mahram, but his death is mentioned in another work, viz., "Másir-ul-Umra," to have taken place in the month of December, 1600 A. D., 18th Azar, 1009 A. H., at Agra.

**Shah Madar**, شاہ مادر, a celebrated Muhammadan saint, whose proper name was Badí-uddín. He was a disciple of Shaikh Muhammad Taifúrī Bastámí, and is the founder of the sect called Madáriá in India. Many curious anecdotes are related of him. He died on the 20th December, 1434 A. D., 838 A. H., aged 124 years, and is buried at Makánpúr in Kanauj, where a great assembly is held every year at his tomb. He was a cotemporary of Kási Shahéb-uddín Daulatábádi who lived in the time of Sultán Ibráhím Sharví of Jaunpúr.

**Shah Mahmud of Isfahan**, شاہ محمود اصفهانی, vide Sháh Shujá.

**Shah Mansur**, شاہ منصور, last Sultán of the dynasty of the Muzaffarians, was the son of Sháh Muhammad Muzaffar. He reigned in 'Irák and Fars after Sháh Zain-ul-'Abidín whom he deprived of sight and took possession of Shírz. He was defeated by Amír Taimúr, who put him to death on Thursday the 22nd of May, 1393 A. D., 10th Rajab, 795 A. H.

**Shah Mansur**, شاہ منصور, vide Khwája Mansúr.

**Shah Mir**, شاہ میر, also called Mián Mir whose proper name was Shaikh Muhammad, was a descendant of the Khalif 'Umar, and a very pious Musalmán. He is reckoned amongst the Muhammadan saints. He was born at Shístan 1550 A. D., 957 A. H., came to Láhor where he resided 60 years, and died there on Tuesday the 11th August, 1635 A. D., 7th Rabí' I, 1045 A. H., aged 88 lunar years. He is buried at a place called Hásimpúr near Láhor. He had numerous disciples, one of whom was Mullá Sháh, the spiritual guide of the prince Dárá Shikóh, the eldest son of the emperor Sháh Jahán. He is the author of the work called "Ziyá-ul-Ayún," or the Light of the Eyes, containing the rules for propriety of conduct through life.

**Shah Mir**, شاہ میر, first Muhammadan king of Kashmír. The original inhabitants of Kashmír appear to have been the followers of Brahmá. The period of the first establishment of the Muhammadan faith in that country took place during the reign of Rájá Seina Déva, about the year 1315 A. D., 715 A. H., when a person called Sháh Mir, coming to Kashmír in the habit of a Dervish, was admitted into the service of that prince. Upon the death of the rájá, he was appointed prime minister to his son and successor Rájá Ranjan. When this rájá died, Anand Dev, who succeeded him, also made Sháh Mir his minister. The whole of this family not only gained great ascendancy over the rájá, but also over the minds of the people, till the rájá, becoming jealous of their power, forbade them the court. This exclusion drove Sháh Mir into rebellion, when having occupied the valley of Kashmír with his troops, most of the officers of the rájá's government also joined him. This insurrection soon brought the rájá to the grave, who died of a broken heart in the year 1327 A. D., 727 A. H., leaving his widow regent. Sháh Mir after some years married

Kaula Deví, the wife of the ríja, who embraced the Muhammadan faith; an event which secured to him the country which he had before nearly usurped. It is related by another author, that when preparations for the marriage were commenced, the devoted princess despairing and indignant, surrounded by her train of maidens, advanced into the presence of the usurper, and upbraiding him for his ingratitude and treachery, stabbed herself before him. Thus perished by her own hand the last Hindú sovereign of Kashmír, and Sháh Mír, who is considered the first Muhammadan king of that country, ascended the throne under the title of Sultán Shams-uddín, in the year 1341 A. D., 712 A. H. He died in 1344 or 1349 A. D., 715 or 730 A. H., and was succeeded by his son Jamsheid.

*List of the Muhammadan Kings of Kashmír.*

1. Sultán Shams-uddín Sháh Mír.
2. Jamsheid, son of Sháh Mír, reigned 14 months, and was expelled by his younger brother 'Alí-uddín 'Alishair, and slain.
3. 'Alí-uddín 'Alishair, son of Sháh Mír, reigned 13 years.
4. Shaháb-uddín, son of 'Alí-uddín reigned 19 years and died 1376 A. D.
5. Kútub-uddín, brother of Shaháb-uddín, during whose reign the famous Sayyad 'Alí Hamdání arrived in Kashmír. He reigned 15 years.
6. Sikandar, surnamed Butshikan, who destroyed all images and subverted the Hindú religion, was the son of Kútub-uddín, and a contemporary of Amir Taimúr. He reigned about 25 years.
7. 'Alí Sháh, the son of Sikandar, reigned nearly 7 years.
8. Zain-ul-'Abidín, brother of 'Alí Sháh, reigned 52 years, and died about the year 1474 A. D.
9. Haidar Sháh, son of Zain-ul-'Abidín, reigned little more than a year, and was killed by a fall from his palace.
10. Sultán Hasan, son of Haidar Sháh, reigned 12 years in excess and drunkenness.
11. Muhammad Sháh, a child of seven years of age, son of Hasan Sháh. He had several battles with Fatha Khán, and after a reign of 11 years was imprisoned by his uncle.
12. Fatha Khán, who took the title of Fatha Sháh, reigned 10 years.

Muhammad Sháh re-ascended the throne in 1506 and reigned two months, and then Fatha Sháh one year, after which Muhammad Sháh ascended the throne the third time, and was deposed after a reign of 19 years. He was once more raised to the throne and died in 1533 after an interrupted reign of 50 years.

Ibráhím, the son of Muhammad, reigned 5 years.

Mubárík Sháh also called Názuk and Barbaq, son of Ibráhím, ascended the throne and after a reign of 3 months was expelled by the army of the emperor Humáyún, who being defeated by Sheir Sháh in 1541, had fled his country, and had retreated to Láhor, whence he sent an army under the command of Mirzá Haidar Doghlat, who invading Kashmír, conquered that province, and reigned there 10 years.

Mirzá Haidar Doghlat, after a reign of nearly 10 years, was killed in a night-attack in 1551 A. D., 958 A. H. After his death, the leading men divided the country into three principalities among themselves, though for form's sake, Názuk, the son of Ibráhím, was again seated on the throne, and was again deposed the second time, by his brother.

Ibráhím II was placed on the throne by Daulat Chak, and after a short time was deposed and blinded, and his brother Ismá'il was raised to the throne in 1556. He reigned nearly two years, and was succeeded by his son

Habib who ascended the throne and reigned 3 years, after which he was imprisoned by Ghází Chak. Ghází Chak declared himself king and assumed the title of Ghází Sháh, and reigned 4 years, when being attacked with a leprosy, abdicated the throne in 1563 A. D. Husain Sháh, his brother mounted the throne, reigned 6 years and was compelled to abdicate in favour of his brother 'Alí Khán in 1569 A. D.

'Alí Sháh ascended the throne in 1569, and in the year 1572, Mulla Ishkí and Kázi Sadr-uddín came as ambassadors from the court of Dehlí, the result of which was that Akbar was proclaimed emperor of Kashmír in the public prayers; and 'Alí Sháh at the request of Akbar, sent his niece the daughter of his brother Husain Sháh to be married to the prince Salím. In the year 1578, 'Alí Sháh was killed by a fall from his horse after a reign of 9 years and was succeeded by his son.

Yúsaf Chak who proceeded to the court of Akbar in 1586 and his son.

Yákúb Chak succeeded to the throne in consequence of his father's detention at the court of Dehlí. In the year 1587 A. D., 995 A. H. Akbar appointed Muhammad Kásim Khán, Amir-ul-Bahr (Admiral) to march and subdue Kashmír. Yákúb was defeated and at last seized and sent to Dehlí in 1588, where Akbar enrolled Yúsaf Sháh and his son Yákúb among the nobles of his government. Each of them received estates in the province of Behár, and from that period the kingdom of Kashmír has been a province of Dehlí.

**Shah Muhammad, Khalifa, خلیفہ شاہ محمد**, author of the book called "Inshá' Jámá-ul-Kawánín," commonly called "Inshá' Khalífu," containing forms of letters.

**Shah Murad, شاہ موراد**, *vide* Murad Mirzá.

**Shahnawaz Khan, شاہ نواز خان**, son of 'Abdul Rahím Khán Khán Khánán. His daughter was married to prince Sháh Jahán. He died in the year 1028 A. H.

**Shahnawaz Khan, شاہنواز خان**, a nobleman of the reign of the emperor Sháh Jahán, was the son of 'Asaf Khán wazír, and father-in-law of the emperor 'Alamgír, and of his brother prince Murád Bakhs. But the author of the Másír-ul-Umrá says that he was the son of Mirzá Rustam Kandahárf. He was appointed governor of Gujrát in the room of the prince Murád Bakhs who was imprisoned by order of his brother 'Alamgír in July, 1658 A. D. When Dárá Shikhó through various adventures, after his flight from Multán, came to Ahmedabad Gujrát, Sháhnawáz Khán his maternal uncle was then in that city, and his daughter the wife of Murád Bakhs was in his palace. Her bitter supplications against 'Alamgír, the impending murderer of her husband, prevailed on him to join the cause of Dárá, for whom he levied an army, and marched with him towards Ajmoir where on their arrival a bloody battle ensued between the armies of Dárá and 'Alamgír, on Sunday the 13th of March, 1659 A. D., Jumáda II, 1069 A. H. which ended in the defeat and flight of Dárá and death of Sháhnawáz Khán who fell by the lance of Dileir Khán. He was buried by the orders of 'Alamgír in the mausoleum of Khwája Mo'n-uddín Chishtí at Ajmeir.

**Shahnawaz Khan, شاہنواز خان**, a nobleman of Sháh 'Alam's court, author of the book called Miraat-e-Aftáb-numai a work on the history of Modern Dehlí.

**Shahnawaz Khan, شمس الدوّلہ شاہنواز خان**, entitled Samsám-uddaula. The original name of this nobleman was 'Abdul Razzák; he was descended from the family of Sadát of Khawásán, but his great-grand-

father Amír Kamál-uddín left Khawáf, and came to Hindústán in the reign of the emperor Akbar, when he was admitted amongst the nobles of the court of Dehlí. Mírák Husain, the son of Kamál-uddín held a situation in the service of the state, in the reign of Jahángír. The son of Mírák Husain, Mírák Mo'ín-uddín, commonly called Amánat Khán, was in great favour with Sháh Jahán, and rose to the first rank. He retained also the patronage of 'Alamgír, was appointed by him to various important governments as those of Láhor, Multán, Kábúl and Kashmír. Amánat Khán was the ablest man in the court, and a great favourite of 'Alamgír. When the emperor resided in Upper India, he bestowed the Súbádári of the Dakhin or Khán Jahán Bahádúr Kokaltásh about the year 1670 A. D., 1081 A. H., and Amánat Khán was appointed Diwán of the Dakhin or Paymaster General, and Historiographer. He had four sons of eminent character; the first 'Abdul Kádir Dayánat Khán, was the keeper of the Privy Purse. The second Mír Husain Amánat Khán, was the public treasurer and governor of Súrat: after his death the latter post was assigned to his elder brother. The third son was Mír 'Abdul Rahmán Wizárat Khán who was promoted to the Diwáni of Málwá and Bijápúr. He was an excellent poet and composed a Diwán under the poetical title of Bikráni. The fourth son Kásim Khán was Diwán of Multán. Mír Hasan 'Alí the son of Kásim Khán was the father of Nawáb Samsám-uddaula Sháhnawáz Khán. He was born on the 10th of March, 1700 A. D., 29th Ramazán, 1111 A. H. at Láhor, but repaired to 'Aurangábád at an early age, and took up his abode with his relations and kinsmen who resided there before him. He was engaged first by Nizám-ul-Mulk 'Asaf Jáh under whom and his son Násir Jang he served as Diwán of Berár for several years. In the time of Salábát Jang, he was raised to the rank of 7000 with the title of Samsám-uddaula. On the 12th of May, 1758 A. D., 3rd Ramazán, 1171 A. H., the day on which 'Abdul Rahmán Haider Jang, the counsellor of Monsieur Bussy the French General, was assassinated by the instigation of Nizám 'Alí the brother of Salábát Jang, he also was murdered in the confusion together with his youngest son Mír 'Abdul Nabi Khán, but his two other sons, Mír 'Abdur Salám and Mír 'Abdul Hai escaped. The remains of the father and son were interred in the tomb of their ancestors in the southern part of the city of 'Aurangábád. The chronogram of this event gives the following: "We have been murdered by 'Abdul Rahmán" Sháhnawáz Khán is the author of the work called "Másir-ul-Umráo Taimúria" containing the Memoirs of the nobility who served in Hindústán and the Dakhin under the house of Taimúr. It was commenced by him, but he left it unfinished, and in the turbulent scenes which attended his death, the manuscript was scattered in various directions, and was considered as lost: some short time afterwards Mír Ghulám 'Alí Azád, a friend of his collected the greater portion of the missing leaves, and restored the work to its entire form with a few additions, amongst which was the life of the author: at a subsequent period again, his son Mír 'Abdul Hai Khán who had received the title of Samsám-uddaula Samsám Jang after his father's death, completed the work in the form in which it now occurs, in the year 1779 A. D., and died on the 28th April, 1782 A. D., 15th Jumádá I, 1196 A. H.

**Shah Nur Ashhari**, شاہ نور اشہری, a famous poet who was a pupil of Zahír-uddín Fáryábí and flourished in the reign of Sultán Muhammad Khwárizm Sháh son of Takash. He died at Tabrez in 1204 A. D., 600 A. H.

**Shah Nur**, شاہ نور, a celebrated Dervish and saint who died on the 2nd February, 1693 A. D., and was buried in the vicinity of 'Aurangábád where his tomb is still visited by the Muhammadans.

**Shahpur**, شاہ پور, *vide* Sháhpúr.

**Shahristani**, شاہرستانی, *vide* 'Abú'l Fatha Muhammad-ash-Shahristani.

**Shahrukh, Mirza**, شاہرخ میرزا, the son of Razá Kulí and grandson of Nádir Sháh. His father Razá Kulí's mother Fátima Sultán Begam was the daughter of Sháh Sultán Husain Safví. Shahrukh was raised to the throne some time after the death of his grandfather, but was soon after seized and deprived of sight. He retired to Mashhad, which province he was allowed to hold in his possession till the time of his death which happened at Dámghán in 1796 A. D. His death was the consequence of the tortures that had been inflicted upon him by 'Aká Muhammad, king of Persia, who by this act extorted from him many precious stones of great value which had once belonged to Nádir Sháh.

**Shahrukh, Mirza**, میرزا شاہرخ, was the fourth son of Amír Taimúr and held the government of Khurásán at his father's death which took place in February, 1405 A. D. After the imprisonment of Sultán Khalfí his nephew, ruler of Samarkand 1408 A. D., 811 A. H., he marched from Khurásán to take possession of his dominions. His authority was immediately acknowledged, not only in Samarkand, but over all Transoxania. He was brave and generous, but not an ambitious prince: and during a reign of 42 years, we hear of no wars in which he was engaged, except with the Turkman tribes of Asia Minor whose power Taimúr had overcome, but not destroyed. Mirzá Shahrukh was born at Samarkand on the 21st July, 1377 A. D., 14th Rabí I, 779 A. H., and died at Fisháward in the province of Rei, on the Persian new year's day, *viz.* Sunday, the 12th March, 1447 A. D., 25th Zil-hijja, 850 A. H., aged 71 lunar years. He reigned 42 years during which the conquests of his father in India seem to have remained in subjection to his authority. At his death he left 5 sons, *viz.* Mirzá Ulagh Beg, Ibráhím Mirzá, Mirzá Báisanghar, Sayúrghamish and Muhammad Júgí. He was succeeded by his son Mirzá Ulagh Beg.

**Shahrukh Mirza**, شاہرخ میرزا, a descendant of Amír Taimúr, was the son of Ibráhím Mirzá, the son of Mirzá Sulaimán ruler of Badakhshán. His mother's name was Muhtarim Khánam. About the year 1575 A. D., 983 A. H. he forcibly took possession of Badakhshán from his grandfather and reigned there about 10 years, after which in 1585 A. D., 993 A. H. that province was conquered by 'Abdulláh Khán Uzbak, and Shahrukh compelled to fly to India, where he was kindly received by the emperor Akbar, who gave him his daughter Shakar-un-Nísá Begam in marriage in the year 1593 A. D., 1001 A. H. and raised him to the rank of an Amír of 5,000. In the time of Jahángír the rank of 7,000 was conferred on him. He died at Ujjain 1607 A. D., 1016 A. H., and was buried there.

**Shahruk Mirza or Mirza Shahruk**, شاہ رک میرزا, شاہ رک, *vide* Mirza, who had a Jagír in Gujrát, was murdered by his younger brothers in the year 1032 A. H.

**Shahryar**, شاہریار, a king of Persia of the Sasánian race, who reigned in Persia a few months in 629 A. D., *vide* Sheiróya.

**Shahryar, Sultan**, سلطان شاہریار, the youngest son of the emperor Jahángír, was married to a daughter of Nárá Jahán Begam by her former husband Sher Afghán Khán. On the death of Jahángír in 1627 A. D., 1037 A. H. this prince who was then at Láhor, seized the royal treasure, bought over the troops, and forming a coalition

with the two sons of his uncle the late prince Dániel marched out to oppose 'Amáf Kílm, the saint, who had released prince Dáwar Bakhsh, vanquished Bázúr, the son of Sultán Khúner, from prison and proclaimed him king. The battle ended in Sháhryár's defeat, he fled but being given up by his adherents, was imprisoned and blinded. He was after three months put to death together with Dáwar Bakhsh and the two sons of Dániel, named Tahmúr and Hoshang by order of Sháh Jahán who ascended the throne on the 4th February, 1628 A. D., 8th Jumádá II, 1037 A. H.

**Shah Sadr,** شاہ صدر, a Muhammadan saint whose tomb is situated at the foot of a large mountain of Siwistán, at the distance of about 300 yards from the village of Lakki in Sindh which belongs to the Sayyads of that place. This famous saint, says Lutf-ullah in his Autograph, originally came from Arabia, and brought thousands of infidels to the light of Islám from the darkness of idolatry in Sindh. The year of his death is not known, but his tomb was built here by order of Nádir Sháh, king of Persia, in 1155 A. H. Tradition states, that Nádir in a dream was invited by this saint to come to Amarkote where he was to find a very large treasure. Nádir having acted upon the visionary command, discovered the treasure promised to him, and received a very large amount, as a tribute from the Amirs of Sindh. Nádir then bestowed a large sum of money upon the Sayyads of the village, directed them to have the edifice built over the remains of the saints. This they carried into execution, and the following inscription at the door of the shrine gives the date of its completion:—

"I inquired of intellect the year of its date.

"Inspiration informed me, It is the Paradise of the members of the sacred house." 1742 A. D., 1155 A. H.

All Sayyads of Sindh that are called Lakki Sayyads, are, I am informed (says Lutf-ullah) the descendants of this saint, whose parentage ascends up to the Imám 'Alí Naki. I am therefore inclined to think that the word Lakki is a corruption of Naki, which is the name of the tenth Imám.

**Shah Safi,** شاہ صفی, grandson of Sháh Abbás the Great, king of Persia. His father's name was Safi Mirzá and his original name Bahrám Mirzá. He succeeded his grandfather in January, 1629 A. D., Jumádá I, 1038 A. H. and took the title of Sháh Safi. He was a capricious tyrant; and every year of his rule presented the same horrid and disgusting scene of barbarous cruelty. All the princes of the blood royal, and almost every minister, or general of family or character, were either put to death, or deprived of their eyes, by command of this monarch. He reigned nearly 14 years, died in May, 1642 A. D., Safar, 1052 A. H., and was succeeded by his son, Abbás II.

**Shah Sharaf-uddin,** شاہ شرف الدین, a Muhammadan saint who died in the year 1379 A. D., 781 A. H., and is buried in Behár, where his monument is still standing and is visited by the Muhammadans. There is an inscription in the Kúff character over the entrance to the dargah, which however time has rendered illegible with the exception of the date of the death of the saint, and of the erection of the tomb in 1569 A. D., 977 A. H. The dargah is held in great veneration by the Muhammadans who at the 'Urs or anniversary of the death of the saint, assemble from all parts of the country, it is said to the number of 60,000. He is also called Makhdí-ul-Mulk Shah Sharif-uddin and Shaikh Sharif. The emperor Sikandar Sháh the son of Bahlól Lodí went to visit his tomb about the year 1496 A. D., 900 A. H., *vide* Sharaf-uddin Ahmad 'Ahlí Manerí.

**Shah Sharif or Sharif-uddin,** شاہ شریف, شریف الدین

**Shah Shujá' or Shuja'-ul-Mulk,** شاہ شجاع, king of Kábul, was the youngest son of Taimur Sháh the son of Ahmad Sháh Abdálí. He was sent to Kashmir by his brother Muhammad Sháh and imprisoned in the fort of the Koh-i-Máráń in 1812 A. D. from which place he was released in 1814 by Ranjít Singh and detained at Láhor as a prisoner till his escape to the British territories. He was placed by the British Government on the throne of Kábul on the 8th May, 1839 A. D., and was murdered by his nephew, a son of Zamán Sháh on the 2nd May, 1842 A. D. He is the author of a biographical sketch of his own life written at Lúdhiana in 1826-27. This work was translated by Lieut. Bennet, of the Artillery, and published in the Asiatic Journal, Vol. XXX, p. 6, under Asiatic Intelligence.

**Shah Shujá',** شاہ شجاع, Sultán of the Muzaffarians whose capital was Shiráz. It is said that this prince was in such a manner plagued by a malady called Jú'l Bakár, or canine hunger, that he could not satisfy his hunger, neither on his journey, nor when he was at rest. He deprived his father Muhammad Muzaffar of his sight in 1359 A. D., and held the reins of government in his own hands. His brother Sháh Mahmúd of Isfáhán besieged Shiráz in 1364, took possession of that country and died before his brother in 1375 A. D., 9th Shawwal, 776 A. H. after a reign of 16 years. Sháh Shujá' died on Sunday the 9th of October, 1384 A. D., 21st Shabán, 786 A. H. He was succeeded by his son Zain-ul-'Abidín, who on the approach of Amír Taimur to Shiráz retired to Tishtár, where his uncle Sháh Mansúr seized him and deprived him of his sight. Shiráz was bestowed by Amír Taimur on Sháh Ahí the son of Muzaffar, but it was soon after taken by Sháh Mansúr, in whose possession it remained till it was retaken by that conqueror in 1393 A. D., 795 A. H. There is a garden near Shiráz called Haft-tan, which contains the remains of Sháh Shujá', and has, on one side of it, a small building, ornamented with a variety of pictures.

**Shah Sufi,** شاہ صوفی, a Muhammadan saint whose shrine

is at a village called Súfípúr in the Pargana of Fírozábéd in Agra. It is related by the Khádim of the dargah that in the reign of the emperor Akbar, Sháh Súfi a fakír of some celebrity wandered from Isfáhán to India, and took up his hermitage among the Jamna ravines near the city of Chandwár, then the county town of the Pargana of the same name, and which from the remains which still cover the surrounding country for miles—ruined mosques, dilapidated octagon mausolea, fallen entrance gates and such like works of costly strength, must have been an important post in a fiscal and military point of view. All the time from which the fable of Sháh Súfi's miracles commence, Rájé Chandarsen was the lord of the fort of Chandwár, and a troublesome tributary of the Dehlí court. Non-compliance with the royal demands for payment of revenue, brought upon the rájá the investment of his fort by the army of Akbar, who is said to have commanded his forces in person, and to have prosecuted his attack with no approach to success for a period, which the credulous or imposing Khádim of the establishment have exalted into a term of ten years. In the language of Oriental metaphor, the emperor is said to have planted a mango tree on the commencement of the seige, and to have eaten the fruit of it, ere his success was secured. This success he owed to the anchorite of the ravines Sháh Súfi. During a severe land storm, the lamps of the entire camp were put out, and the light of the Sháh's hut alone glimmered in the surrounding darkness. This extraordinary fact led to the Sháh's being

visited by some of the converts. The miraculous character of the event being much commented on by the visitors, the Sháh acknowledged himself to be under the special favour of Heaven—and in the end the conversion turned upon the difficulties of the siege, and the grateful sense of the hermit's interference which the sovereign would entertain in the event of its being brought to a close by his holy means. The Sháh promised the required aid, and declared that the fort should be captured by a fixed day. Thus much for the emperor. In respect to the rájá, the Sháh acted very effectually upon his superstitious fears—told him that the fort was destined to fall, and proffered his own miraculous powers to secure for the rájá, a safe and honourable retreat for himself, family and valuables. The whole were accordingly passed invisible through the besieging camp, and the rájá quitted Hindústán for the eastward. In return for this valuable service, the emperor bestowed half of an hamlet of Chandwár on the Sháh. The place assumed the name of Safípúr, and has since been inhabited by the descendants of the Sháh. The decease of Sháh Saffi took place soon after the grant was made, and he was buried on the brow of a deep ravine, a handsome tomb being erected over his remains. The mausoleum is still in good order and forms a picturesque object in the midst of the desolation of the Jamna ravines in the vicinity of Chandwár and Firozábád. Its pretty dome and minarets commanding as they do, the heights of the Jamna ravines, often lead the voyagers on the river to visit the shrine of the saint, and landwards the building is an object of interest and beauty, which (says Mr. Mansel, Collector of Agra in a letter to the Commissioner of Revenue at Agra 29th May, 1833 No. 125) all would regret to see lost to the country. There are several dáláns, a handsome gate, and a small mosque comprised within the building, and the whole is kept in occasional good repair by the outlay of part of the funds of the grant. The fable of the whole is palpable. Indeed the rájá who, under the name of Chanderse, was ousted from Chandwár, lived it is supposed by those best acquainted with the annals of Firozábád, in the reign of 'Alá-uddin, and his descendants were the party who fell under the displeasure of Akbar.

**Shah Sub-han**, شاہ سوبھان, a Muhammadan saint who died in 1200 A. D., 596 A. H.

**Shah Sulaiman Safwi**, شاہ سلیمان صفوی, the son of Sháh Abbás II, king of Persia, whom he succeeded on the 26th August, 1666 A. D., 5th Rabí I, 1077 A. H. He reigned over Persia 29 years, and died in 1694 A. D., 1106 A. H. He was succeeded by his son Sháh Husain Safwi.

**Shah Tahir Junaidi**, شاہ طاہر جنیدی, also called Dakhaní, was the youngest brother of Sháh Jafar. He came to India in the time of the emperor Humáyún, and went afterwards to the Dakhin and was appointed minister to Burhán Nizám Sháh I of Ahmadnagar. He was of the Shia sect, and succeeded in converting his sovereign to the Shia persuasion in the year 1537 A. D., 944 A. H., and induced him to exchange the white canopy and scarlet pavilion for the green standard assumed by the followers of 'Alí. Sháh Táhir died in the Dakhin 1545 A. D., 952 A. H. He was an excellent poet and is the author of several works.

**Shah Taki or Shaikh Taki**, شاہ تکی, a Muhammadan saint who died between the years 1413 and 1421 A. D., and is buried at a place called Jhúsi in the province of Allahábád where a great crowd of Musalmáns assemble every year and make offerings on his tomb.

**Shah Tahmid**, شاہ تھامد, a Muhammadan saint who died in February, 1641 A. D., and was buried at Agra, and lies buried in Shahjahanabad. This saint is also called Dargah Sháh Turkman.

**Shah Wali Muhammad**, شاہ ولی موسیٰ, a saint whose dargah is in Agra.

**Shah Wali Ullah**, شاہ ولی اللہ, vide Ishtiyák.

**Shahzada Khanam**, شاہزادہ خانم, a daughter of the emperor Akbar by Salíma Begam. She was living in the commencement of the reign of her brother Jahángir.

**Shahzada Sultan**, شاہزادہ سلطان; vide Sultán Sháh-záda.

**Shah Zaman**, شاہ زمان, vide Zamán Sháh.

**Shaista Khan, Amir-ul-Umra**, شایستہ خان. امیر الامراء شایستہ خان.

His original name is Abú Tálib, or Mirzá Murád. He was the son of 'Asaf Khán wazír, and grandson of Yatmáduddaula. After the death of his father 1641 A. D., he was appointed wazír by the emperor Sháh Jahán. The large Jama Masjid which stood (till 1857) on the banks of the Jamna river to the west of the fortress of Allahábád, was built by him in the time of Sháh Jahán and completed in the year 1646 A. D., 1056 A. H. His son Khudábanda Khán also held a high rank in the time of 'Alamgír, and was appointed Faujdár of the Karnatic Bijá-púr, and subsequently, after the death of Ruh-ullah Khan, he held the post of grand steward of the household. Shaista Khán was appointed governor of Berár by Sháh Jahán in 1638: and in 1652 to the more important command of Gujrát. In 1656 he was employed by 'Alamgír (Aurangzeb) at that time viceroy of the Dakhin, to serve as lieutenant to his eldest son Sultán Muhammad in the war of Golkandá. In the contentions of Sháh Jahán's sons for the throne in 1658, he served with Dárá Shikoh, whom he betrayed by giving intelligence and guides of Aurangzeb. He was appointed in July, 1659 A. D., governor of the Dakhin in the room of Muhammad Muazzim the son of the emperor 'Alamgír who was recalled to the presence, and in 1666 as governor of Bengal. He kept his court at Dacca and by his injustice provoked a war with Job Charnock, Governor of the factory of the East India Company at Golághát near Huglí. He died in the reign of 'Alamgír on the 31st May, 1694 A. D., 16th Shawwál, 1105 A. H., aged 93 lunar years. Some traces of his Rauza and garden are still to be seen at Agra on the banks of the Jamna.

**Shakar-un-Nisa Begam**, شاکر ان نشایکم Begam, the daughter of the emperor Akbar, who gave her in marriage to Mirzá Sháhrukh, son of Ibráhím Mirzá. She is buried in the mausoleum of Akbar at Sikandra in Agra. Her mother's name was Bibí Daulat Sháh.

**Shakik Balkhi**, شاکیک بلخی, a celebrated pious Musal-mán. He died on the 20th January, 791 A. D., 9th Ramázán, 174 A. H. in the reign of the Khalif Hárún-al-Rashíd, and was buried at Khatlén.

**Shakir**, شاکر, the poetical name of Nizám-ul-Mulk 'Asaf Jáh.

**Shakir**, شاکر, the poetical name of 'Abdur Rahmán, author of the poetical work called "Gulistán Musarrat," which he also named "Hadéek-ul-Mááni. He wrote this book at Lakhnau during the reign of Amjád 'Alí Sháh in 1845 A. D., 1261 A. H., and finished it in the time of Wájid 'Alí Sháh.

**Shamru, Samru or Sombre, سُمْرَه.** His real name was Walter Reinhard, a parson of obscure parentage to the Electorate of Treves. He entered early as a common soldier the service of the French, taking for *Nom-de-Guerre*, Summer, which his comrades, from his saturnine complexion, turned into Sombre, and the Indians, by corruption, Samrú and Shamrú. At length he repaired to Bengal, and enlisted in one of the Swiss Companies then employed at Calcutta; but at the end of eighteen days deserted to the French at Chandarnagar, where he became a Sergeant. Deserting this post, he fled into the Upper Provinces and was for some time a private trooper in the cavalry of Safdar Jang, father to Shujá-uddaula. This service he quitted, and led a vagabond life in different provinces; but in 1760 was with the rebel Faujdár of Purnia Khádím Husain Khán. Upon his being expelled from Bengal, Shamrú left him and entered into the service of Gregory, an Armenian, then in high favour with Nawáb Kásim 'Alí Khán and distinguished with the title of Gúrgin Khán. From him he had the command of a battalion of sepoys, and afterwards obtained from the nawáb the addition of another. In this station he massacred the English captives at Patna in 1763. Some time previous to the battle of Buxar, he treacherously deserted Kásim 'Alí with his corps, and embraced the service of the Nawáb Shujá-uddaula, who had gained him over by bribes. Upon the nawáb's defeat at Buxar, he was entrusted with the protection of the Begams, and remained with the nawáb till he had made peace with the English; when, fearful of being delivered up to them, he retired to Agra, and entered into the pay of the Ját rájá Jawáhir Singh; but quitted him for the service of the rájá of Jaipúr, who soon dismissed him on a remonstrance from the English General. He then again served the Játs; quitted them once more, and came to Dehlí, from whence he followed the fortunes of Nawáb Najaf Khán, in whose service he died. Such are the outlines of the fortune of this man, who had some merit as a soldier, but wholly obscured by a treacherous and blood-thirsty disposition. His corps was continued after his death, in the name of his son and a favourite concubine, who received for their maintenance the sum of 65,000 rupees per month. He died or was murdered in the year 1778 A. D., 1192 A. H., at Agra, where his tomb is to be seen in the Roman Catholic Burial-ground with a Persian inscription in verse, mentioning the year of his death and his name. *Vide* next article.

**Shamru Begam, شامرو بیگم,** the celebrated princess of Sardhana, whose original name is Zeib-un-Nisa, was the wife, or rather concubine of Shamrú or Sombre. She held an extensive jagir at Sardhana, and died on the 27th of January, 1836 A. D., 8th Shawwál, 1251 A. H., aged 88 lunar years. She was buried in the church of Sardhana of which she was the founder. She was one of the oldest and most sincere allies of the English. At her death she left upwards of six lakhs of rupees to various charitable and pious purposes, and gave instructions for founding a college for young men, to serve on the apostolic mission of Thibet and Hindústán. Captain Mundy in his "Journal of a Tour in India," says that the history of her life, if properly known, would form a series of scenes, such as perhaps, no other female could have gone through.

plished her purpose. A mutinous disposition, on the subject of pay, having manifested itself among his body-guard, the Begam, then about twenty-five, exaggerated the danger to her husband, and got intelligence conveyed to him that the rebels had formed a plan to seize and confine him, and to dishonour his wife. They, consequently, arranged to escape together from the fury of the soldiery; and at night, started secretly from their palace, in palankeens. Towards morning the attendants, in great alarm, announced that they were pursued; and our heroine, in well-feigned despair, vowed that, if their escort was overcome, she would stab herself to the heart. The devoted husband, as she expected, swore he would not survive her. Soon after, the pretended rebels came up, and after a short skirmish drove back the attendants, and forced the bearers to put down the palankeens. At this instant he (Sombre) heard a scream and his wife's female slave rushed up to him, and exclaimed that her mistress had stabbed herself to death. The husband, true to his vow, instantly seized a pistol, and blew out his own brains. His tomb is at Sardhana.

**Shamsheir Bahadur I, شمشیر بادار**, an illegitimate offspring of the Peshwá Bái Ráo Marhattá by a Musálmán concubine named Mastání, who brought him up in the Muhammadan religion. He was severely wounded in that famous battle which took place between the Marhattas and Ahmad Sháh Abdálí in January, 1761 A. D., got to Díg where Súrajmal Ját had his wounds treated with the greatest care, but he died soon after, and was buried at Díg.

**Shamsheir Bahadur II, شمشیر بادار**, Nawáb of Banda, was the eldest son of 'Alí Bahádúr, the son of Shamsheir Bahádúr I, the son of Bái Itáo Peishwá. He succeeded to the territories of his father in Bundelkhand about the year 1802 A. D., but subsequently a pension or stipend of four lacs of rupees annually was granted him in perpetuity by the British Government. He died on the 30th August, 1823 A. D., 24th Zil-Ka'da, 1238 A. H., and was succeeded by his brother Zulfiqár 'Alí Khán.

**Shams Fakhri, شمس فخری**, a poet.

**Shamsheir Khan, شمشیر خان**, a nobleman at whose request a prose abridgement of the Sháhnáma of Firðausí was made by Tawakkul Munshí in 1662 A. D., 1068 A. H.

**Shams Shahab Afif, شمس شہب عفیف**, the son of Malik Sad-ul-Mulk who was Amaldár of Abíhar and Dibálpur in the reign of Sultán Ghayás-uddín Tughlak. He was born the very day that Sultán Firoz Sháh came into the world, i. e., in the year 1309 A. D., 709 A. H., and was the grandfather of Shams Siráj Afif, the author of the Taríkh Firoz Sháhi.

**Shams Siraj Afif, شمس سراج عفیف**, the grandson of

**Shams Shaháb Affif**, was an historian who flourished in the reign of Sultán Fíroz Sháh Bárbak, king of Dehlí who reigned from 1351 to 1388 A. D. He is the author of the entire history of that monarch, called "Tárikh Fíroz Sháhí," in which he relates that when that emperor built the city of Fírozábád adjoining to that of (old) Dehlí in the year 1354 A. D., 755 A. H., he (the author) was then twelve years of age, and that the red stone pillar in the Koshak of Fírozábád near the mosque or Jama Masjid, was brought by that emperor in the same year with great expense and labour from a place called Naweira in the vicinity of Sitala near Khizirábád, a city situated on the foot of a mountain, ninety cóns distant from (old) Dehlí, where it then stood. The whole length of this pillar, says the author, was 32 gaz; 8 of which the king ordered to be buried in the earth or sunk in the building and the remaining 24 to be above the surface. This pillar was called by the emperor, "Mínar Zárrín," i. e., the Golden Minar. The second pillar which the emperor set up within his hunting place, called Shikárgáh Fíroz Sháh, was brought from Mirath, and was somewhat smaller than the one just mentioned. This pillar is now called the Láth of Fíroz Sháh. These two pillars were even at that period, as they are now, believed by the Hindús to have been the hand sticks of a famous hero of antiquity named Bhím Sen. The character engraved round these two pillars, the most intelligent and learned men of all religions were not able to decipher. He also observes that the high Minar in the Jama Masjid called "Kúwat-ul-Islám" in (old) Dehlí was built by Sultán Shams-uddín Altimsh. The author was living at the time of Tamerlane's invasion to India in 1398 A. D., 801 A. H., whom he has mentioned in his work.

**Shams Tabreizi**, شمس تبریز, *vide* Shams-uddín Muhammad Tabreizi.

**Shams Tibsi**, شمس تبسی, *vide* Shams-uddín Tibsi (Kází).

**Shams-uddín Ahmad**, شمس الدین احمد, author of the "Khulásat-ul-Munákib," containing the Lives of ten celebrated Súfi Shaikhs.

**Shams-uddín Ahmad Khan**, شمس الدین احمد خان, a descendant of the Sayyads of Naishápúr. He held the rank of 5000 in the reign of the emperor Akbar, and died in 1591 A. D. 999 A. H.

**Shams-uddín 'Ali Khan**, شمس الدین علی خان, author of the "Muntakhib-ul-Hasnát" which contains the history of the eighth Imám, viz., 'Ali Razá bin-Músá also called 'Alí Músí Razá, who died 818 A. D., and whose tomb is at Mashhad (formerly called Tús) in Khurásán, and is still an object of pilgrimage to the Persians; also memoirs of his descendants. This work was translated from the Arabic of Abú Jafar.

**Shams-uddín-al-Shafa'i**, شمس الدین الشافعی, author of the Arabic work called "Ayún-ul-Asar," containing the wars and conquests of Muhammad, his successors and companions, interspersed with various anecdotes of his generals.

**Shams-uddín Altimsh**, Sultan, شمس الدین انتمش, مسلطان, a king of Dehlí, whose original name was

Altimsh. In his childhood he was bought from a merchant by Sultán Kuṭb-uddín Eybak, king of Dehlí, who afterwards gave him his daughter in marriage. He expelled 'Aram Sháh, the son of Kuṭb-uddín from the throne of Dehlí, 1210 A. D., 607 A. H., and declared himself king with the title of Shams-uddín. He defeated

and imprisoned Táj-uddín Eldúz, king of Ghazní who came to Láhor with a large army in 1215 A. D. He besieged for a whole year the fortress of Gwálíar and took it in 1233, and after a reign of 26 years, died on the 30th April, 1236 A. D., 633 A. H. His son Sultán Rukn-uddín Fíroz succeeded him. It is supposed that the Kuṭb Minár in old Dehlí, which is now commonly called the Láth of Kuṭb Sáhib because it stands close to the dargáh of the celebrated saint Khwája Kuṭb-uddín Bakhtyár Kákí, was built and completed by Sultán Shams-uddín Altimsh some time before the year 1236 A. D. A part of it was injured by lightning and was repaired and completed on the 26th October, 1501 A. D., 13th Rabí' II, 907 A. H. by Fathá Khán Masnad 'Alí in the reign of Sultán Sikandar Sháh Lodi.

### شمس الدین بهمنی

**Shams-uddin Bahmani**, Sultan, سلطان, the son of Sultán Mahmúd Bahmani. He was placed on the throne of the Dakhin on the 14th of June, 1397 A. D., 17th Ramazán, 799 A. H., after the dethronement of his brother Ghayás-uddín, by Lálichín, who was now honoured with the title of Malik Náeb or regent. Shams-uddín had reigned only five months and seven days, when Fíroz Khán, the son of Sultán Dávid Sháh, having deposed him, sent him together with Lálichín to confinement, and ascended the throne with the title of Fíroz Sháh Rózafzún on Thursday the 15th of November, 1397 A. D., 23rd Safar, 800 A. H.

### شمس الدین بن مبارک

author of the "Sharah Iikmat-ul-Ain."

**Shams-uddin Fakir, Mir**, میر شمس الدین فقیر, a native of Dehlí, and author of the work, called "Hadæk-ul-Balághat," or Garden of Eloquence, a treatise on the rhetoric, poetry and rhyme of the Persians.

### ملک شمس الدین کرت

also called Malik Shams-uddín Muhammad Kart, the son of Abá Bakar Kart, a tribe of Turks. He commenced his reign in the year 1268 A. D., 666 A. H., over Hirát, Ghor, Ghazní and Kábúl. His mother was the daughter of Malík Rukn-uddín Ghórí, who before his death in 1245 A. D., 643 A. H., had named him to be his successor, and which was subsequently confirmed by Mangú Khán and Halákú Khán, kings of Persia. His descendants continued to reign over those countries for 119 lunar years and two months, till they were extinguished by Amír Taimúr (Tamerlane) in 1381 A. D. He was a cotemporary of Abáká Khán, king of Persia, and died at Tabrez in January, 1278 A. D., Shaban, 676 A. H. after a reign of ten years and was succeeded by his son Malik Shams-uddín II.

#### Kings of the dynasty of Kart or Kard.

1. Malik Shams-uddín Muhammad Kart I.
2. " Shams-uddín II, his son, also called Rukn-uddín.
3. " Fakhr-uddín Bahman, his son.
4. " Ghayás-uddín Kart, his brother.
5. " Shams-uddín Kart III, his son.
6. " Háfiz, his brother.
7. " Moi'zz-uddín Husain, his brother.
8. " Ghayás-uddín, the son of 'Alí and grandson of Moi'zz-uddín, the last king of this race.

**Shams-uddin Kart II, Malik**, ملک, second king of the dynasty of Kart, was the son of Shams-uddín Kart I, whom he succeeded in January, 1278 A. D., 676 A. H. He was a cotemporary of Abáká Khán the Tartar king of Persia, and reigned about 28

years over Hirat, Ghaznî, Balkh, &c. He died on Thursday the 2nd of September, 1305 A. D., 12th Safar, 705 A. H., and was succeeded by his son Malik Fâkhr-uddin Bahman.

**شمس الدين كرت III, Malik**, the fifth Sultân of the dynasty of Kart who reigned over Hirat, Balkh, Ghaznî and Kâbul. He succeeded his father Ghayás-uddin Kart in 1329 A. D., 729 A. H., reigned ten months and died in 1330 A. D., 730 A. H., He was succeeded by his brother Malik Hâfiż, who was slain in 1332. After him Moizz-uddin Husain his brother ascended the throne.

**شمس الدين خان, Nawâb شمس الدين خان**, the nawâb of Firozpur, was the son of Nawâb Alâmad Bakhsh Khán, a jagirdâr of Pargana Firozpur and Lohâri. It was at his instigation that Karim Khán one of his confidants murdered Mr. W. Fraser the British Commissioner of Dehlí, on the evening of the 22nd March, 1835 A. D., for which act Karim Khán was hanged on the 26th August following, and subsequently the nawâb, who after a full investigation of the case, being found guilty, was executed on the 8th of October of the same year at Dehlí. Nawâb Shams-uddin was the Jagirdâr of Firozpur, the town of a large district of the same name, situated at a distance of sixty miles to the south-west of Dehlí. He enjoyed a revenue variously estimated at from three to ten lacs of rupees a year. The actual cause of his animosity towards Mr. Fraser, and the reason which induced him to instigate his murder, will perhaps ever remain a mystery. The supposition is, that Mr. Fraser had, in the faithful discharge of his duty, apportioned to Amin-uddin and Ziya-uddin, the younger brothers of the nawâb, a part or whole of Lohâri, an extensive estate, to which the latter considered himself the best entitled.

**شمس الدين خواجي, Khwaja**, خواجہ، the son of an Amîr of Khawâfî in Khurâsân by name Khwâjâ 'Alâ-uddin. Shams-uddin held a high rank in the service of the emperor Akbar, and was appointed Diwân of the Panjâb in 1599 A. D., 1008 A. H., but died after a few months at Lâhor.

**شمس الدين محمد, Shams-uddin Muhammad**, author of the works called "Bakhtyâr-nâma," and "Sindbâd-nâma."

**شمس الدين محمد عکا خان, Anka Khan**, عکا خان شمس الدين محمد, *vide* 'Azim Khán.

**شمس الدين محمد عصار, Shams-uddin Muhammad Assar**, عصار شمس الدين محمد, *vide* Assâr.

**شمس الدين محمد بن عبد الله الغزى, Ghuzzi, Shaikh**, شمس الدين محمد بن عبد الله الغزى, Shaikh, author of the "Tawârîh-ul-Absâr," which he composed in 1586 A. D., 995 A. H., and enriched with a variety of questions and decisions. It is considered to be one of the most useful books according to the Hanâfi doctrines, and has been frequently commented upon. The most noted of these commentaries is one written by the author himself, entitled "Manhâl-al-Ghâssâfî."

**شمس الدين محمد بن نصر, Shams-uddin Muhammad ibn-Nasâr**, نصر شمس الدين محمد بن نصر, author of the work called "Mujmâ-ul-Bahryn." He lived in the time of Tâj-uddin Eldûz.

**شمس الدين محمد بن حمزة, Shams-uddin Muhammad bin-Hamza**, حمزة شمس الدين محمد بن حمزة, *vide* Hamza.

**شمس الدين**, author of the "Farâez-ul-Fârikâ," a treatise on the Law of Inheritance according to Shâfi'i's doctrine. He died in 1375 A. D., 777 A. H.

**بن حمزة, Shams-uddin Muhammad bin-Hamza**, حمزة شمس الدين محمد بن حمزة, surnamed Fanârî. He was an author and died in the year 1431 A. D., 834 A. H. He wrote a commentary which is considered one of the best glosses on the Sirâjâ of Sajâwândî.

**شمس الدين محمد كوسوي, Kuswi**, خواجة شمس الدين محمد كوسوي, a descendant of Shâikh Ahmad Jâmî. He died on Saturday the 31st of March, 1459 A. D., 26th Jumâdâ I, 863 A. H., and is buried near the Jamâ Masjid at Hirât, close to the tomb of Fâkih Abû Yezid Marghâzî.

**شمس الدين محمد ساحب, Sahib**, ديوان شمس الدين محمد ساحب, held the office of Diwân and prime minister in the reign of Halâkû Khán and his son Abâkâ Khán the Tartar kings of Persia. In the first year of the reign of Arghún Khán, the son of Abâkâ Khán, he was accused by his enemies of causing the death of the king's father by poison, and was executed at Kara Bâgh of Tabrez on Monday the 16th of October, 1284 A. D., 4th Shâbân, 683 A. H. He was a good poet and is the author of the work called "Risâla Shamsia dar ilm Mantak," a work on the science of Logic. His brother Alâ-uddin, surnamed Atâ Malik, is the author of a History entitled Jahân Kushâ.

**شمس الدين مولانا, Maulana**, مولانا شمس الدين محمد تبريزى, commonly called Shams Tabrezi, a celebrated Muhammadan of Tabrez. He was the master of Julâl-uddin Maulwî Râmi who wrote a book of odes in his name entitled the Diwân of Shams Tabrezi. He was murdered by 'Alâ-uddin Mahmûd, the son of the Maulwî and thrown into a well 1247 A. D., 645 A. H. He is considered by the Sufis to be one of the most celebrated martyrs of their sect. He was, they say, sentenced to be flayed alive, on account of his having raised a dead person to life. We are told that, after the law had been put in force, he wandered about, carrying his own skin, and solicited some food to appease his hunger, but he had been excommunicated as well as flayed, and no one would give him the slightest help. After four days he found a dead ox: but he could not obtain fire to dress it. Wearied out with the unkindness of men, he desired the sun to broil his meat. It descended to perform the office; and the world was on the point of being consumed, when the holy Shaikh commanded the flaming orb to resume its station in the heavens.

**شمس الدين پوربی, Purbi**, surnamed Bhangeira. His proper name was Khwâjâ Ilâs. He ascended the throne of Bengal after the assassination of 'Alâ-uddin Purbî about the year 1343 A. D., 744 A. H. For thirteen years he resisted with success the forces of the king of Dehlí, who could never succeed during the whole of that period in making any impression upon him. He died after a reign of 16 years 1358 A. D., 760 A. H., and was succeeded by his son Sikandar Shâh Purbî.

**شمس الدين پوربی II, Purbi II**, ascended the throne of Bengal after the death of his father Sultân-us-Salâtin 1383 A. D., and died after an inglorious reign of three years 1386 A. D., 788 A. H. He was succeeded by Râja Kans Purbî.

**شمس الدين تبريزى, Tabreizi**, شمس الدين تبريزى, *vide* Shams-uddin Muhammad Tabreizi.

**شمس الدين طبسي**, قاضي شمس الدين طبسي, one of the learned men of Khurásán, and an excellent poot, who attended the court of Nizám-ul-Mulk Wazír to Sultán Jalál-uddín Maliksháh. He died about the year 473 A. H.

**شمس الاصرار**, Amir Kabir Nawáb, امير كبير نواب, a nobleman or Amír-ul-'Umra of the court of the Nizám of Haidarábád. He was born in 1780 A. D., and survived three successive Nizáms. The first was Nizám 'Áli Khán by whom the nawáb was originally appointed "Commander of the household troops," during the troubled periods of Típú Sultán's reign. On Nizám 'Áli's death in 1803 A. D. the Nawáb lived to see Mír Akbar 'Áli alias Sikandár Ján, raised to the masnad, and subsequently on the decease of this prince in 1830, saw him succeeded by Násir-uddaulá, the late Nizám, from whom he received the title of "Amír Kabír" in acknowledgment of his services to the state. As a geometerian he stood unrivalled, and the compilation styled after himself "Shams-ul-Handisa" besides other works published by him on the Arts and Sciences, distinguish him as an author. He died on the 10th April, 1863 A. D., when he had just completed the 83rd year of his age, and was the oldest nobleman then living in Haidarabád. He left two sons, both are good men. The elder of the two has inherited his father's vast estates and his official titles. The younger received most of his father's immense wealth during his lifetime, and many jagirs since his death.

**شمس النساء**, شمس النساء بیگم, the daughter of Hákím Kamar-uddín Khán of Benares, but her place of residence is at Lakhnau. She is the author of a small Diwán and was living in the year 1272 A. H.

**شانی**, شانی, a poet who flourished in the reign of Sháh Abbás I, king of Persia, and died in the year 1614 A. D., 1023 A. H. He is sometimes called Maulana Sháni Taklú.

**شپور**, شپور, a poet of Tehérán who died 1638 A. D., 1048 A. H. His tomb is at a place called Surkháb in Tabriz. He had the title of Malík-ush-Shoárá or king of poets.

**شپور** or **Shahpur I**, شپور, (the Saporos of the Greeks) the second king of Persia of the Sasanian dynasty, was the son of Ardisheir Bábígán. He began to reign about the year 240 A. D., and carried his arms into the Roman territories, gained many important victories over that nation, whose emperor, Valerian, he made prisoner and flayed him alive. According to Persian historians, Shápúr reigned 31 years, and died about the year 271 A. D. He was succeeded by his son Hurmuz I, the Hormisdes of the Greeks.

**شپور II**, شپور, surnamed Zú'l Aktáf, was the son of Hurmuz II, king of Persia, and was born 310 A. D. a few months after the death of his father, on which account the Persian historians say, that his reign was a few months longer than his life. He died 381 A. D., aged 71 years. During his long reign, he raised his country to a state of the greatest prosperity; having defeated all his enemies, and extended the limits of his empire in every direction. He was succeeded by his son Ardisheir II.

**شپور III**, شپور, the son of Shápúr II, and the uterine brother of Ardisheir II, whom he deposed, and mounted

the throne of Persia 385 A. D. This prince who is described as virtuous and beneficent, reigned over Persia only five years. He was killed by the fall of his tent, the pole of which struck the monarch as he slept.

**شرف ابن شمس الدين**, Sharaf-ibn-Shams-uddin, author of the "Sharaf-náma" a Persian History of the Dynasties which have governed in Kurdistán. It was translated into English by Professor Charmoy.

**مرزا شرف جهان**, Sharaf Jahan, Mirza, an author whose father Kází Jahán held a high appointment at the court of Sháh Tahmasp Safví, but being suspected of being a Sunní, he was deprived of it. Sharaf Jahan died in 1561 A. D., 968 A. H.

**شرف فزويني**, Sharaf Kazwini, a poet who was a native of Kazwin, and is the author of a Persian Diwán. He came to the Dakhin in the reign of Kútub Sháh in whose service he died.

**شريف احمد آحیا مانیری**, Sharaf-uddin Ahmad Ahía Maneiri, Shaikh, شیخ شرف الدین احمد احیا مانیری, a celebrated saint of Behár. He and his eldest brother Shaikh Jalál-uddín were the disciples of Shaikh Najm-uddín Firdausí. Sharaf-uddín was a contemporary of Shaikh Nizám-uddín Aulia. He resided at Behár, and is the author of the works called "Madan-ul-Mááni," and "Mukáti'bát Ahía Maneiri," the latter contains the whole duty of a Súfi in a series of 250 letters addressed to his disciples and friends. He died in the year 1379 A. D., 781 A. H., and his tomb (an exact delineation of which has been given by Mr. Daniel) stands near the junction of the river Són with the Ganges, and is still the resort of devout Muhammadans. He is called Maneiri because he resided in a town called Maneir near Patna. The tomb of his father Shaikh Ahía or Yehia is in the town of Maneir. (Journal Asiatic Society of Bengal, Vol. XIV, part I, pp. 138-140.) See also Sháh Sharaf-uddín.

**علي يزدي**, Sharaf-uddin 'Ali Yezdi, Maulana, مولانا شرف الدين, a learned man and author of several works. He lived at the court of Sultán Ibráhím, the son of Sháhrukh Mirzá, at whose request he wrote in a beautiful style, the "Zafar-náma," also called Tárikh Sáhib Kiráni, a history of the celebrated conqueror Amir Taimúr (Tamerlane), whose dominions extended from the borders of China to the shores of the Mediterranean. This work was finished in four years and dedicated to Sháhrukh Mirzá, 1425 A. D., 828 A. H. It has been translated by P. De la Croix, and the heads of it may be found in Gibbon's sixth volume of the Decline of the Roman Empire. Sharaf-uddín may be considered as the Panegyrist of Taimúr, while the work of Ahmad-ibn-Arabsháh is a coarse satire on that conqueror. He is also the author of the "Sharb Burda." Sharaf-uddín who used Sharaf for his poetical name, died about the year 1446 A. D., 850 A. H.

**سرقندى شرف الدين اشرفى**, Sharaf-uddin Ashrafi Samarkandi, شرف الدين اشرفى, a poet of Samarkand who died in the year 1199 A. D., 595 A. H.

**اصفهاني شرف الدين شعاعي**, Sharaf-uddin Hasan Shafai of Isfahan, اصفهاني شرف الدين حسن شعاعي. He is the author of the following Maasawis or poems, viz., Namakdán Hakíkat, "Mehr-o-Muhabbat," and "Dida Beidar." He died in the year 1628 A. D., 1038 A. H.

**مرزا شرف الدين حسين**, Sharaf-uddin Husain, Mirza, the son of Khwája Móín who was of the race of Khwája

Shákir Násir-uddín 'Abdulláh, one of the greatest saints of Turkistán. Sharaf-uddín Husain was the son-in-law of the emperor Humáyún and was governor of Ajmeir. He with another chief named Abú'l-Máfi, had revolted at Nágor, before the year 1561 A. D., 969 A. H., had defeated the emperor Akbar's troops, and advanced towards Dehlí. They were afterwards driven back in their turn, and forced to seek for safety, the latter beyond the Indus, and the former to Ahmadábád in Gujerát where he joined the Mirzás at Barouch, in the year 1568 A. D., 976 A. H.

شرف الدین پانی پنی پنی،  
Sharaf-uddin Panipati, vide Abú 'Alí Kalandar.

شرف الدین رامی مولانا،  
Sharaf-uddin Rami, Maulana, author of a Diwán and the "Hadáék-ul-Hákáek," which treats on metric and poetic compositions, and has been written in imitation of, or competition with, Rashid-uddín Watwát's Hadáék-us-Sehr. He flourished in the reign of Sháh Mansúr and died 1893 A. D., 795 A. H.

شرف الدین شفرو ده،  
Sharaf-uddin Shafrawa, a poet of Isfahán, who flourished in the reign of Tughral III, and was cotemporary with the poet Mujir. He is the author of the work called "Itbuk-uz-Zahab" which he wrote in imitation of Itwak-uz-Zahab of Zamakhshari.

شاه شرف الدین، شاه Sharaf-uddin, Shah, vide Sháh Sharaf-uddín.

شرف الدوّله، Sharaf-uddaula, a nobleman of the reign of the emperor Muhammad Sháh. He is the founder of the Masjíd situated in the Dariba Bázár at Dehlí which he built in the year 1723 A. D., 1135 A. H.

نواب شرف الدوّله، Sharaf-uddaula, Nawab, ex prime-minister of Audh, was a native of Kashmír. His ancestors were "Rafágurs" or shawl-darners. At an early age he travelled to the Dakhin, where he obtained employment under the Nizám. He did not, however, remain long at Haidarábád; the reputed splendour of the court of Lakhnau brought him to Audh where he found he had an uncle, the celebrated Maulví Ahia, the residency Wakil during the reign of Násir-uddín Haidar. On the accession of Muhammad 'Alí Sháh to the throne in 1839 A. D., Maulví Ahia was advanced to the post of prime-minister, vice Hakím Mahdí, deceased, and Sharaf-uddaula was appointed residency Wakil vice his uncle promoted. Maulví Ahia dying soon after, Sharaf-uddaula succeeded him as prime-minister. He held the office up to the time of Muhammad 'Alí Sháh's death which took place in May, 1842 A. D., when Amjád 'Alí Sháh succeeding to the throne, he nominated his favourite, Amín-uddaula to the premiership, obliging Sharaf-uddaula to retire. By the Resident personally the nawáb was so much esteemed that, after he lost office, he, the Resident, deemed him the fittest man in Lakhnau to manage the very responsible and important concerns of the Hussainábád Imámbarah, of which he induced the king to make him "Wasíkádár," or stipendiary. Sharaf-uddaula was known by every one to be the most sincerely attached friend the British had in Audh. He was, therefore, looked upon with much jealousy and rancour by all the courtiers, but especially by Nawáb 'Alí Nakí Khán, the father-in-law and prime-minister of Wájid 'Alí Sháh the last king. Viewing him always as his rival, 'Alí Nakí often contemplated his ruin, and at one time in league with Nawáb Wasí 'Alí Khán, one of the famous abominables of the court of Lakhnau, he would have compassed his end, as he had succeeded in getting the king to issue an order of baniah-

ment against Sharaf-ud daula, with his whole family, but for the timely interference of the Resident who had the order revoked. During the early part of the rebellion (in 1857) the insurgents surrounded his house, insisting that he should become prime-minister of the rebel government. He refused and tried to excuse himself in every way, but they forcibly installed him in the office, which he knew he only nominally held, since Mammá Khán was the ruling spirit with the Begam. On the arrival of General Havelock's force for the relief of the Lakhnau garrison, he was in the Keisar Bág and received a bullet in the shoulder. When the final grand attack was made on the city by the Commander-in-Chief, which caused the Begam and her party to remove to the Mússá Bág, Sharaf-uddaula took advantage of the confusion and skulked behind, and endeavoured to steal out of the city, when he was recognised by some sepoys, who bound him with cords, took him to Maulví Ahmad-ulláh Sháh, who after starving him for four days had him put to death.

میر شریف موجانی، Sharif Jurjani, Mir or Sayyad, whose full name is Sayyad Sharif 'Alí bin-Muhammad, is the author of the "Iláshia Kashsháf" and "Hashia Tafsír Anwár-ut-Tauzíl," also of an Arabic work on philosophy called "'Adáb-ul-Sharíf," and the marginal notes on the "Sharah Matiq-ul-Anwár" and on the "Mawáki' Azd'ia" a work on Jurisprudence in Arabic. He also wrote a Commentary on the Sirájia of Sajáwandí, which he named "Sharifia." He was born in 1339 A. D., 740 A. H., and died in July, 1413 A. D., 6th Rab' II, 816 A. H.

شرف خان امیر الامری، Sharif Khan Amir-til-'Umra, son of Khwája Ábdus Samad, a nobleman of the reign of the emperor Jahángír, who in the first year of his reign conferred on him the rank of 5,000 and appointed him governor of Haidarábád in the Dakhin where he died after some years. He was an excellent poet and has left a Diwán. His poetical name was Farsí.

شریف محمد، Sharif Muhammad, author of the Persian work on Jurisprudence called "Fatáwa Faerón Sháhi," dedicated to Fíroz Sháh, king of Dehlí.

مولانا شرفی، Sharifi Maulana, a native of Balkh who was a physician, poet and a good musician. He has written several panegyrics in praise of the king of Badakhshán.

شرف الدین محمد عبد الله الموصلي، Sharif-uddin Muhammad Abdulláh-al-Mousáli-al-Basri, author of a Diwán which he called "Diwán Murtazé Ali."

شرم، Sharm, vide Shams-un-Nisa Begam.

شاطبی، Shatibi, vide Abú Muhammad Shátibi.

شایق، Shayek, vide Sháek.

شیورغمیش مرزا، Shayurghamish, Mirza, a son of Sháhrukh Mirzá.

شیرازی، Shirazi, an author who wrote a Commentary on the Tahrír-ul-Majastí of Is-hák bin-Husain, and named it "Hall Muškilát Majastí."

شیرین، Shirin, This word or name which signifies in Persian, sweet, charming or agreeable, is the name of a lady well-known throughout the East. Some call her Mary and others Irene. The Greeks only describe her as a Roman by birth, a Christian by religion; but she is represented as the daughter of the emperor Maurice in

the Persian and Turkish romances, which celebrated the love of Khusro for Shirín, of Shirín for Farhád the most beautiful youth of the East. This celebrated beauty has been accused of giving those affections, which a monarch so anxiously sought, to the lowly Farhád, in whose breast her beauties kindled a flame, which deprived him of reason and life. We are told that the son of Khusro, after putting his father to death, sought the favours of his father's mistress; who appeared to consent, but desired to take one look at the remains of his father. The murdered body of her former lover was shown to her, and she immediately put an end to her existence by stabbing herself. *Vide* Farhád.

Shidi, شیدی, an African.

Shidi Foulad Khan, شیدی فولاد خان, *vide* Foulád Khán Shídí.

Shefta, شفہتا, his proper title and name is Nawáb Mustáfá Khán of Dehlí, the son of Nawáb Murtázá Khán. He was a good poet and had adopted two poetical names, *viz.*, Shefta and Haṣratí. In the art of poetry he was a pupil of Momin who died 1852 A. D., 1250 A. H. He is the author of a Díván and a biography of Urdu poets which he wrote in 1834 called Gulshán Beikhár.

Shaikh 'Alai, شیخ علای, a philosopher of Bayana, who made a great noise in the world in the reign of Sultán Salim Sháh by introducing a new system of religion. He called himself Imám Mahdí who is believed to be the last of the prophets. This impostor raised great disturbances in the empire, converted some thousands by force and persuasion. After being twice banished by the king, he returned, and kindled fresh troubles, for which he was scourged to death at Agra, by order of the king 1548 A. D., 955 A. H. He remained firm to his doctrine in the agonies of death; but his religion was not long maintained by his disciples. *Vide* Aín Translation, (Abú'l-Fazl's Biography).

Shaikh 'Alam, شیخ عالم, who wrote a book on the Music of India, and called it Mádhóánal or Mádhó Náek, after the name of the musician who first wrote it in Hindi.

Shaikh 'Ali, شیخ علی, author of the "Jawáhir-ul-Samanía."

Shaikhí 1st, شیحی, a poet, on whom Murád I had conferred a wazírship. The following amusing anecdote of this poet is recorded by an author. In the early part of his career Shaikhí suffered much from a complaint in the eyes, and, being very poor, he was so inconsequent as to open a shop for the sale of eye-water. The price was an asper a bottle. One day, however, a stranger, passing by and observing the bloodshot eyes of the poet, stopped to purchase a bottle, and in paying for it laid down two aspers. "I charge but one asper," said Shaikhí, "do you not know that?" "Certainly I know it," said the stranger, and therefore you see I give you a second." "Give me a second!" replied Shaikhí angrily. "for what?" "To enable you to buy one of your own bottles, my friend," replied the other coolly, "and cure yourself!" The poet shrugged his shoulders and shut up his shop. He flourished about the year 1395.

Shaikhí 2nd, a Turkish poet, who was contemporary with Ahmádi.

Shaikh Buhlul, شیخ بھول, the brother of the saint Muhammad Gháus of Gwálíar. He was put to death in

Agrah by Mirzá Handál, the brother of the emperor Humayún about the year 1589 A. D., 945 A. H. His tomb is on a hill near the fort of Byana.

Shaikh Farid Bhakari, شیخ فرید بھکری, a native of Bhakar, and author of the work called "Zakhírat-ul-Kawánín," which he composed in the time of the emperor Sháh Jahán 1650 A. D., 1060 A. H.

Shaikh Farid Bukhari, شیخ فرید بخاری, a nobleman, who in the first year of Jahángír, was raised to the rank of 5,000, with the title of Murtázá Khán, and appointed Paymaster General of the army. He died in the year 1616 A. D., 1025 A. H.

Shaikh Ibrahim, شیخ ابراهیم, an uncle of the poet Hazín. He is the author of the "Ráfa'-ul-Khiláf," which contains glosses on various works, and of the "Káshif-ul-Ghawáshi" being glosses on the Kashsháf as far as the 49th Súra, and of a commentary on Euclid. He died at Láhi-ján in 1707 A. D., 1119 A. H.

Shaikh Jalal, شیخ جلال, surnamed Makhdúm Jahánían Juhángasht; a celebrated saint of Multán, the son of Sayyad Ahmad Kabír the son of Sayyad Jalál'í Bukhári. He was the disciple of Shaikh Rukn-uddín Abú'l Fatha, grandson of Shaikh Bahá-uddín Zikaria. He is said to have travelled all over the world, and is on that account called Juhángasht. He made seven pilgrimages to Mecca and brought from there a stone bearing the foot mark of the prophet, which he made over to Sultán Firuz Sháh Tughlaq who became one of his disciples. Shaikh Jalál was born on the 8th February, 1308 A. D., 14th Shabán, 707 A. H., and died on Wednesday, the 3rd February, 1384 A. D., 10th Zil-hijja 785 A. H., aged 78 lunar years; he was buried at Uchcha in Multán. The Persian inscription is engraved on the gate of his mausoleum, which is annually visited by the pilgrims of distant countries. It is a popular belief that a fool can get restored to perfect sense by eating the earth of his tomb. He is the founder of the sect of Malang and Jalálí Fakirs in India, and is the brother of Sayyad Rájú Kattál. His memoirs were written by one of his disciples and is called "Kitáb Kuthbí." *Vide* Thomas, Chronicles of the Pathán kings, p. 94 n.

Shaikh Jalal of Thanesar, شیخ جلال بخاری, a celebrated pious Musalmán who lived in the time of the emperor Akbar, and died on the 10th of January, 1582 A. D., 14th Zil-hijja 989 A. H., and lies buried at Thanesar.

Shaikh Jamali, Maulana, مولانا شیخ جمالی, was a native of Dehlí and an excellent Persian poet. He at first took for his poetical title "Jalálí", but subsequently at the request of his murshid Shaikh Samá-uddín, changed into, "Jamálí". From Dehlí he proceeded on a pilgrimage to Mecca, and on his return he came to Hirat in the time of Sultán Husain Mirzá, where he resided for several years and became acquainted with the celebrated Maulví Jámí. He is the author of the work entitled "Siar-ul-'Arifín" or Lives of the Pious, as also of a Díván. He died in the time of the emperor Humáyún 1585 A. D., 942 A. H., and lies buried at old Dehlí where his tomb is still to be seen. His son Shaikh Gadáí Kambób served under Bairám Khán for several years, rose to a suitable rank and died in 1668 A. D., 976 A. H.

Shaikh Jun or Jiwan bin-Abi Sa'íd-al-Makkí, شیخ جون, author of the "Núr-ul-Anwár fi Sharh-al-Manár, a law treatise.

**Shekh Mir,** شیخ مریم, a nobleman and one of the best

generals of 'Alamgír, whose cause he espoused and was killed in the last battle which took place between that emperor and his eldest brother Dárá Shikoh at Ajmeir on Sunday the 13th of March, 1659 A. D., 29th Jumáda II, 1069 A. H. He was buried by the orders of 'Alamgír close to the tomb of Khwája Mo'in-uddín Chishtí at Ajmeir.

**Shekh Mir of Lahor,** شیخ میر. He is also called

Sháh Mir, and is said to have been a pious Musalmán and spiritual guide of Múllá Sháh. He died in August, 1635 A. D., 1045 A. H., and is buried at Láhor. *Vide* Sháh Mir.

**Shekh Mubarak of Nagor,** شیخ مبارک ناگوری,

father of Shekh Faizí and Abú'l Fazl the celebrated wazír of the emperor Akbar. He is the author of the Commentary on the Kurán called "Mumba-ul-Ayún," and of another work entitled "Jawáma-ul-Kalám." He was born in the year 1506 A. D., and died at Láhor on the 5th August, 1593 A. D., 17th Zil-Ka'da, 1001 A. H., and was buried at Ágra where in the same compound it is supposed Faizí, Abú'l Fazl and Ladlí their sister were buried. His father's name was Shekh Músá, who was a Turk by birth.

**Shekh Mufid,** شیخ مفید, *vide* Abú 'Abdulláh Muham-mad bin-Muhammad-al-Namáni.

**Shekh Muhammad,** شیخ محمد, author of a work on Súfism in Persian called "Chehal Risála," or forty Chapters, *vide* Muhammad (Shekh).

**Shekh Muwyád,** شیخ موياد, *vide* Abú'l Kasim of Hullá.

**Shekh Nizam,** شیخ نظم, *vide* Nizám (Shekh).

**Shekh Razi,** شیخ رضی, son of Hasan, author of the Sharah on the Káfia and Sháfia of Ibn-Hájib. He died in 1287 A. D., 686 A. H.

**Shekh Safi or Safi-uddin,** شیخ صفی, the celebrated

founder of the sect of Súfis in Persia, from whom were descended the royal Safwi family. He dwelt in Ardabil in Media and died there. His son Shekh Sadr-uddin Músá was held in such high estimation, that he was honoured by a visit from the great conqueror Amir Taimur. That monarch was so much pleased by the Shekh's conversation, that at his request he released all the prisoners taken in Asia Minor and Turkey. Many of the captives were persons of wealth and family, who afterwards enriched their benefactor by costly presents and acknowledged him as their tutelar saint. Their respect and that of their descendants was continued to him and his posterity. Shekh Safi died at Ardabil on the 7th of August, 1335 A. D., 17th Zil-hijja, 735 A. H.

**Shekh Razi,** شیخ رضی, son of Hasan, author of the "Sharah on the Káfia and Sháfia of Ibn-Hajib." He died in 1287 A. D., 686 A. H.

**Shekh Saduk,** شیخ صدوق, also called Abú Jafar Muhammad bin-'Alí Babawia. *Vide* Babawia.

**Shekh Sharif,** شیخ شریف, *vide* Sháh Sharaf-uddín.

**Shekh Taki,** شیخ تکی, *vide* Sháh Taki.

**Shekh Yusaf,** شیخ یوسف, *vide* Yúsaf (Shekh).

**Sher Afgan Khan,** شیر افغان خان, a Turkman nobleman

of high lineage and great renown, was the first husband of the celebrated Núr Jahán Begam. He served in the wars of Akbar with extraordinary reputation, and had a jágír at Bardwán where he was slain 1607 A. D., 1019 A. H., in an encounter with the Governor, Kút-uddín. His original name was Asfa Fillo, and 'Alí Zula Beg, but having killed a lion, he was dignified with the title of Sher Afgan Khán or the destroyer of Lions. The Emperor Jahángír married the widow some years after which gave rise to a legend of the Emperor's having caused his death.

**Sher 'Ali Khan, Amir of Kabul,** شیر علی خان, the youngest son of Dost Muhammad Khán.

**Sher 'Ali Afsos, Mir,** میر شیر علی افسوس, *vide* Afsós.

**Sheri Maulana,** مولانا شیری, a poet who flourished in the reign of the emperor Akbar. When the fortress of Chittor was taken by that monarch in December, 1567 A. D., Jumáda II, 975 A. H., and the fort of Rinthánpur on the 22nd March, 1569 A. D., 3rd Shawwál, 976 A. H., in which year the fort of Ágra was also completed, Sherí was then living, and wrote the chronogram of all three. He was slain together with rújá Birbal and other officers of note in a battle fought against the Yúsafzai Afgháns of Sawád and Bijúr in February, 1586 A. D., Rabi' I, 994 A. H. The author of the "Másir-ul-'Umré" says, that he was the nephew of Khwája Jahán Hirví a nobleman of the court of Akbar, who died in November, 1574 A. D., Shaban, 982 A. H., and that Sherí died in 1581 A. D., 989 A. H. He is the author of a Diwán.

**Sher Khan Lodi,** شیر خان لودی, the son of 'Alí

Amjád Khán Lodi who died on the 13th of November, 1673 A. D., 14th Shaban, 1084 A. H. Sher Khán is the author of a Tazkira or biography of poets called "Mirat-ul-Khayáb," or the Mirror of Imagination, which he wrote in the year 1691 A. D., 1102 A. H., in the reign of the emperor 'Alamgír. It contains an account of the most celebrated poets, and besides it treats on almost every science cultivated by the Musalmáns: music, medicine, cosmography, oneiroscopy, talismans, &c.

**Sheroya,** شیرویہ, the Siroes of the Greeks, was the son of Khusro Parwez, or Chosroes, king of Persia, whom he threw into a dungeon and subsequently murdered 628 A. D., 7 A. H. He reigned only eight months and died 629 A. D., 8 A. H. At the death of Sheroya, an ambitious noble raised Ardisher the infant son of that prince to the throne: but another noble of the name of Shahryár, disapproving this measure, marched from the province which he governed, seized Madaín, put Ardisher to death after he had reigned five months, and usurped the crown, which however he held only a few days, having been slain by the adherents of the royal family. These not being able to discover any heir male of the house of Sasán, elevated Túrándukht the daughter of Khusro Parwez to the throne.

**Sher Shah,** شیر شاہ, a native of Hissar. His original name was Farid. His father Hasan was an Afghán of the tribe of Súr, and a native of Roh at Pesháwar who had received from Jamál Khán the governor of Jaunpúr, the districts of Sahearám and Tánda in jágír for the maintenance of 600 horse. Farid was for some time in the service of Muhammad Lohání king of Behár, and on his

killing a tiger, received from him the title of Sher Khán. He defeated the emperor Humáyún once at Behár on the 26th June, 1539 A. D., 9th Safar, 946 A. H., and the second time on the 17th of May, 1540 A. D., 10th Mu-harram, 947 A. H., at Kanauj, when he pursued him through Ágrah and Láhor to Khúsháb; from whence Humáyún eventually retreated towards the Indus. Sher Khán by this victory became the sovereign of Dehlí, assumed the title of Sher Sháh, and ascended the throne on the 25th January, 1542 A. D., 7th Shawwál, 948 A. H. In the 6th year of his reign he moved towards Kalingar one of the strongest forts in Hindústán. The batteries were advanced close to the walls, a breach was made, and a general assault was ordered, when a shell, which was thrown against the fort, burst in the battery in which the king stood. The explosion communicating to a powder magazine, several gunners were blown up, and the king so much scorched, that his recovery was hopeless. In this condition he encouraged the prosecution of the attack, and continued to give his orders, till in the evening news was brought him of the reduction of the place. He then cried out, "Thanks to the Almighty God!" and expired. His death happened on the 24th May, 1545 A. D., 12th Rabi' I, 952 A. H. His corpse was conveyed to Sahsarám the family estate, where it was buried in a magnificent sepulchre, which is still to be seen standing in the centre of a reservoir of water, built during his own life. Tradition adds, that during his reign, such was the public security, that travellers rested and slept with their goods by the highways without apprehension of robbery. He was succeeded by his son Salím Sháh.

**Sher Singh**, شیر سنگہ, ruler of the Panjáb, was the second son of Kharag Singh the son of Ranjit Singh. After the death of his eldest brother Nau Nihál Singh, which took place on the 17th November, 1840 A. D., his mother Ráni Chánd Kíñwar managed the affairs of his country for two months, when Sher Singh her second son deprived her of that power and became the sole manager. On the 13th September, 1843 A. D., the royal palace was taken by a powerful body of troops and Sher Singh and his son Partáp Singh was murdered by Sardár Ajít Singh —every child and all of Sher Singh's and Partáp Singh's wives were brought out and murdered; amongst the rest, one of Sher Singh's sons, only born the previous evening. After Sher Singh's death, Rájá Dalip Singh the youngest son of Mahárájá Ranjit Singh was placed on the Masnád. *Vide* Kharag Singh.

**Sherzad, Sultan**, سلطان شیرزاد, son of Sultán Masaíd III, of Ghazní, whom he succeeded 1114 A. D., 508 A. H., and was murdered after one year by his brother Arsalán Sháh, who ascended the throne 1115 A. D., 509 A. H.

**Shia or Shia'**, شیعہ. Those Muhammadans who assert the rights of 'Alí, are called Shias or Shiites or Sectaries, whilst those who consider the first three Khalifas preceding 'Alí as the rightful successors of Muhammad, are called Sunnis or Sannites or Traditionists. The animosity which exists between the Shias and Sunnis, fully equals that of the Protestants and Papists of former times. It was owing to their dissensions that Baghdád was taken, and the Khiláfat overturned. The Turks and Arabs are Sunnis; the Persians and most of the Muhammadans of India are Shias. A complete history of the Shias will be found in a work called "Majális-ul-Mominín." The Shia doctrines were adopted by the Persians at the foundation of the Safwi dynasty in 1500 A. D., 905 A. H., and from that period until the present time, have prevailed as the national religion and law of Persia, notwithstanding the violent efforts to substitute the Sunní creed made by the Afghán usurper Ashraf, and the great Nádir Sháh.

**Shibli**, شبلي, *vide* Abú Bakr Shíblí.

**Shikeibi, Maulana**, مولانا شکبی, a poet of Persia whose proper name is Muhammad Razá. He came to India in the reign of the emperor Akbar, and died in the time of Jahángir 1614 A. D., 1023 A. H.

**Shimbhu**, شمبه, a Bráhman, who is the author of a "Zafar-náma" or book of victory, containing a poetical account of the military career of General Lake.

**Shinasi**, شناسی, title of a poet who died in the year 1627 A. D., 1037 A. H., and is the author of a work called "Fazl-náma."

**Shio Ramdas**, شیو رام داس, a poet whose poetical title was Hayá, which see.

**Shitab Rae, Raja**, راجه شتاب رای, was by caste a Káyeth, and a native of Dehlí; in his youth he served 'Aká Sulaimán, the favourite dependant of Samsám-uddaula, son of Khán Daurán Amír-ul-'Umra to the emperor Muhammad Sháh. Upon the death of Samsám-uddaula, he obtained the office of imperial Díwán at Patna. Attaching himself to the English in the several revolutions, he became their chief adviser in their connections with the country powers. He was an able statesman, and understood completely the direction of finance. He died about the year 1777 A. D., 1187 A. H.

**Shahrat or Shuhrat**, شھرٹ, the poetical title of Nawáb Hakím-ul-Mumalik, *vide* Muhammad Husain (Shekh).

**Shorish**, شورش, a poet, whose proper name is Gholám Husain and who is the author of a biography of Urdú poets. He died in 1781 A. D., 1195 A. H.

**Shouk**, شوق, the poetical name of Mír Muhammad Bákí father of Mír Muhammad 'Atá Husain Khán Tahsín.

**Shouk**, شوق, poetical name of Maulví Kudrat-ulláh, who has left a Díwán and a Biography of poets called Tabkat-ush-Shoara.

**Shouk**, شوق, poetical name of Ráe Tansukh Ráe, which

**Shoukat of Bukhara**, شوکت بخاری, a poet who died at Isfahán in 1695 A. D., 1107 A. H., and left a Díwán in Persian. His proper name is Muhammad Is-hák.

**Shouki**, شوکی, a poet of Tabrez, but he is usually called Hirví, i. e., of Hirát. He left the service of Sám Mirzá, son of Sháh Tahmasp Safví and went with the emperor Humáyún to Kabul where he died in 1546 A. D., 953 A. H.

**Shouki, Amir**, امیر شوکی, a nobleman and poet who lived in the time of the emperor Sháh Jahán. His proper name was Mír Muhammad Husain. He died in 1634 A. D., 1044 A. H.

**Shujaas' Khan or Shujaat Khan**, شجاع خاں, a relative of Sher Sháh, king of Dehlí, who conferred the

government of Málwá on him after the expulsion of Mallú Khán entitled Kádir Sháh in 1542 A. D., 949 A. H. He governed Málwá for a period of 12 years and died in 1554 A. D., 962 A. H. After his death his eldest son Malik Báyezíd assuming the title of Báz Bahádúr, took the reins of government in his own hands.

**Shujaa', Sultan**, سلطان شجاع، *vide* Sultán Shujaa'.

**Shujaat Khan, Nawab**, نواب شجاعت خان, a nobleman in the service of the emperor 'Alamgír, *vide* Fakhr-un-Nísa Begam. He was a mansabdár of 4000 in the time of Sháh Jahán. He had a house at Agra of which no traces now remain.

**Shuja-uddin**, نواب شجاع الدین, nawáb of Bengal, also called by some Shujá-uddaula, was a native of Burhánpur, and a descendant of a Turkish tribe of Afgháns in Khurásán. During 'Alamgír's campaigns in the Dakhin, he married Zeib-un-Nísa the daughter of Murshid Kulf Jafar Khán Súbadári of Bengal, and accompanied him to that province. Jafar Khán, who died in the year 1726 A. D., 1138 A. H., left at his death the succession to his government to his grandson 'Alá-uddaula Sarfaráz Khán; but Shujá-uddín his father having more interest at the court of Déhli than his son, procured the Súbadári for himself, and in the year 1735 A. D., 1148 A. H., the province of Behár also was conferred on him by the emperor Muhammad Sháh. Shujá-uddín was celebrated for his clemency, justice and good qualities. He died after 12 years' government of Bengal on the 13th of March, 1739 A. D., 13th Zil-hijja, 1151 A. H., just at the time when Nádir Sháh was at Déhli. As there were only a few days remaining for the commencement of the Hijrí year 1152 A. D., at his death. He was succeeded by his son 'Alá-uddaula Sarfaráz Khán, a young prince, whose character as a moral and religious man stands high on the pages of native history.

**Shuja-uddaula, Nawab**, نواب شجاع الدوله, who played a conspicuous part in the early history of British India, was the son of Mansúr 'Alí Khán Safdar Jang, governor of Audh. His original name is Jalál-uddín Haidar; he was born in the year 1731 A. D., 1144 A. H., and after the death of his father succeeded to the government in October, 1753 A. D., Zil-hijja, 1167 A. H. He was present in the famous battle which took place between Ahmad Sháh Abdálí and the Marhattás in January, 1761; was appointed wazír to the emperor Sháh 'Alam; was defeated at Buxar by the English on the 23rd October, 1764 A. D., 26th Rabí' II, 1178 A. H., and died at Faizabád, the seat of his government, in the midst of his victories and highest prosperity, on the 29th of January, 1775 A. D., 24th Zi-Ka'da, 1188 A. H. By his own subjects he was sincerely beloved, and the sons of Háfir Rahmat Khán, whose country he had seized, wept at his death. He was buried at a place called Guláb Bárí in Faizabád, and was succeeded by his eldest son 'Asaf-uddaula. For a legendary account of his death see Keene's *Fall of the Mughal Empire*, p. 117.

**Shuja-ul-Mulk, Shah**, شاہ شجاع الملک, *vide* Sháh Shujaa'.

**Shukr-ullah**, شکر الله, author of the history called "Bahjat-ut-Tawarikh."

**Shukr-ullah Khan I, Nawab**, شکر الله خان نواب, a nobleman in the service of the emperor Aurangzeb who died about the year 1698 A. D., 1110 A. H.

**Shukr-ullah Khan II, Nawab**, شکر الله خان نواب, son of Shukr-ullah Khán I, was an Amfr in the service of the emperor Aurangzeb 'Alamgír. He was appointed governor of Mewáti in 1702 A. D., 1114 A. H.

**Shaibani**, شیبانی, an author whose proper name was Abú Amrú Is-hák. He died at Baghád in the year 828 A. D., 213 A. H.

**Shaibani Khan**, شیبانی خان, *vide* Sháhí Beg Uzbak.

**Shaida, Mulla**, ملا شیدا, title of a poet who flourished in the latter part of the reign of Jahángír and commencement of the emperor Sháh Jahán. He was one of the Sheikhzádas of Fathápur Sikrí, and a contemporary of the poets Tálib Kálím, Kudsí, Hakím Házik and Nawáb Islám Khán wazír. His works contain more than 50,000 verses. He has left a Masnawi of 12,000 verses in the style of the "Makhzan-ul-Asrár" of Nízámí. He died in 1652 A. D., 1062 A. H., in Kashmír and was buried there. He also had a house at Agra.

**Shaida**, شیدا, poetical appellation of Mír Fatha 'Alí of Lakhnau, author of the story of the Owl and the Grocer entitled "Búm-o-Bakkál." He was contemporary with Fidwí, author of an Yúsaf and Zaleikha in Urdu.

**Siamak**, سیامک, the son of Kayomurs and the father of Hoshang, the second king of the Pishdadian dynasty of Persia.

**Siwakhsh**, سیواخش, son of Kaikáús, king of Persia of the Kayánian dynasty. He was murdered by Afrásíáb king of Túrán.

**Sihl or Sehl bin-Sa'd**, سهل بن سعد, one of the companions of Muhammad.

**Sijaj**, سیاج, a false prophetess cotemporary with Musy líma another impostor. She was a Christian of extraordinary talents and eloquence, and being prompted by an aspiring ambition, she announced herself a prophetess, and uttering her string of rhapsodies in rhyme, declared that they came inspired from above. Struck by her success, Musy líma thought it advisable to temporize with her, and accordingly having sent agents, invited her to a private conference, Sijaj consented and came to an interview; she was deceived and having forfeited all pretensions to that purity, which is the highest attribute of her sex, she fell from her proud pre-eminence, and became a mere debased, and contaminated woman. She subsequently enrolled herself among the proselytes of the Kurán.

**Sikandar, Alexander the Great**, سکندر ذوالقرنین, called by Muhammad in the Kurán, "Zú'l-karnyn" the Two Horned Man; probably by reason of his head being figured as Ammon, with the Ram's Horns, on coins and medals. Eastern commentators have been at a loss to decide who is intended, but generally agree that he was a being favoured of, and who believed in the true God; that guided by the prophet Khizir, he reached the Land of Darkness, near the Fountain of Life, but he could not obtain permission to take a draught of the Eternal Spring. He died in 327 A. D., at the age of 33 years. He conquered Darius king of Persia in 331 B. C. and in 327 he proceeded to invade India. He crossed the Indus without opposition. He was afterwards opposed by a rájá who is called by the Greek Porus whose army was utterly routed.

**Sikandar**, سکندر, poetical name of Khalifa Sikandar who used to write beautiful Marsias in the Púrbí, Márwári and Panjábí language, and is the author of a poem containing the story of the Fish, the Ferryman and king Dilkhwár.

**Sikandar 'Adil Shah**, سکندر عادل شاہ, the last of the kings of Bijápúr. He succeeded his father 'Ali 'Adil Sháh II when an infant about the year 1672 A. D., 1083 A. H., but never acquired any real power, being the tool of his nobility. In the year 1686 A. D., 4th Zi-Ka'da, 1097 A. H., on Monday the 13th of September Bijápúr was taken; the young prince made prisoner, and the kingdom with its remaining dependencies was reduced to the Mughal yoke by the emperor 'Alamgir. He died after three years' imprisonment.

**Sikandar (Prince)**, سکندر شاهزادہ, the son of 'Umar Shaikh Mirzá the son of Amír Taimúr, after whose death he had several battles with his two brothers, Pír Muhammad and Mirzá Rustam, and took possession of Furs and Isfahán which they had received as inheritance from their grandfather; on which account, his uncle Sháhrukh Mirzá, having defeated him in a battle, put out both his eyes. This circumstance took place in 1414 A. D., 817 A. H.

**Sikandar Begam**, سکندر بیگم, the ruler of Bhopál. She was born in 1816 A. D. Her father was one of the Pathán or Afghán soldiers of fortune, who after the death of the emperor Aurangzeib, declared himself independent in Bhopal. On his death his wife was declared Regent by his troops, and his daughter Sikandar Begam heir. She married her cousin Jahángír in spite of her mother upon condition that her husband swore to leave her the direct and visible control of all affairs. Her husband Jahángír died in 1845 A. D. She was publicly presented with the Grand Cross of the Star of India at the Durbar at Agra. She died on the 30th October, 1868 A. D. Her Highness had conducted the administration of her principality since the year 1847 when she was first appointed Regent, with ability and success until the day of her decease. Her eldest daughter Shájhahán Begam succeeded her.

**Sikandar Jah**, نواب سکندر جاہ, nawáb or Nizám of Haidarabád, succeeded his father Nawáb Nizám 'Alí Khán to the masnad of the Dakhin on the 16th August, 1802 A. D., 16th kabí II, 1217 A. H., and died on the 23rd of May, 1829 A. D., 19th Zi-Ka'da, 1244 A. H., after a reign of 28 lunar years and some months. He was succeeded by his son Mir Farkhunda 'Alí Khán, who took the title of Nasír-uddaula.

**Sikandar Kadr, Mirza**, سکندر کادر, the son of Prince Khurshaid Kadr, *vide* Taskhír.

**Sikandar Khan Uzbak**, سکندر خان اوزبک, a descendant of the royal house of that tribe also called Sikandar Khán of Kashghar. He accompanied the emperor Humáyún to Indiá, was created a nobleman by that monarch. He accompanied Mirzá Haidar who took possession of Kashmír in 1543, and died at Lakhnau in the reign of the emperor Akbar on the 18th September, 1572 A. D., 10th Jumáda I, 980 A. H.

**Sikandar Munshi**, سکندر منشی, Secretary to Sháh Abbás I, king of Persia. He is the author of the "Tárikh 'Alam Arás Abbásí," a history of that monarch, in three books, which he dedicated to him in 1616 A. D., 1025 A. H., *vide* Iskandar Munshi.

**Sikandar Shah**, سکندر شاہ, king of Gujrát, succeeded his father Muzafrá Sháh II, in February, 1526 A. D., 19th Shabán, 932 A. H., and after a reign of only three months and seventeen days was assassinated on the 30th May the same year. After his death his younger brother Nasír Khán was raised to the throne under the title of Muhammad Sháh II.

**Sikandar Shah Lodi**, سکندر شاہ لودی, Sultan, whose original name was Nizám Khán, was the son of Sultán Bahálí Lódí whom he succeeded in July, 1489 A. D., Shabán, 895 A. H. He was the first Musalmán king who made Agra his capital. In his time a violent earthquake took place, when many houses were thrown down and several thousands of inhabitants lost their lives. This happened on Sunday the 6th July, 1505 A. D., 3rd Safar, 911 A. H. It was in his reign that the Hindus first commenced reading Persian. He reigned 21 lunar years and some months, and died at Agra on Sunday the 17th of February, 1510 A. D., 7th Zi-Ka'da, 915 A. H., Colonel Dow and General Briggs in their translation of Firishta say, that Sikandar Sháh died in the year of the Hijrí 923 corresponding with 1517 A. D., and that he reigned 28 years and some months; this is evidently a mistake, for the words "Tári Shud" shew the year of his death to be 915 A. H., consequently the period of his reign only 21 years. He was succeeded by his son Ibrahim Husain Lódí. Sikandar Lódí in his time had built a small fort at Agra on the right bank of the river Jumna and called it Badalgarh. The emperor Akbar in the 10th year of his reign, *viz.*, in 972 A. H., having demolished this part laid the foundations of another part of redstone which was completed in the course of 8 years superintended by Kasim Khán Mír Bahar this fort had three gotis and two windows and cost 36 lacs of rupees. This fort was accidentally burnt down in the time of Sháh Alam and Madho Rao Sendhia.

**Sikandar Shah Purbi**, سکندر شاہ پوربی. He was raised to the throne of Bengal after the death of his father Shams-uddín Bangeira, about the year 1358 A. D., 760 A. H. He had not long entered on his rule before his country was invaded by Fíroz Sháh Tughlák king of Dehlí, who was, however, induced to retreat on Sikandar Sháh promising to pay an annual tribute. He reigned in peace for a period of nine years and died in 1367 A. D., 769 A. H., when he was succeeded by his son Ghayás-uddín Púrbí.

**Sikandar Shah Sur**, سکندر شاہ سور. His original name was Ahmad Khán Súr, a nephew of Sher Sháh. He ascended the throne of Dehlí after defeating Sultán Ibrahim Súr in a battle fought in May, 1555 A. D., Jumáda II, 962 A. H. He had not long enjoyed his good fortune however, when he was obliged to repair to the Panjab to oppose the emperor Humáyún, who having returned from a long exile, was now advancing to recover his dominions. He engaged Bairám Khán the general of the army near Sarhind, was defeated on the 22nd June, 1555 A. D., 3rd Shabán, 962 A. H., and fled to the Sowálik mountains from whence he was afterwards expelled by the emperor Akbar 1557 A. D., 27th Ramazán, 964 A. H., and sought refuge in Bengal, where he died after two years.

**Sikandar Shikoh Mirza**, سکندر شکوہ میرزا, a cousin of Bahádúr Sháh II, king of Dehlí. He was executed for the murder of his wife in July, 1838 A. D.

**Sikandar, Sultan**, سلطان سکندر, king of Kashmír, surnamed "But Shikan," or Destroyer of Idols, was the grandson of Sháh Mír Darweish who introduced the Muhammadan religion into Kashmír. Sikandar by the

assistance of his mother, succeeded his father Sultán Kuth-uddín 1393 A. D., 796 A. H., his authority being acknowledged by all the nobles and other officers, and became one of the most powerful kings that ever reigned in Kashmír. Various magnificent temples and images of the Hindú did this Sultan lay in ruins; which conduct obtained him the glorious title of "Bút Shikan," or Iconoclast. He reigned 22 years and 9 months and died in 1416 A. D., 819 A. H. In his time Tamerlane invaded India and presents passed between him and Sikandar. He was succeeded by his son Sultán 'Alí Sháh.

**Sikandar Turkman**, سکندر ترکمن, *vide* Kará Muhammad.

**Silhaddí**, سلہدی, a rájá of Raisín, who was made prisoner by Bahádur Sháh of Gujrát and was forced to become a Muhammadan in the year 1531 A. D., 938 A. H., and afterwards when the fort of Raisín was surrendered by his brother Lachhman to the king, Ráni Durgáwati, the daughter of Rana Sanka, Rana of Chittor and wife of Rájá Silhaddí, with a heroic fortitude invoking curses on the heads of those who should not revenge her cause, set fire to a pile with which she had caused the female apartments to be surrounded, containing seven hundred beautiful women; she plunged into the flames, and they were all consumed. Silhaddí and Lachhman his brother with one hundred of their blood-relations, now putting on their armour, rushed impetuously on the Gujrát troops, and bravely met their fate the same year.

**Sindbad Hakim**, سندباد حکیم, author of a Díwán or book of Odes which he completed in the year 1374 A. D., 776 A. H., and dedicated to Sháh Mahmúd Bahmaní.

**Sindh**, سندھ, history of, *vide* Násir-uddín Kabbácha.

**Sipahdar Khan**, سپه دار خان, whose proper name is Mirzá Muhammad Sálah, was a native of Tabrez, and his ancestors were reckoned among the nobles of that country. In the year 1592 A. D., 1000 A. H., he left Persia for Hindústán in company with Khwája Beg Mirzá son of Masúm Beg Safwi. On his arrival in India, he obtained the honour of an interview with the emperor Akbar. Mansabs suitable to his dignity as well as the government of Gujrát were conferred on him, time after time. When, after the death of prince Murád in 1599 A. D., 1007 A. H., prince Daniál went to the Dakhin and captured the fort of Ahmadnagar the capital of Nizám Sháh, the government of that country was conferred upon Khwája Beg Mirzá and Sipahdár Khán.

**Sipahdar Khan**, سپه دار خان, was the second son of Khán Jahán Bahádur, the foster-brother of the emperor 'Alamgír. He was raised to the rank of 3000 by that monarch 1691 A. D., 1103 A. H. with the government of the province of Allahábád which he held for several years. His brother Himmat Khán was killed by an arrow in an action with the Marhatás about the year 1698 A. D., 1110 A. H., and soon after, their father Khán Jahán Bahádur died in the imperial camp.

**Sipehr Shikoh**, سپه شیکو, third son of Dara Shikoh *vide* Sulaiman Shikoh. He was confined in the fort of Gwálíár by 'Alamgír who in his 16th year, 1085 A. H., sent for him from Gwálíár, got him married with his daughter Badr-un-Nisa of whom was born prince 'Alí Tabar.

**Siraj**, سراج, takhallus of Siráj-uddín Husain of Auran-gábád who is the author of the "Díwán Muntakhib," containing extracts from no less than 680 poets, and which he completed in 1756 A. D., 1169 A. H.

**Siraj Kummi**, سراج قمی, a poet who was a native of Kumma in Persia and contemporary with Salmán Sáwaji.

**Siraj-uddin**, سراج الدین, son of Núr-uddín, author of the "Sharah Bukhári" and "Sharah 'Umda." He died in 1401 A. D., 804 A. H., see Bilkáiní.

**Siraj-uddin 'Ali Khan**, سراج الدین علی خان آرزد,

whose poetical title is 'Arzú, was a native of Akbarábád (Agrah), and a descendant of Shaikh Muhammad Ghauš of Gwálíár. He was an excellent poet and an officer of rank in the time of the emperor Farrukh-siyar. He is the author of several works, among which is a Díwán and a biography entitled "Majmu'a-ul-Náfás," which is also called "Tazkira Arzú," containing the memoirs of the Indian poets who have written Persian, Hindústání and Dakhná poems. Arzú in 1734 A. D., 1147 A. H. met at Dehlí the poet Hazín who had just come from Persia. The jealousy between the two poets induced 'Arzú to write a treatise entitled "Tambih-ul-Gháfilín," in which he points out the errors in Hazín's poems. He died at Lakhnau on the 27th of January, 1756 A. D., 23rd Rabí' II, 1169 A. H., and was buried there for some time, but afterwards his remains were removed to Dehlí by his nephew Muhammad Husain Khán. Beside the abovementioned works, he is the author of the following:

Móhibat Uzma.

'Atia Kubrá.

Siraj-ul-Lughát.

Chirág Hidáct.

Gharáeb-ul-Lughát.

Khayálabán.

Mustiláhát-us-Shuará.

Jawáb Yatarázát Munír.

Sharah Kasácd 'Urší.

Sharah Sikandar-náma.

Sharah Mukhtasir-ul-Maqáni.

Sharah Gulkushtí Mir Naját.

Nawádir-ul-Alfarz, a Hindustání Dictionary.

**Siraj-uddin Husain**, سراج الدین حسین, *vide* Siráj.

**Siraj-uddin Muhammad bin-'Abdur Rashid-al-Sajawandi**, محمد بن عبد الرشید آل سیزاوندی, سراج الدین, author of the "Sirájia," which is sometimes called "Faráez as-Sajawandí." This book is of the highest authority on the law of inheritance amongst the Sunnis of India. It has been commented upon by a vast number of writers, upwards of forty being enumerated in the "Kashf-uz-Zunún." The most celebrated of these Commentaries, and the one most generally employed to explain the text, is the "Sharífia" by Sayyad Sharif 'Alí bin-Muhammad-al-Jurijání. The original text of the "Sirájia," together with that of the "Sharífia," was published in Calcutta in 1829. A Persian translation of the Sirájia and Sharífia was made by Maulví Muhammad Ráshid by order of Warren Hastings, and published in Calcutta in 1812 A. D. The most celebrated Commentaries on the Sirájia next after the Sharífia, are, that by Burhán-uddín Ahmad bin-Mahmúd-as-Siwási; one by Burhán-uddín Haidar bin-Muhammad-al-Hirwí; another by Shams-uddín bin-Hamza-al-Fanári; and lastly, a Persian Commentary entitled "Al-Faráez-at-Tájífi Sharh Faráez-as-Sirájí" by 'Abdul Karím bin-Muhammad-al-Hamdání.

**Siraj-uddin Muhammad bin-'Umar Halabi**, محمد سراج الدین، an author who died 1446 A. D., 860 A. H.

**Siraj-uddin Sawai**, Maulana, مولانا, one of the celebrated poets of Sámána a city in the province of Dehli. He is the author of the work

called "Khilji-náma." When Sultán Jalál-uddín Fíroz Khilji, before his accession to the throne, was governor of Sámnána, the poet was ill-treated by some of his people, and as the Sultán took no notice of it then, he wrote the abovementioned book, in which he satirized the governor and the Khiljís. However the Sultán after his accession to the throne of Dehlí in 1289 A. D. sent for the poet, and he having tied a rope round his own neck presented himself like a criminal before the king, who embraced him and made him one of his principal confidants. The poet afterwards wrote several panegyrics in praise of the Sultán.

**Siraj-uddin, Shaikh,** شیخ مراج الدین، a celebrated Muhammadan saint, whose relics are deposited in an island in the river Krishna near the town of Kursí, in the district of Ráebágħ Bijápúr, in southern Hindústán.

**Siraj-uddin 'Umar,** مراج الدین عمر, who after the death of his brother Zain-ul-'Abidin Nujaim completed the work called "Bahr-ar-Ráek" about the year 1562 A. D., 970 A. H., and wrote another but inferior commentary on the Kanz-ul-Dákáek entitled the "Nahr-ul-Fáek."

**Siraj-uddaula Muhammad Ghaus Khan,** خان، مراج الدولہ محمد غوث, nawáb of the Karnatic whose poetical name was 'Azim, is the author of the work called "Tazkira Subh Watan," being a biography of the poets of Karnatic, compiled in 1842 A. D., 1258 A. H. It is an abstract of the Tazkira of Ráek also called "Guldasta Karnatik."

**Siraj-uddaula,** نواب مراج الدولہ, nawáb of Bengal, formerly named Mirzá Mahmúd, was the eldest son of Zain-uddín Ahmad, styled Haibat Jang, the nephew and son-in-law of Alahwardí Khán Mahábat Jang governor of Bengal. On the death of his grandfather Mahábat Jang, which happened on the 10th of April, 1756 A. D., 9th Rajah, 1169 A. H., he succeeded him in the government of that province, and immediately taking offence at the English, for their protection to a native officer, said to have escaped from Dacca with treasure, he attacked Calcutta, carried it on the 20th June the same year, and allowed his officers to shut up 146 European prisoners in a small military prison room called the "Black Hole," in which 123 of the number, perished during the night. Mr. Drake the governor of Calcutta escaped on board a ship with a few Englishmen and retired to Madras. At that time Colonel Clive commanded the Company's forces in the province of Arkot. It was agreed by the government of Madras that he should repair with a force to Bengal and endeavour to regain the factory of Calcutta. Colonel Clive and Admiral Watson left Madras with 900 Europeans and 1500 sepoys. He reached Falta on the 20th December and re-took Calcutta on the 2nd January, 1757 A. D., 1170 A. H., and forced Siraj-uddaula into a treaty, offensive and defensive, on the 9th of February following. Clive, subsequently made a secret treaty with Mír Jafar, an officer of the Nawáb, and advanced in June towards Murshidábád, the nawáb's capital. On the 23rd of June, 1757 A. D., Clive fought the battle of Plassey against 18,000 horse and 50,000 Infantry, and aided by the treachery of Mír Jafar, routed the Nawáb's troops. Siraj-uddaula fled, but in a few days was seized and cruelly assassinated on the 4th July, 15th Shawwál, 1170 A. H., by order of Míran the son of Mír Jafar. Thus perished Siraj-uddaula in the 20th year of his age and the 16th month of his reign. On the 29th June Mír Jafar was raised to the masnad, and from that date, the influence of the British, may be said to have become paramount in Bengal. His tomb is not far from that of Mahábat Jang.

**Suda,** سودا, daughter of Zamāa, the second wife of Muhammad. He married her after the death of his first wife Khudyja and before his marriage with Ayesha the daughter of Abú Bakr. She died in 674 A. D., 54 A. H., forty-three years after the death of Muhammad.

**Sudi,** سودی, a Turkish poet, who wrote a commentary on the Diwán-i-Háfiz in the Turkish language. The names of Shori, Sayyad 'Alí, Lámai, Surúrí and Shumái occur also as commentators on Háfiz; but Súdi excels all as an enlightened and accurate critic, not only on account of his eminent success in correcting the exuberances of this fanciful and extravagant mode of interpretation, but of the singular happiness with which he has illustrated the ambiguous and more obsolete allusions of the Poet.

**Sufi,** صوفی, a sect among the Muhammadans. Kází Núrullah of Shustar, a Persian author of very high reputation for his piety and judgment, has given an excellent account of the Súfis and their doctrine in the Majális-ul-Mominín, a treatise on the Shi'a faith. "The Súfis" (he there says) "are of two classes: those who desire human knowledge, and pursue it in the accustomed way, observing the common ordinances of religion, are called Mutakallam (advocates or observers); those who practise austerities and strive to purify their souls, are called Súfis." This word literally means, *pure, clean*. The celebrated Moulví Rúmí has the following play upon it in one of his lines. Súfi na Shawad Sáfi tā dar narsad jamí. The Súfi will not be pure till he takes one cup. This is said to have a mystical meaning.

**Sufi, Mulla Muhammad Sufi of Amol,** سوْفی ملا محمد، author of a "Súki-náma," which he composed in the year 1592 A. D., 1000 A. H.

**Songsters,** سکسٹریس, celebrated Indian, *vide* Tánscaín.

**Surajmal Jat,** سورجمل جات, rájá of Bhartpúr, was the son of Badan Singh Ját whom he succeeded to the ráj a few years before 1750 A. D., 1163 A. H. His younger brother Partáp Singh, built the fort of Kumbhír or Kumeir. After the departure of Ahmad Sháh Abdúlí from India to Kandahár, Súrajmal taking advantage of the weakness of the empire made himself master of all the countries that were dependant on Agrah and ultimately of the town itself, and many other important places, but fell in battle with the Rohila chief Najib-uddaula in December, 1763 A. D., 1177 A. H. His son Jawáhir Singh succeeded him.

**Suraj Singh, Raja,** راجه سورج سنگ, son of Udai Singh Rathor, the son of Ráe Maldeo. After the death of his father, 1594 A. D., 1002 A. H., he was raised by Akbar to a suitable rank, and served under that emperor and his son Jahángír, for several years. The mansab of 5,000 was conferred on him by the latter. He died in the Dakhin 1619 A. D., 1028 A. H., and Rájé Gaj Singh his son succeeded him; and as his father was uncle to the emperor Sháh Jahán on the mother's side, he was in a short time raised to the rank of 5,000. Gaj Singh died on the 6th May, 1638 A. D., 2nd Muḥarram, 1048 A. H. His son Amar Singh killed Salábat Khán Mír Bakhshí in 1624 A. D., 1054 A. H., and was himself cut to pieces at one of the gates of the Fort of Agrah, now called Amar Singh Gate.

**Surdas,** سورداس, son of Bábá Rámídás, a Hindú poet and an excellent musician, who flourished about the 16th or 17th century. He is the author of the work called Súr Ságár," in Hindí, &c.

**Souda**, سودا, his real name is Mirzā Muhammad Rafī, to which he subsequently added his poetical title "Soudā" and is now commonly known by the appellation of Mirzā Raffūs Soudā. He was a native of Dehlī but resided at Lakhnau, and his Dīwān and Kāsēd contain a variety of poems on various subjects; also Idyls, Elegies and other miscellaneous pieces in Hindūstānī verse. These volumes are held in the highest estimation all over India. They include a number of encomiastic poems on the late Nawāb 'Asaf-uddaula of Lakhnau, and many other persons of high rank and power, both at Lakhnau and Dehlī; not the least remarkable of which is an eulogy on the late Mr. Richard Johnson. The satires of this poet are also numerous and admirable; but having created him many enemies, to avoid the consequences of their anger, he feigned himself insane, and took the poetical name of Soudā or madman, but he is frequently known by the appellation of "Malik-e-Shurā," or king of poets. He died at Lakhnau in the year 1781 A. D., 1195 A. H., aged 70 years. 'Asaf-uddaula of Lakhnau gave him a stipend of 6,000 rupees a year. He was a pupil of Siraj-uddin 'Ali Khán 'Arzū.

### **Soudai, Baba of Abiward**, سودای بابا ابیوردی

a poet who had formerly assumed for his poetical title "Khāwari" but as he used to go about the streets without a turban or shoes, people gave him the title of "Soudái," i. e., distracted, which he subsequently used in all his compositions. He lived in the time of Shāhrukh Mirzā. He died 1448 A. D., aged 80 years.

**Soz**, سوز, the poetical name of Sayyad Muhammad, who flourished in the reign of the emperor Shāh 'Alam, and is the author of a small Dīwān in Urdú. He died in 1797 A. D., 1212 A. H. Another Soz is mentioned in the "Mirat-ul-Khayál" who lived in the time of 'Alamgír. He was a native of Bukhárá and brought up in India.

**Sozan**, سوزان, poetical appellation of Nawāb Ahmad 'Alí Khán Shoukat Jang son of Nawāb Iftikhár-uddaula Mirzā 'Alí Khán, and nephew of Nawāb Sálár Jang. He lived in the time of Nawāb 'Asaf-uddaula of Lakhnau, and is said to have been a good Urdú poet.

**Sozani, Hakim**, حکیم سوزانی, surnamed Shams-uddín Muhammad of Samarkand, a Persian poet who derived his origin from Salmán Fársí one of the first companions of Muhammad. Some authors say he was a native of the city of Nakhshab, and others pretend of Samarkand. It is said that when he was a student at Bukhárá, he conceived so great a friendship for the apprentice of a needle-maker, that he himself learned that profession, and he therefore assumed the takhallus of Sózani. (Sozan means a needle.) He is considered the best humoristic poet of his time, and is the author of a poem called "Kāsēd Sózani," or elegies, written in a very devout style, containing nearly 8,000 verses. During his youth he was a great debauchee; but when advanced in years, he became very devout, made the pilgrimage of Mecca and died in 1173 A. D., 569 A. H., at Samarkand, aged 80 years. One of his friends declared that he had appeared to him after his death (in a dream) and said that God had forgiven all his sins for the sake of one of his verses, in which expressing his humility and contrition, he says, "O Lord, I offer unto thee an oblation, not to be found in thy treasury. Accept thou my sins, my poverty, my repentance and my nothingness."

**Subaktagin**, سبکتگین, surnamed Násir-uddín, a man of Turkish descent, who, according to some historians, was purchased as a slave by Alaptagín Sultán of Ghazní, who perceiving in him the promise of future greatness, raised him by degrees to posts of confidence

and distinction; and his character, support of all the adherents and officers of Ghazní. He was raised to the throne of Ghazní after the death of Abú Is-hák the son of Alaptagín 977 A. D., 367 A. H. He enlarged its dominions, and became the first of a family, called Ghaznawí, and by us Ghaznavides, which outshone, at one period, the glory of the proudest dynasties of Asiatic monarchs. He conquered a part of India, which, when connected with his former possessions of Ghazní and Kábul, gave him a kingdom that extended from Khurásán to the Panjáb. Subaktagín reigned 20 lunar years, and died in August, 997 A. D., Shaban, 387 A. H., aged 56, near Balkh, from which place his remains were conveyed to Ghazní for interment. He was succeeded by his son the celebrated Sultán Mahmúd. Including Subaktagín sixteen kings of his race reigned at Ghazní and Láhor. Their names are as follow:—

*List of the Ghaznavide dynasty of Persia and India,  
including Khurásán, Mawar-un-nahr,  
Bukhárá, &c., Capital Ghazni.*

1. Násir-uddín Subaktagín.  
Ismail appointed successor, but displaced by his brother.
2. Sultán (Yemín-uddaula Abú'l Kásim) Mahmúd.
3. Muhammad, his son, deposed instantly and blinded.  
Muhammad, restored and again deposed.
4. Masaúd I, another son, deposed and killed.
5. Maudúd, son of Masaúd.
6. Masaúd II, reigned only six days.
7. Abú'l Hasan 'Alí son of Masaúd I.
8. Abdur Rashid son of Mahmúd.
9. Farrukhzad son of Masaúd.
10. Ibráhím his brother.
11. Masaúd III son of Ibráhím.
12. Sheizád.
13. Arsalán Sháh.
14. Bahrám Sháh fled to Láhor.
15. Khusro Sháh ruled at Láhor.
16. Khusro Malik ruled at Láhor.

*Kings of the family of Ghór.*

Alá-uddín Hasan Ghori.  
Malik Saif-uddín.  
Ghayás-uddín Muhammad Ghori.  
Shaháb-uddín Muhammad Ghori.  
Táj-uddín Eldúz.

**Subhan Baksh, Maulwi**, مولوی سبعان بخش, author of a modern history of jurisprudence, or rather of jurists in Urdú, compiled from the works of Ibn-Khallikán and Sayútí, entitled "Farjuma Tárikh-al-Hukmá wa Tazkirat-al-Mufassirín." It was published at Dehlí in 1848 A. D.

**Sub-hani, Maulana**, مولانا سبعانی, a poet whose native country was Najaf Ashraf, commonly called Kúfa, from which place he never stirred all the time of his life. He lived at the same period in which Shaikh Faizí and Zahúrí flourished, and wrote nothing but Rubáis in the Persian language on different subjects of which 12,000 were collected after his death.

**Sub-hi**, مصلحی, a poet who served under Sultán Shujá, the son of Sháh Jahán.

**Suchet Singh**, سکھ سچت, a Sikh chief, who joined the rebels after the murder of Mahárájá Sheir Singh, was attacked by Híra Singh, near Láhor, his force dispersed and himself killed about the 6th April, 1844. On hearing of the death of this chief, no less than 95 females of his family sacrificed themselves at Lamba.

**Sufian Sourí**, مصطفیان سوری, whose proper name was Abú 'Abdullah, was born at Kúfa in 713 A. D., 95 A. H. He was a master of the highest authority in the Traditions and other Sciences. He died in the time of the Khalifa Al-Mahdí, about the year 777 A. D., 160 A. H., and is buried at Basra, where he had concealed himself in order to avoid accepting the office of Kází.

**Suhyli Khurasani**, سعیلی خراسانی, whose full name is Amír Shaikh Ahmad Suhyli, also called Nizám-uddín Ahmad Shykham, was seal-bearer to Sultán Husain Mirzá of Hirát. The work called "Anwár Suhyli," was dedicated to him by Husain Wáez. He is the author of a Díwán. His death took place in 1501 A. D., 907 A. H.

**Sukman bin-Ortak**, سقمان بن ارتک, first king of the princes of the Turkmán Ortakites who reigned at Amid and Khaifa. The following is a list of this race:—

	A. D.	A. H.
Sukmán bin-Ortak, .....	1097	490
Ibráhím bin-Sukmán, .....	1104	498
Rukn-uddín Dáíd, .....	1128	522
Fakhr-uddín Karé Arsalán bin-Dáíd, ....	1149	544
Núr-uddín Muhammad bin-Kará Arsalán, ....	1166	562
Kútib-uddín Sukmán bin-Muhammad, ....	1185	581
Malik-us-Sáláh Násir-uddín Mahmúd, ....	1200	597
Malik-ul-Masaúd bin-Mahmúd, ....	1221	618
Malik-ul-Kámil nephew of the celebrated } Sáláh-uddín (Saladin), he took Amid, }	1231	629

**Sultan Ahmad Jalayer**, سلطان احمد جلیار, *vide* Hasan Buzurg.

**Sultan 'Ali Khurasani**, سلطان علی خراسانی, author of the Persian work on Medicine called "Dastúr-ul-Iláj," which he wrote in 1334 A. D., 734 A. H., and dedicated to Sultán Abú Saíd Bahádur Khán.

**Sultan 'Ali Mashhadí**, سلطان علی مشهدی, a native

of Mashhad. He was not so much distinguished as a poet as he was as a calligrapher. He was in caligraphy, a pupil of Mauláná Azhar, who was a pupil of Jafar, and Jafar was a pupil of Mauláná Mir 'Alí the inventor of the Nashtalík. Mauláná Sultán 'Alí lived at the court of Mirzá Báikara and found a patron in Amír 'Alisher. He was upwards of 63 years of age in 1550 A. D., 957 A. H.

**Sultana Begam**, سلطانہ بیگم, a daughter of the emperor Bábár Sháh.

**Sultana Begam**, سلطانہ بیگم, a daughter of Mirzá Handál the brother of the emperor Humáyún. She was married to Sháh Kúli Mahram. Her sister named Ruqia Sultána was married to the emperor Akbar.

**Sultana Razia**, سلطانہ رضیہ, daughter of Shams-uddín Altímsz king of Dehlí. She was raised to the throne after the deposition of her brother Rukn-uddín Fíróz in November, 1236 A. D. She was deposed in November, 1239 A. D., and confined in the fort of Bitahnda, from which place she made her escape and contrived to raise an army with which she marched towards Dehlí; but was defeated and put to death by her brother Bahrám Sháh, who ascended the throne. The reign of Sultána Razia lasted 3 lunar years 6 months and 6 days. Her tomb is still to be seen in old Dehlí.

**Sultana Rukia or Ruqia**, رُکیہ, سلطانہ رُکیہ, the daughter of Mirzá Handal the son of the emperor Babar, was the

first or chief wife of the emperor Akbar, by whom he had no children. Consequently when Sháh Jahán was born to Jahángír, his grandfather Akbar made him over to her to be brought up by her. She was also the patroness of Núr Jahán; and died at Agrah in January, 1626 A. D., Jumáda I, 1035 A. H., aged 84 lunar years.

**Sultan Ahmad bin-Masa'ud**, سلطان احمد مسعود, author of the Arabic work called "Asmái-ul-Rijál."

**Sultan Ahmad Mirza**, سلطان احمد مرزا. Ahmad Mirzá (Sultán).

**Sultan Husain Mirza**, سلطان حسین مرزا, surnamed

Abú'l Ghází Bahádur, was the son of Mirzá Mansúr, the son of Mirzá Báikara, the son of Mirzá 'Umar Shaikh, the son of Amír Taimúr. After the death of Sultán Abú Saíd Mirzá, he contrived to make himself master of Khurásán, and ascended the throne at Hirát on the 24th of March, 1469 A. D., 10th Ramázan, 873 A. H. The great victories which this prince gained over the numerous competitors for the throne, as well as over the Uzbaks, obtained him the title of Ghází, or victorious. The court of this prince boasted of many eminent men. The celebrated historian Khandamír was his subject, and Amír 'Alisher his wazír. He reigned in Khurásán 38 lunar years and 4 months, and died according to the "Tabkát Akbarí," on the 10th of May, 1506 A. D., corresponding with the 16th Zil-hijja, 911 A. H. aged 70 years, and was buried at Hirát. He was succeeded by his two sons Badí'u-zzamán Mirzá and Muzafrar Husain Mirzá, who reigned conjointly for some time over Khurásán. The former in the year 1507 A. D., 913 A. H., was driven from his dominions by Sháhí Bog Khán Uzbak; and his brother, who usurped the throne and reigned a short time at Hirát, afterwards shared the same fate. Sultán Husain Mirzá is the author of the work called "Majális-ul-Ishk," a very entertaining novel, containing a variety of stories, principally on the subject of love. He had a turn for poetry, and composed a Díwán in Turkí. His poetical name was Husainí.

**Sultan Husain Safwi**, سلطان حسین صفوی, *vide* Sháh Husain Safwi.

**Sultan Ibrahim**, سلطان ابراهیم, *vide* Ibráhím (Sultán).

**Sultan Khusro**, سلطان خسرو, *vide* Khusro (Sultán).

**Sultan Mahmud**, سلطان محمود, *vide* Mahmúd (Sultán) of Ghazní.

**Sultan Mahmud Mirza**, سلطان محمود مرزا, the son of Sultán Abú Saíd Mirzá who was sovereign of the greater part of Mawar-un-nahr and Badakhshán. His takhallus or poetical name was "Zillí."

**Sultan Mirza**, سلطان مرزا, *vide* Muhammad Sultán Mirzá.

**Sultan Muhammad Saljuki**, سلطان ملکشاه سلطان محمد, the son of Sultán Jalál-uddin Maliksháh.

He succeeded his brother Barkayrák in December, 1104 A. D., 498 A. H., and after a reign of about 13 years died in 1118 A. D., 511 A. H., *vide* Muhammad (Sultán).

**Sultan Muhammad**, سلطان محمد بن مرزا بایسنغر, the son of Mirzá Báisanghar the son of Mirzá Sháhrukh, the son of Amír Taimúr. He was defeated in a battle against his brother Bábár Sultán, taken prisoner and put to death in January, 1452 A. D., Zil-hijja, 855 A. H.

**Sultan Murad**, سلطان مراد, *vide* Murad Mirzâ.

**Sultan Muhammad**, سلطان محمد بن عالمگیر, the eldest son of the emperor 'Alamgîr. He died 30 years before his father, on the 5th December, 1676 A. D., 8th Shawâl, 1087 A. H., in the fort of Gwâliar where he was confined by his father, and was buried near the mausoleum of Kûth-uddîn called Kûth Shâh, at Dehli.

**Sultan Sakhi Sarwar**, سلطان ساقی صروار, a Muhammadan saint. His shrine is situated at the mouth of the Sutri Pass leading in the direction of Kîndahar, and is built at the "Dârârapâdr." Though not much revered in the Dehli, it is said that from 150,000 to 200,000 pilgrims both Mosâlimâns and Hindus from the Panjab and Sindh, visit it annually. In February, March and April, dîspârs assemble in large numbers, and the fair is over in April.

**Sultan Shah**, سلطان شاہ, son of Alp Arsalân, Sultan of Khwârizm. Some time after his father's death, which took place in 1162 A. D., 557 A. H., he was defeated in several battles by his elder brother Alâ-uddîn Takash, and obliged to fly to the fort where he died from hunger and distress, about the year 1193 A. D., Ramazân, 589 A. H.

**Sultan Shahzada**, سلطان شہزادہ, an eunuch of Fathâ Shâh king of Bengal whom he murdered, and ascended the throne 1491 A. D., 896 A. H. He reigned only a few months and was assassinated the same year by Malik Andil who succeeded him and took the title of Frôz Shâh Pûrbi.

**Sultan Parwez**, سلطان پروی, *vide* Parwez Sultân.

**Sultan Shujâ'**, سلطان شجاع بن شاہجهان, second son of the emperor Shâh Jahân, was born at Ajmir on Sunday the 12th of May, 1616 A. D., 4th Jumâdâ I, 1025 A. H., and married to the daughter of Mirzâ Rustam Safwi brother of Muzaffar Husain Mirzâ of the royal house of Persia. He was appointed governor of Bengal by his father, which country he governed with justice and clemency till the accession of his brother the emperor 'Alamgîr and the defeat of Dârâ Shikoh in 1658, when he marched with a powerful army towards Dehli. He was defeated by 'Alamgîr on the 5th January, 1659 A. D., 19th Rabi' II, 1069 A. H. at a place called Khâjâ, about thirty miles west of Allahâbâd, and pursued by Mîr Jumla and Sultân Muhammad the eldest son of 'Alamgîr to Bengal, from which place he was obliged to seek refuge in Arakan where, after two years, 1660 A. D., 1071 A. H., he was put in a boat with all his family and sunk in the river by order of the râjâ of that country.

**Sultan-ul-Nisa Begam**, سلطان النساء بگام, eldest daughter of the emperor Jahângîr and sister of Sultân Khusro. Her mother was the daughter of Râjâ Bhagwân Dás, and she was born in the year 1586 A. D., 994 A. H. After the death of her brother Sultân Khusrau, she erected a tomb for herself close to her brother Sultân Khusrau's grave at Allahâbâd, but died at Agra and was buried there in the mausoleum of the emperor Akbar.

**Sultan-u-s-Salatin Purbi**, سلطان السلاطین طین, was elevated to the throne of Bengal on the death of his father Ghayâs-uddîn Pûrbi 1373 A. D., 775 A. H. This prince was benevolent, merciful and brave. He died after a reign of ten years 1383 A. D., 785 A. H., and was succeeded by his son Shams-uddîn II Pûrbi.

**Sultan Walad**, سلطان ولد, son of the celebrated Maulwî Rûmî. He is the author of a beautiful poem on the Súfi

doctrines, &c., written in imitation of the *Masnawî* of his father 1291 A. D., 690 A. H., and also of a *Diwân*, and another work called "Walad-nâma" containing an account of his father and grandfather.

**Sulaiman**, سليمان, a Khalif of the house of Umayya, and son of 'Abdulmalik. He succeeded his brother Walid I in Syria 711 A. D., 96 A. H., and died after a reign of three years 717 A. D., 99 A. H.

**Sulaiman**, سليمان, the son of Bâyezid I, (Bajazet) was proclaimed emperor of the Turks in 1402 A. D., 805 A. H., at the time when his father was taken captive by Amir Taimur. He displayed great valour, but his glory was tarnished by his excessive love of pleasure. He was de-throned and murdered in 1410 A. D. by his brother Murâd, who in his turn was defeated and assassinated by another brother Muhammad I who ascended the throne in 1413 A. D. This Sulaimân is not reckoned among the Turkish Sultâns.

**Sulaiman I, Sultan**, سلطان سليمان, surnamed the Magnificent, was the son of Salîm I, whom he succeeded as emperor of the Turks in September, 1520 A. D., Shîtwîl, 926 A. H. His reign was splendid. He defeated the Manduks in Egypt, and made peace with Shâh Ismâ'il I Safwi king of Persia, after which he carried his arms against Europe and took Belgrade. In 1522 he attacked Rhodes and took it, and then invaded Hungary and defeated the Hungarians at Mohatz in 1526. The conquest of Buda was followed by the siege of Vienna, but after twenty unsuccessful assaults, he retreated with the loss of 80,000 men. In 1534 he made war against Shâh Tahmâsp Safwi, and invaded Tauris and Persia, but suffered a defeat, and was disappointed in his attack on Malta. He died on the 4th September, 1566 A. D., 974 A. H., having lived 76 solar years and reigned 46. He was a prince more just and true to his word than any other of his predecessors, but a great terror to all Christians. His son Sultân Salim II succeeded him.

**Sulaiman II, Sultan**, سلطان سليمان, emperor of Turkey who succeeded his brother Muhammad IV in 1687 A. D., 1098 A. H., was a very indolent prince. He died in the year 1691 A. D., 1102 A. H., and was succeeded by his brother Ahmad II.

**Sulaiman bin-Ahmad Tahrani**, بن احمد طہرانی, سليمان بن احمد, author of the "Muâjjam Kabîr," "Muâjjam Asusat," "Muâjjam Saghir," "Dâlâel-ul-Nabâút," and many other works. He died in 971 A. D., 360 A. H.

**Sulaiman bin-Ahmad**, سليمان بن احمد, author of the book called "Umdat," a Turkish work on Navigation in the Indian Seas written in the year 1511 A. D., 917 A. H., and five others of the same description, called the "Fawâed," the "Hawâi," the "Tuhfat-ul-Fahûl," the "Minhâj," and the "Kîlâtâd-ul-Shamûs."

**Sulaiman bin-Kutlamish**, سليمان بن قتلامش by the aid of Malikshâh Saljuqî who took his father prisoner, became the first king of the Saljuq dynasty of Rûm or Anatolia whose capital was Iconium. He began his reign in 1077 A. D., 470 A. H., reigned eight years, and destroyed himself through fear of Takash or Turtash the son of Alp Arsalân. After him there was an interregnum of seven years from 1085 to 1092 A. D., when his son Dâud ascended the throne.

*Kings of the Saljûk dynasty who reigned in Iconium.*

1. Sulaimán bin-Kutlamish.
2. Dáud son of Sulaimán, having gained a victory over his enemies ascended the throne in 1092 A. D., and died in 1107.
3. Kulich Arsalán his brother, who in a battle with Atâbak Jâwalí fell into a canal with his horse and was drowned in 1116 A. D.
4. Masaúd son of Kulich Arsalán died in 1156 A. D.
5. 'Azz-uddín Kulich Arsalán son of Masaúd. He destroyed the first Crusade army and died in 1188 A. D.
6. Kûtb-uddín Malikshâh son of 'Azz-uddín, deposed in 1192 A. D.
7. Ghayás-uddín Kaikhusro son of 'Azz-uddín deposed in 1200 A. D.
8. Ghayás-uddín Kaikhusro restored 1203 A. D.
9. Rukn-uddín Sulaimán son of 'Azz-uddín Kulich Arsalán deposed in 1203 A. D.
10. Kîzal or Kulich Arsalán son of Rukn-uddín deposed by Ghayás-uddín Kaikhusro in 1203 A. D.
11. 'Alâ-uddín Kaikubâd bin-Kaikhusro, began to reign in 1210 and deposed in 1219 A. D.
12. 'Alâ-uddín Kaikubâd bin-Kaikhusro, poisoned in 1236 or 1239 A. D.
13. Kaikhusro son of Kaikubâd. He was invaded by the Mughal princes, descendants of Changez Khán. 'Alâ-uddín Kaikubâd restored and reigned in nominal conjunction with his brothers Rukn-uddín and 'Alâ-uddín sons of Kaikhusro 1245 A. D.
14. Rukn-uddín Kulich Arsalán son of Kaikhusro began in 1257 A. D.
15. Ghayás-uddín Kaikhusro son of Rukn-uddín began 1267 A. D.
16. Masaúd bin-'Azz-uddín Kaikubâd died in 1308 A. D., 708 A. H. He was the last of this race.

**مرزا سليمان بدخشی**, Mirza, the ruler of Badakhshán, was the son of Khán Mirzá, the son of Mahmúd Mirzá, the son of Sultán Abú Saíd Mirzá, a descendant of Amir Taimûr. When his father Khán Mirzá died in the year 1521 A. D., 927 A. H., he was then only seven years old, consequently that province fell into the hands of the emperor Bábar who was then in Kâbul; he appointed his son Humâyún to take charge of that country; but when Bábar conquered Dehlí in 1526 A. D., 932 A. H., he after four years restored that kingdom to Mirzá Sulaimán, in whose possession it remained till the year 1575 A. D., 983 A. H., when it was usurped by his grandson Shâhrûkh Mirzá the son of Ibrâím Mirzá, who intended to assassinate him. Mirzá Sulaimán was obliged to fly to India, where on his arrival, he was received by the emperor Akbar with the greatest affection and kindness. He subsequently made a pilgrimage to Mecca and returned to India in 1587 A. D., 995 A. H., where after two years he died at Lâhor on Saturday the 12th of July, 1589 A. D., 8th Ramazán, 997 A. H., aged 77 lunar years.

**سليمان قادر**, Sulaiman Kadr, Mirza, a prince, the son of Mirzá Khurshaid Kadr, the son of Mirzá Asmân Kadr. Their poetical titles were Taskhir, Kaisar and Namud, *vide* Kaisar.

**سليمان بیضا**, Sulaiman Baiza, an author.

**سليمان قراني**, Sulaiman Kirani, was made governor of Bengal after the deposition of Bahâdur Shâh Afghân in 1549 A. D., 956 A. H., but threw off his allegiance from the throne of Dehlí after the death of Salim Shâh king of Dehlí 1554 A. D., 961 A. H. During his rule he subdued the province of Orissa; and notwithstanding he was virtually independent, he used frequently to send valuable presents to the emperor Akbar. He reigned for a period of 25 lunar years, and died in 1572 A. D., 981 A. H.

His eldest son Bâyezid Khán succeeded him, but was murdered after one month, and Dáud Khán his younger brother ascended the throne with the title of Dáud Shâh.

**Sulaiman Shah**, سلیمان شاہ, the son of Muhammad Malikshâh, the Saljûkide. He was much addicted to pleasure and wine, and resigned his crown to Arsalán Shâh the son of Tughral II. He was killed in 1159 A. D.

**Sulaiman Shikoh**, سلیمان شکوہ, the eldest son of the prince Dârá Shikoh the son of the emperor Shâh Jahân. He was born on the 5th April, 1635 A. D., 26th Ramazán, 1044 A. H. After the defeat and assassination of his father in 1659 A. D., 1069 A. H., he was seized and brought to Dehlí by the officers of 'Alamgîr from Sirinagar where he had taken refuge, and imprisoned by that emperor, along with his brother Siphr Shikoh in the fort of Gwâliar where they both died in a short time, and was buried in the fort of Gwâliar. Sulaimán had also his house built at Agrah close to his father's house.

**Sulaiman Shah**, سلیمان شاہ, king of Persia, *vide* Shâh Sulaimán.

**موزا سلیمان شکوہ**, Mirza, the son of the emperor Shâh 'Alam and brother of Akbar Shâh II king of Dehlí. He died on the 24th February, 1838 A. D., 29th Zil-Qâ'da, 1253 A. H. at Agrah, and was buried in the mausoleum of the emperor Akbar the Great at Sikandarâ in Agrah. His tomb is of white marble and has a Persian inscription, mentioning his name and the year of his death. He has left a Diwâñ in Urdu.

**Sunna**, سُنّة, this word is used generally to signify all the traditions, both of the sayings and doings of the Prophet, and the term Hadîs is employed in the same comprehensive sense. The distinction between the Hadîs (sayings) and the Sunna (doings), is not attended to by doctors of the Muslim law; both are generally authoritative.

**Sunni**, سُنّی. Those Musalmâns, who assume to themselves the appellation of orthodox, and uphold the succession of the Khalifas Abú Bakr, Umar, and Usmân, and deny the right of supremacy, either spiritual and temporal to the posterity of 'Alî, are called Sunnis. They are divided into an infinity of sects, but of these there are only four principal ones, which are called after their founders. *Vide* Imám, and Shia.

**Sunkar or Sankar**, سُنْقَر, son of Maudûd, one of the Atâbaks of Fars, who is better known by his title of Atâbak Muzaffar-uddín, was the great-grandson of Salghar, the founder of this dynasty. He succeeded Bûzâba the last governor of Fars of this family, and threw off all dependence upon the Saljûkî Sultâns about the year 1148 A. D., 543 A. H. He made his residence the city of Shirâz, which afterwards became the capital of his family. He died 1161 A. D., 556 A. H., and was succeeded by his brother.

Muzaffar-uddín Zangî, who after a peaceful reign of 14 years, left the government to his son Takla in 1175 A. D., 571 A. H.

Takla, who acquired fame by employing, as his wazîr, the victorious Khwâja Amin-uddîn of Gâzârûn, reigned 20 years, and at his death, which happened 1195 A. D., 591 A. H., the government of Fars fell to his brother.

Atâbak Sâd bin-Zangî, who made a successful attack upon Isfahân. The memory of Atâbak Sâd is to this day held in great respect at Shirâz. He surrounded that city by a wall, and built the Jâma Masjid or chief mosque, which still remains a monument of his piety and munificence. He reigned more than 30 lunar

years, and died about the year 1226 A. D., 623 A. H. He was succeeded by his son.

Atábak Abú Bakr also called Abú Nasr, a son every way worthy of his father. He gave an extraordinary proof of his foresight in his early conciliation of Changéz Khán, to whom he sent a mission, and some valuable presents. The conqueror received the advance with favour, conferred the Turkish title of Kutlak Khán upon him; and the province of Fars through the wisdom of its prince, was exempted from that destruction which fell on all those in its vicinity. In his time lived the celebrated Sádi of Shiráz who wrote the *Gulistán* in his name. Abú Bakr died at Shiráz in 1260 A. D. 5th Jumáda II, 658 A. H., after a long and prosperous reign of 34 years, and left his government to his son. Daulat Sháh says he died in 667 A. H.

Atábak Sad II, who, at the time of his father's death, was with the army of Halákú Khán the grandson of Changéz Khán, hastened to take possession of his inheritance, but was seized by an illness, which terminated his existence before he could reach his capital. His infant son

Atábak Muhammad was placed upon the masnád; and the rule devolved upon the child's mother Khátún Turkán: but her authority received a great shock in the death of her son, who two years and a half after his advancement, fell from the terrace of his palace, and was killed on the spot, 1262 A. D., 666 A. H. After his death

Muhammad Sháh, a chief of the family of Salghar was elevated to the dignity of Atábak, but Khátún Turkán, after eight months being displeased with his conduct, seized him and sent him prisoner to Halákú Khán: while she elevated his brother Saljúk Sháh to the government.

Saljúk Sháh, with a view of confirming his power, married Khátún Turkán; but afterwards in a fit of intoxication, ordered one of his slaves to strike off her head. Some officers of the emperor Halákú Khán, who were present, expressed their feelings at this horrid act and were instantly put to death. When Halákú heard of these proceedings, he immediately ordered the execution of his brother Muhammad; and Saljúk, dreading the vengeance of the emperor, fled to Kázárún: but was seized and put to death, 1263 A. D., 661 A. H.

Ish, the daughter of Atábak Sad who reigned one year, got married to Mangú Taimúr the son of Halákú, which put an end to this family, which lasted 120 lunar years.

**Supkaran or Subhkaran Bundeila**, سبھکارن بندیلہ, a Rájpút, who was an Amír of 2500 in the service of the emperor 'Alamgír. He died at Bahádurgáh in the Dakhin about the year 1678 A. D., 1089 A. H., and was much lamented by all who know him. Many of his women buried themselves upon the funeral pile with his corpse. He was a soldier unequalled, had in repeated battles won the prize of valour, and was in general successful. After his death his son Dalpat Ráo was exalted to the rank of 500 by the emperor.

**Surur**, سورر, poetical name of Mirzá Rajab 'Alí Beg of Lakhnau. He is the author of a Díván and several other works and of a beautiful story in Urdú called "Fisána Ajáb" which he completed in the first year of the reign of Nasír-uddín Haidar, 1828 A. D., 1244 A. H.

**Surur**, سورر, poetical name of Lachhmí Rám.

**Sururi**, سوروري, poetical title of Hái Muhammad, a poet who died in 1561 A. D., 989 A. H. He was the son of a shoemaker, and had so excellent a memory, that he knew

more than 30,000 verses by heart. He composed a dictionary called "Mujma-ul-Furs," and a book in which he explains the difficult words of Nizámí and other poets. *Vide* Muhammad Kásim son of Surúrlí. He also wrote a Commentary in the Turkish language on the Díván of Hafiz.

**Sururi**, سوروري, poetical appellation of Razí-uddín a brother of Maftún. He is the author of several Persian poems, besides which he has composed from 10 to 12 thousand Urdú verses. He was alive in 1796 A. D. 1211 A. H.

**Suryya Jah**, سورجاہ, *vide* Amjad 'Alí Sháh, king of Audh.

**Swami Bhopat Rae Begam**, سوامی بھوپت رائے بیگم, a Khattrí who resided at Patan near Jammú in the Panjab. He translated, from the Sanskrit into Persian the Prabodh Chand (Chandrodaya) Náatak a very curious work on Theosophy, and dedicated it as well as several other treatises on Súfyism to Naráyan Chand.

## T.

**Taban**, طبان, the poetical name of Mír 'Abdul Hai of Dehlí, a youth whose extraordinary beauty was the theme of contemporary poets, and of whose personal charms, it is related that they were the envy of the other sex, and the admiration of all who beheld him. He was slain at an early age in consequence of having himself formed a very unbecoming attachment. His odes are in high estimation for delicacy and elegance of sentiment, and even the poet Souda was among the number of his admirers. *Gilchrist's Hindoo and Persian Grammars*. He lived in the time of the emperor Muhammad Sháh.

**Tabari**, طبری, a celebrated historian of Tabaristán, and author of the "Tárikh Tabarí." He was a famous Imám of Baghdád, and the Livy of the Arabians. He finished his General History in 914 A. D., 302 A. H. At the request of his friends, he reduced his work of 30,000 sheets to a more reasonable size. He died 922 A. D., 310 A. H. *Vide* Abú Jafar-at-Tabarí, and Abú 'Alí the wazír of Mansúr.

**Taba Taba**, طبا طبا, a poet whose proper name was Mír Rafí-uddín Husain, a Sayyad, who being of the Tabátabá tribe, used it as his poetical name. He was living in 1601 A. D., 1010 A. H.

**Tabiat**, طبیعت, poetical name of Shaikh Saif-uddín Muhammad, a poet who lived in 1742 A. D., 1155 A. H.

**Tadbir**, تدبیر, poetical title of Prince Sikandar Kadr.

**Tadrawi or Tazrawi Ab-hari**, تذراوی، a nephew of Nargisi. He came from Rome to India, died there 1567 A. D., 975 A. H., and was buried at Agrah. He is the author of a memoir or Maṣnawi called "Risála Hasan-o-Yúsuf Muhammad Khán."

**Tafta**, تفتا, poetical name of Munshi Hargopál of Sikan-darábád, by caste a Káyeth. He is the author of a Persian Díván which he completed and published in the Lithographic Press at Agrah in 1851 A. D., 1267 A. H.,

and of a Parody on the verses of the *Gulistán* in verse, entitled "Tazmín Gulistán," published in 1858 A. D., 1274 A. H.

**Tafazzul Husain Khan**, تفضل حسين خان, the rebel Nawáb of Farrukhábad. He was the grandson and successor of Muzaffar Jang, also called Muzaffar Husain Khán. This man, a British protégé, murdered sixty-two Englishmen, women, and children, during the insurrection of 1857, under circumstances of the most cold, blooded atrocity. After months of unavailing pursuit, Major Barrow, Commissioner of the district of Audh, to which he had fled, offered him his life provided he had himself committed no murders. The Nawáb surrendered, was tried, found guilty, and sentenced to death. The Governor-General, however, while fully coinciding in the verdict, held that the word of a British officer must be maintained, declared the criminal exempt from the punishment of death, on the condition that he should immediately quit the British territory for ever. If, ran the order, he accept this condition, he will be conveyed to the frontier as a convict under a Military guard and there set at liberty. If he refuse the condition, or if having accepted it, he shall break it, or attempt to break it, now, or at any future time, the capital sentence pronounced upon him will be carried out. The Nawáb elected to be sent to Mecca. Accordingly on the 23rd of May, 1859 A. D., he was taken to the Magistrate's office under a European Guard, and there fettered. He was allowed to see his children but not his wife. Two hundred men of the Fathaghah Levy were ordered to guard him to Bombay on his way to Mecca.

**Taftazani or Tuftazani**, تفتازاني, which is sometimes erroneously written Tughtázáni, is the surname of an author who was called so from his birth-place, a city in Khurásán. His proper name is Mulla Sad-uddin Masá'íd bin-'Umar. He is the author of the Commentaries on the "Má'zid", "Aká'ed" and "Kashsháf"; and also of the "Sharah Sharaf Zanjání", "Mutawwal", which he dedicated to Malik Husain Kart and "Mukhtasir Talkhís," dedicated to Jání Beg. There is another work entitled "Sharah Halláj," which is also attributed to him. In the latter part of his life he served under Tamerlane and died at Samarkand. According to the Muntakhib-ut-Tawáríkh, he was born in 1322 A. D., 722 A. H., and died on the 10th January, 1390 A. D., 22nd Muḥarram, 792 A. H., but according to Ilájí Khalifa in 791 A. H.

**Taghallub**, تغلب, a learned and pious Musalmán whose proper name was Abú'l Abbás Ahmad. He was the Imám of the inhabitants of Kúfa, and died at Baghdád in the year 903 A. D., 290 A. H.

**Tahawi or Al-Tahawi**, طهاری, *vide* Abú Jafar bin-Muhammad Tabáwí.

**Tahir and Ghani**, غنی طاهر, poetical names of Mirzá Muhammad Táhir commonly called Ghání Kashmírí, which see.

**Tahir**, طاهر, the grandson of Amrú bin-Lais, which see.

**Tahir I or Tahir ibn-Husain-al-Khuza'i**, طاهر ابن حسين الخوزاعي, surnamed Yeminain (Ambidexter). He was one of Al-Mamún's ablest supporters and one of the greatest generals of his age. He defeated and slew 'Alí Ibñ-Ísa in battle 811 A. D., 195 A. H., and sent his head as a present to the Khalif Al-Mamún his employer, who amply rewarded Táhir for his services. And when that prince was residing at Marv the capital of Khurásán, he revolted against his brother Al-Amín

the Khalif of Baghdád, and despatched Táhir with an army to attack him at Baghdád which place he took in 813 A. D., Safar, 198 A. H., and having slain Al-Amín, sent his head to Khurásán that it might be presented to Al-Mamún his brother, who conferred the government of Khurásán upon Táhir and his descendants with almost absolute and unlimited power. Táhir died on Saturday the 15th of November, 822 A. D., 24th Jumádá II, 207 A. H., at Marv, and his son Talha was appointed wazir in his room. The following is a list of his descendants.

Táhir I, died 207 A. H.

Talha his son.

'Abdullah son of Táhir died 230 A. H.

Táhir II son of 'Abdullah.

Muhammad son of Táhir II and last prince of this race.

**Táhir II**, طاهر ابن عبد الله, great-grandson of Táhir I, and son of Abdulláh whom he succeeded in the government of Khurásán in the reign of Al-Mustá'in Billáh and died a natural death. He was succeeded by his son Muhammad the last prince of this race.

**Táhir bin-Ahmad-al-Bukhari**, Imam Iftikhar-uddin, طاهر بن احمد البخاری, author of a work on Ilm-ul-Fatáwa or science of decisions, entitled the "Khulásat ul-Fatáwá," a select collection of decisions of great authority. He was also the author of the "Khazinat-ul-Waki'at," and the "Kitáb-an-Nisáb" on which books the Khulásat was grounded, and to which many subsequent collections are indebted for numerous valuable cases. He died 1147 A. D., 542 A. H.

**Táhir Billah**, طاهر بالله, *vide* Al-Táhir Bi-amrullah a Khalif of Baghdád.

**Táhir Bukhari**, طاهر بخاری, a very pious Musalmán of Bukhárá and an excellent poet, who flourished in the reign of Sultán Búbar of Ilirát.

**Táhir Abiwardi**, طاهر ابووردی, a poet who flourished in the time of Sultán Báisanghar.

**Táhir Muhammad bin-Imad-uddin Hasan bin-Sultan 'Ali bin-Haji Muhammad Husain Sabzwari**, طاهر محمد بن عماد الدين حسن سبزواری, He is the author of the history called "Rauzat-ut-Táhirín," the Garden of the Immaculate. It is a general history and was commenced in 1602 A. D., 1011 A. H., three years before the death of Akbar and concluded in 1606 A. D., 1015 A. H. Sir H. M. Elliot in his "Historians of India," calls it the "Rauzat-us-Safá," this is evidently a mistake, for that book was written by Mir Kháwand Sháh who died in 1498 A. D.

**Táhir Wahid, Mirza**, میرزا طاهر وحید, son of Husain Khán Kazwíni, commonly called Wákáa Nawís, the news-writer, was one of the greatest poets of the age. He was historiographer of Sháh Abbás II, and afterwards wazir to Sháh Sulaimán, kings of Persia. Mirzá Sáeb, who died in 1669 A. D., was one of his contemporaries. Táhir Wahid is the author of a Diwán containing 60,000 verses, and of a history of the Safwi kings of Persia. One of his works which he wrote, in 1656 A. D., 1066 A. H., is called "Mirat-ul-Ai'jaz" and one, which contains letters written by him for the king of Persia, goes after his name, and is called "Táhir Wahid." He died in 1696 A. D., 1108 A. H.

**Tahsin**, also **Mirzé**, succeeded his father 1030 A. D. on the throne of Egypt. He reigned 15 years, and left his crown to a son under seven years of age, named Al-Mustanásar Billah. Táhir died in 1036 A. D., 427 A. H.

### تہمسپ صفوی شاہ، king of Persia

Tahmasp I, Shah Safwi, king of Persia, was born on Wednesday the 22nd of February, 1514 A. D., 26th Zilhijja, 919 A. H., and succeeded his father Sháh Ismáil I to the throne of Persia, on the 24th May, 1524 A. D., 19th Rajah, 930 A. H., when he was ten years of age. The reign of this prince owes much of its celebrity to the truly royal and hospital reception he gave to the emperor Humayún 1543 A. L., when that monarch was forced to fly from India, and to take shelter in his dominions. All the means of the kingdom were called forth to do honour to the royal guest; and they were as liberally furnished to replace him upon his throne. Sháh Tahmasp died at the age of 64 after a reign of more than 53 lunar years, on Tuesday the 15th of May, 1576 A. D., 15th Safar, 984 A. H. His fourth son Ismáil Mirzá succeeded him. According to his own request he was buried at Mashhad.

### تہمسپ صفوی شاہ، king of Persia

Tahmasp II, Shah, Safwi, king of Persia was the son of Sultán Husain. He assumed the title of king of Persia after the confinement of his father by Mahmúd the Afghán chief, and struggled a few years with his fate; but a weak, effeminate, and debauched youth was unsuited for such times: and he only merits a place in history, as his name furnished a pretext for the celebrated Nádir Kuli Khán to lay the foundations of his great power. He was confined at Sabzwár in Khorásán, and put to death by Razí Kuli Khán, the son of Nádir Shah who was then absent in his expedition to India in 1739 A. D., 1151 A. H.

### میرزا طہمسپ قلی، a Turk,

and an excellent poet, who flourished in the time of the emperor Sháh Jahán, and wrote a beautiful chronogram consisting of nineteen verses in Persian on the marriage of the emperor's eldest son Dárá Shikoh, each homistic of which gives the year 1633 A. D., of the Hijra, 1043 A. H.

### تھمُرٹ، commonly called Deoband or the Magician binder,

a title which he derived from the success with which he warred against the enemies of his family. He succeeded his father Hoshang, and was the third king of Persia of the first or Pishdadian dynasty. He governed Persia 30 years, and was succeeded by his nephew, the famous Jamshed.

### تھسین، poetical name of Mír Muhammad 'Atá

Husain Khán of Lakhnau who lived in the court of Nawáb Mansúr 'Alí Khán, Saifdar Jang, and had the title of Murassa Rakam. His father Mír Muhammad Bákir whose poetical name was Shauk, was also a learned man and a poet. Tahsín is the author of the works called "Zawábit Angreizí," "Tawárikh Kásimí," "Insháe Tahsín," and of the "Nautar Murrassa," an Urdu version of the Four Darwishes, which he wrote in the commencement of the reign of Nawáb 'Asaf-uddaula about the year 1776 A. D. *Vide* Atá Husain Khán.

### تھسین علی خان خواجه سرا

Tahsin 'Alí Khan, an eunuch of Nawáb 'Asaf-uddaula of Lakhnau. He died in the time of Nawáb Sádat 'Alí Khán in August, 1813 A. D., Shahán, 1228 A. H.

### تایمُر، *vide* Amír Taimur.

تمور، ریز شن، آؤس و آینو. On Tamur's death, a powerful faction headed by his favourite wife and supported by Páinda Khán entitled Sarfaráz Khán, the head of the Barakzái family, placed Sháh Zamán upon the throne, at Kábul; Humayún the elder brother proclaimed himself king of Kandahár, and Mahmúd became the ruler of Hirát.

### تایمُر سلطان، the successor of Sháh Zamán

Khán the chief of the Uzbaks, after whose death in 1510 A. D., 916 A. H., he took possession of Samarkand, and Jání Beg Khán and 'Abdullah Khán divided Bukhárá between themselves.

### تاجلی، poetical title of 'Alí Razá, an encomiast of

'Aká Husain Khwánsári. He is the author of a poem called "Maráj-ul-Khayál. He died in 1677 A. D., 1088 A. H.

### تاجارا بیگم، تاجارا بیگم، the mother of Wájid 'Alí the ex-king of Lakhnau, who proceeded to England after the annexation of Aoudh to the British possessions and died in France in 1857 A. D. *Vide* Jawad 'Alí.

### تاجی، poetical appellation of Mir Muhammad Husain, the native country of whose forefathers was Andján in Persia. He flourished in the time of 'Alamgír, and is the author of a Díwán.

### تاجرید، a poet who is the author of a Díwán.

### اشبکی تاج الدین عبدالوهاب بن

شافعی، author of the "Tabákát-ash-Sháfi'at." There are numerous biographical collections treating of the lives of the principal followers of Sháfi'at besides the one just mentioned which have similar titles, but the most noted is by Táj-uddín. He died in 1369 A. D., 771 A. H.

### بن مفهمن تاج الدین ابو جعفر

بن مفهمن ابو جعفر، an author who died 1118 A. D., 512 A. H.

### تاج الدین ابو الفضل بن طاهر

son of Táhir, ruler of Sístán also called Nímroz which country he received from Sultán Sanjar Saljuquí sometime about the year 1160 A. D., 545 A. H. The following is a list of his descendants who reigned in Sístán till the invasion of Changeis Khán.

1. Táj-uddín 'Abú Ja'far.
2. Shams-uddín Muhammad son of Táj-uddín, who along with his sister was slain by his own subjects.
3. Táj-uddín Harb son of Izzul Mulk who is said to have reigned 60 years.
4. Bahrám Sháh son of Táj-uddín in whose time lived Abú Naer Faráhi the author of the "Nisáb-us-Subián."
5. Nasrat-uddín son of Bahrám, who was killed in battle against his brother Rukn-uddín.
6. Rukn-uddín son of Bahrám, who was slain at the time of the invasion of Changeis Khán.

7. Shaháb-uddín Muhammad son of Táj-uddín slain in battle.
8. Táj-uddín who defended himself for two years in the fort of Sístán which was at last taken and every soul put to the sword by the troops of Changeiz Khán.

**Taj-uddin Elduz**, تاج الدین بلدوز, king of Ghazní.

It is related that Shaháb-uddín Muhammad Ghórí who had no children excepting a daughter, took pleasure in educating Turkish slaves, whom he afterwards adopted. Four of these slaves, besides Kútb-uddín Eaibak, became great princes, of whom Táj-uddín Elduz was one. On the death of Shaháb-uddín, in 1206 A. D., 602 A. H., the Turkí officers espoused the cause of his nephew prince Mahmúd, the son of Ghayás-uddín Ghorí; but Mahmúd being unambitious, and naturally indolent, remained satisfied with the throne of his ancestors at Ghór, and proclaimed Elduz king of Ghazní, content to receive homago from that chief. Elduz had several battles with Kútb-uddín Eaibak king of Dehlí, and some time after his death, he recruited his army and marched to India with a view to conquer that country, but was defeated near Dehlí by Shams-uddín Altímish in 1215 A. D., 611 A. H., and being taken prisoner, was imprisoned in Badáón, where, according to some accounts, he died a natural death, but according to others, he was poisoned. The whole length of his reign was nine years. A list of the Sultáns of the Slave Dynasty of Ghór, who reigned in India, is given under Kútb-uddín Eaibak.

**Taj-uddin Gazruni**, تاج الدین گازرونی, author of the "Bahr-i-Sádat" the Sea of Felicity, a Persian work containing Essays on the goodness of God, the Creation of the world, on Virtue and the necessity of observing the moral duties, proved by various quotations from the Kurán.

**Taj-uddin Sangreiza**, تاج الدین سکریٹری, a Persian poet who lived in the time of Ghayás-uddín Balban king of Dehlí, about the year 1274 A. D., 670 A. H.

**Taj-uddin 'Umar bin-'Ali**, تاج الدین عمر بن علی فقہی, surnamed Fíkahí, an Arabian author who died in the year 1331 A. D., 731 A. H.

**Taj-ul-Mulk**, تاج الملک, whose original name was Malik Tájú, was appointed wazír by Khizir Khán king of Dehlí in the first year of his reign 1414 A. D., 817 A. H., with the above title. He died on the 13th January, 1421 A. D., 8th Muharram, 824 A. H., and his eldest son Sikandar succeeded him in the office of wízárát under the title of Malik-us-Shark."

**Takash or Turtash**, تکش, which see.

**Takash or Taksh**, تکش, surnamed 'Alá-uddín Sultán of Khwárizm, the son of Alp Arsalan the son of Atsiz a descendant of the prince of that country, who had been cupbearer to the celebrated Sultán Sanjar king of Persia. He defeated and slew Tughral III Saljúkí in a battle 1194 A. D., 590 A. H. At his death which happened 4th July, 1200 A. D., 19th Ramazán, 596 A. H., he left his kingdom to his son Sultán Muhammad surnamed Kútb-uddín, whose reign was at its commencement, splendid and successful: but his fortune fell before that great destroyer of the human race, Changeiz Khán: by whom he was defeated, his countries pillaged and almost all his family made prisoners. He died of a broken heart 1220 A. D., 617 A. H. His son Jalál-uddín, who was the last of this dynasty of kings, long bore up against the torrent that had overwhelmed his father: but was at last subdued. He was slain 1230 A. D.

**Takhat or Takht Singh**, تخت سینکہ, Rájá of Jodhpúr Márwár, who was raised to the gaddí after the death of his father Rája Mán Singh in November, 1843 A. D. He died on the 12th February, 1873 A. D., and was succeeded by his eldest son Jaswant Singh to whom he had resigned the reins of government some months before his death.

**Takla**, تکلا, a king of Fárs, *vide* Sunkar.

**Takoji Holkar**, تکوجی هولکر, the nephew of Malhár Ráo Hólkár I, was elected and placed on the masnad of Indour by Khlia Báí the widow of Khande Itáo son of Malhár Ráo in 1767 A. D. on the death of her son Mallí Ráo. He reigned 30 years and died on the 15th August, 1797 A. D., leaving two legitimate sons Kashí Ráo and Malhár Ráo; and two illegitimate sons Ithoiji and Jaswant Ráo. After the death of Takójí, his eldest son Kashí Ráo succeeded him; but the country was usurped by Daulat Ráo Scindhia for some time and afterwards made over to Jaswant Ráo.

**Takoji Holkar**, تکوجی هولکر, rájá of Indour, was raised to the gaddí in 1844 A. D., and was living in 1857.

**Tala'**, طالع, the poetical name of Mirzá Nizám-uddín brother to Mirzá Kútb-uddín Mácl. He was an excellent poet and flourished in the time of the emperor 'Alangír, and was living about the year 1696 A. D., 1108 A. H.

**Talaíha ibn-Khawaiilid**, طالیه ابن خواریلید, one of the false prophets who pretended to prophecy like Muhammad, and lied against God, saying, that inspiration came down to him from heaven. He was received into favour by the Saracens 638 A. D., 17 A. H., by saving the life of Sarjabil ibn-Hasani in a battle against the Greeks, and was subsequently employed by the Khalif 'Umar in his wars against the Persians.

**Talash**, تلاش, the poetical name of Shaháb-uddín Ahmád, which see.

**Taleiha ibn-Khawaiilid**, طالیه ابن خواریلید, a false prophet. About the 12th year of the Hijra, several persons, perceiving the success and prosperity of Muhammad and his followers, set up also for prophets in hope of meeting the like good fortune, and making themselves eminent in the world. Such were Osad-al-Abbasí and Taleiha, with several others whose attempts however quickly came to nothing. *Vide* Talaiha.

**Talha**, طالحة بن طاھر, the son of Táhir the general of the Khalif al-Mámún. He succeeded his father in the government of Khurásán in 822 A. D., 213 A. H., and after a reign of 6 years died a natural death in 828 A. D. His son 'Ali was killed the same year in a battle against the rebels at Naishapúr.

**Talha ibn-'Obéidullah**, طالحة بن عبیدالله. He, together with Zubeir and 'Ayesha the widow of Muhammad, were 'Ali's irreconcilable and implacable enemies. The Kúflans, Egyptians and the greatest part of the Arabians were for 'Ali. A part of the Basorians favoured Talha but the rest supported Zubeir. He was killed with Zubeir in a battle against 'Ali at Basra with an arrow by Marwán the then Secretary of 'Ali 656 A. D., 36 A. H.

**Talib 'Amuli**, طالب املي, a celebrated poet of 'Amul in Persia, who came to India in the reign of the emperor Akbar, and lived till the time of the emperor Jahángír,

and was honoured by that monarch with the title of "Malik-ush-Shu'áfa'" or the king of poets 1619 A. D., 1028 A. H. He died in the year 1625 A. D., 1035 A. H., aged nearly 100 years, in Kashmir, and left a Díwán of 14,000 verses.

**Talib Jajurmi**, طالب جاجرمی, author of a poem called "Manázira Gólí-o-Chougán," Dispute between the Bat and the Ball, which he dedicated to Sultán 'Abdulláh, the son of Sultán Ibráhím, the son of Sháhrúkh. He died in 1450 A. D., 854 A. H., and is buried close to the tomb of Khwája Háfiz at Shíráz.

**Talib Kalim**, طالب کلیم, *vide Abú Tálib Kalím.*

Talmasani, تلمسانی, a poet.

Tamanna, تمنا, author of a small Díwán in Urdú.

Tamas, تامس, vide George Thomas.

Tamerlane or Timarlang, تمرلنك, *vide* Amír Taimúr.

Tana Shah, تاناشاہ, *vide* Abú'l Hasan Kūtbsháh.

**Tanha**, تانہ, poetical title of 'Abdul Latif Khan, who is the author of a *Díwán*.

Tanha. تھا, poetical name of Muhammad 'Ali.

**Tanuki**, طانوقي, surname of Abú'l 'Alá, one of the most celebrated Arabian poets of the tribe of Tánúk which has produced many clever men

**Tansen**, تانسین, a celebrated Hindí musician or singer who flourished in the time of Akbar, and was employed by him. He was originally in the service of a Rája named Rám Chand, and was sent to court at the special request of the emperor. He died in the 34th year of that monarch's reign 1588 A. D., 996 A. H. The vocal and instrumental music of India.

The musicians both vocal and instrumental in India ever since the Musalmán conquests, who have been highly esteemed, and whose names are handed down to posterity with much respect by different authors, are as follow: Gopál, Amir Khusro the poet, Baijú, Bháno, Pandwá, Bakhsú, Lohang, Sultán Husain Sharķí of Jaunpúr, Réja Mán of Gwáliar founder of the Dhurpad, in whose time also lived the four following, viz., Chárjú, Bhagwán, Dhondhí, and Dálú. Tánsein, Subhán Khán, Súrgayán Khán of Fathapúr, Chánd Khán and his brother Súraj Khán, Tántarang Khán the son of Tánsein, Mudan Ráe, Rámdás and his son Súrdás a blind moral poet and musician, Báz Bahádúr, Mundia, Mián Pand, Mián Dáud Mullá Is-hák, Shaikh Khizir, Sheikh Beichú, Hasan Khán Teinn, Súrat Sein and his brother I'lá Deibí, Mirzá 'Akil, Mián Shorí, Ghulámí, Lál Khán, Nilam Prakash, and the *Bín* players Fróz Khán and Naubat Khán.

**Tantia Topi**, تانتیا توپی, a famous rebel chief of 1857. He was captured in the jungles of Perone on the 7th, and hanged on the 18th of April, 1859. It is said that before his death he solemnly affirmed that he was the instigator of the Cawnpur massacre, and that the Náná who had sworn to protect the Europeans was angry with him for his conduct and never saw him afterwards. If true, this confession was made evidently with the view of saving the Náná, when it would no longer injure himself. At his confession Tántiá described himself as a Bráhmaṇ of high caste, a native of Púna, which place he had left about 30 years before for Central India, where he became an Artillery soldier (Tópi). He next obtained employment in the Náná's establishment at Bithúr in connection with the Treasury, and was so employed in

1857 when the mutiny broke out. He also said that he commanded the rebel army of 8,000 men which attacked Colonel Greathhead's column on the parade ground at Agra on the 10th October, 1857. He declared he was aware of the arrival of the column from Delhi before he opened fire on the encampment that morning, and did not suppose he had only the Agra brigade to deal with, as we imagined. He was deceived, however, after the action had commenced, by seeing a re-enforcement of European redcoats coming up (Greathhead's men being dressed in Khâkhi) for whose appearance and apparent numbers (for they were reported to be 2,500 men) he could not account, but supposing them to be new arrivals from down-country, he immediately retreated; otherwise he would have held his ground, and not have allowed Col. Greathhead to win so easy a victory. Tântia also mentioned that the largest force he ever commanded was at the battle of Betwa, when he had under him 22,000 fighting men, and 130 pieces of ordnance of various calibres.

**Tapish**, تاپش, the poetical name of Munshí Ghulám Muhammad Khán editor of the Newspaper called "Audi Akhbar." He was living in 1871 A. D.

Taqi Aohadi, تقي اوحدى, a Persian poet who came to India and was living at Agra in 1614 A. D., 1023 A. H. He is the author of a Diwan.

Taqi, Imam, امام تقی, *vide* Muhammad Taqí.

Taqí Kashani, تقي کاشاني, *vide* Taqí-uddín Muhammad Káshání.

**Taqi, Mir**, میر تقی, a Persian and Urdú poet who is the author of six Díwáns and several other works. He was a native of Agra and died at Lakhnau in 1810 A. D., 1225 A. H. His father's name was Muhammad Muttaqí. His poetical name is Mír, which see.

**Taqi-uddin Muhammad bin-Ahmad bin-'Ali**  
**نقى الدين محمد بن احمد بن علي**  
 Hasani Fasi, author of the work called "Shafa-ul-Gharám." He died  
 1428 A. D., 832 A. H.

**Taqi-uddin Muhammad Kashani**, محمد کاشانی, son of Sharaf-uddin 'Alí Husainí Zikrí. He was born at Káshán about the year 1539 A. D., 948 A. H., and is the author of a biography called "Khulásat-ul-Asha'ir, wa Zubdut-ul-Afkár" compiled in the year 1585 A. D., 993 A. H.

**Taqi-uddin Sabaki**, شیعی الدین سبکی, son of Abdvl Káfi. He is the author of more than 150 works on different subjects. He died in 1349 A. D., 750 A. H.

**Taqi-uddin Tamimi**, نَقْيُ الدِّينِ تَمِيمِي, author of a biographical treatise giving an account of the Hanafi lawyers, arranged in alphabetical order, entitled "Tabakat us-Saniyat fi Tarajim-ul-Hanafiyat." He died in 1596 A. D., 1005 A. H.

Tara Bai, تارا بی, the wife of Réjá Rám, the brother of Sambhaji the son of Seiwájí Bhosla the Marhatta chief of Sítára. After the death of her husband in March, 1700 A. D., she ruled as regent in the name of her son, Seiwá, a child of two years, over the territories acquired by Seiwájí. But on 'Klamgír's death in 1707 A. D., when Sáhú, the son of Sambhaji was released by 'Azim Sháh, he (Sáhú) quickly made himself master of Sítára and imprisoned Tárá Bai.

**Tara Begam**, تارا بیگم, one of the wives of the emperor Akbar. She had a garden in Agra consisting of 40 bigas of ground, now in ruins.

**Tarbiat Khan**, تربیت خان, a nobleman of 4000 who served under the emperor 'Alamgír as Mír 'Atash or Commander of Artillery. After the death of that monarch, he espoused the cause of his son 'Azim Sháh and was killed in the battle against Bahádúr Sháh, 1707 A. D., 1119 A. H. He had, on a spot of land of 13 bigas, built a house at Agra on a piece of ground called Tajára or Majára outside the fort opposite to Amar Singh Darwáza.

**Tarbiat Khan Barlas**, تربیت خان برلاس, title of Sháfi-ulláh Khán, a native of Persia, who came to India and served under the emperors Sháh Jahán and 'Alamgír. At the time of his death he held the rank of 4,000, and was governor of Jaunpur where he died 1685 A. D., 1096 A. H.

**Tari**, تری, poetical title of Mullá 'Alí Muahaddis.

**Tarkhan** or **Nawab Tarkhan**, نواب ترخان, *vide* Núr-uddín Safaiduni, (Mulla).

**Tarki**, ترکی, the first Sultán or emperor of, and his descendants; *vide* Usmán or Uthmán.

**Tarmadi**, Tirmizi or Tirmizi, ترمذی, *vide* Tirmizi which is the correct name.

**Tasalli**, تسلی, the poetical name of Ibráhím of Shíráz who came to India and was living in 1623 A. D., 1032 A. H. He is the author of a Díwán.

**Taskhir**, تسبیح, poetical title of Prince Mirzá Sulaimán Kadr, the son of Mirzá Khurshaid Kadr. *Vide* Kaisar.

**Tashbihí**, تسبیح, *vide* Akbar 'Alí Tashbihí.

**Tashkparizada**, تاشکپری زادہ, surname of Mulla Ahmad bin-Mustáfa, a celebrated Arabian who died 1560 A. D., 968 A. H.

**Tasir**, تابر, the poetical title of Mirzá Muhsin who is the author of a Díwán. He flourished about the year 1718 A. D., 1130 A. H.

**Taslim**, تسلیم, title of Muhammad Háshim of Shíráz. He came under 'Alamgír to India, and is the author of a Díwán. He was living in 1697 A. D., 1109 A. H.

**Tatar Khan**, تاتار خان, adopted son of Tughlaq Sháh and prime minister of Sultán Muhammad Sháh Tughlaq. He is the author of a Commentary on the Kurán, entitled "Tafsír Tátar Kháni" and of another work on Muhammadan Law, called "Fatáwi Tátar Kháni." He died in the reign of Sultán Fíroz Sháh Bárbak.

**Tatar Khan**, تاتار خان, of Khorasan; a *Mansabdar* of one thousand under Akbar. He was Governor of Dehlí, and died there, 1588 A. D., 986 A. H.

**Tatar Khan**, تاتار خان, son of Muzaffar Sháh I, King of Gujrát, and father of Ahmad Sháh I.

**Taufal Khan**, توفل خان, prime minister, *vide* Burhán 'Imád Sháh.

**Tauli Khan**, تولی خان, the fourth son of Changais Khán.

On the death of his father, 1227 A. D., he succeeded to the kingdoms of Persia, Khurasán and Kábul and died three years after. He left several sons, among whom the two eldest, *viz.*, Mangú Khán and Haláku Khán were the most famous.

**Taurandukht**, توران دختر, the daughter of Khusro Parweiz.

She was elevated on the throne of Persia some time after the death of her brother Sheiroya 631 A. D. We are told by Persian historians that this queen restored the sacred cross, which had been borne away from Jerusalem by Khusro Parweiz: and by that act, acquired great power with the Roman emperor. But this is evidently erroneous: for there is no doubt that the emperor Heraclius, when he returned from Persia, carried that precious relic to Constantinople, which was deemed a more splendid trophy of victory, than all his spoils and conquests. Túrándukht ruled Persia only one year and four months. She was succeeded by her cousin and lover Sháh Shananda. He had reigned only one month when he was deposed, and 'Azarm or Arzamidukht, another daughter of Khusro Parweiz was raised to the throne 632 A. D. This princess, who was alike distinguished by her sense and beauty, resolved to take the whole management of the affairs of the kingdom into her hands. She would not even appoint a wazír. But the fatal passion of a Persian noble defeated all her designs. Farrukh Hormuz the governor of Khurasán, fell violently in love with her, or perhaps, with her dominions. He proceeded to court and made his love known to his royal mistress; she refused her hand, and he was soon after murdered through her instigation. As soon as his melancholy fate was known to his son Rustam, he collected a large army, and marched from Khurasán to Madain. The queen was unable to oppose him; and the young chief revenged his father by putting her to a cruel death. After her demise, Farrukházád the son of Khusro Parweiz by a female singer of Isfahán was raised to the throne, but before he had reigned a month, his days were terminated by poison. Such were the events which immediately preceded the reign of Yezdijard III, and the fall of the Persian monarchy.

**Tauran Shah**, طوران شاہ, surnamed Mulik-ul-Musazzim, was the brother of the famous Salah-uddín who had appointed him as his lieutenant in Damascus. He died at Alexandria on the 1st of July, 1180 A. D., 5th Safar, 576 A. H.

**Tauran Shah**, Khwaja طوچن شاہ, surnamed Jalál-uddín, was wazír of Sháh Shujá'a ruler of Shíráz, and died on the 3rd of April, 1385 A. D.

**Tausi Maulana**, مولانا طوسی, poet of Khurasán who flourished in the reign of Bábar Sultán, after whose death, he went over to Azurbejan in the time of Jahán Sháh, and died there 1487 A. D., 892 A. H.

**Tauti Begam**, توتی بیگم, one of the wives of the emperor Akbar. She had built a garden in Agra called Tota Bág; there is also a tank in Agra which is called Tota ka Tál.

**Tauti, Maulana**, مولانا طوطی ترشیزی of Tarshish, a learned Muslimán and a good poet. He flourished in the time of Bábar Sultán and died at Hirát in the year 1462 A. D., 866 A. H. As Tuti means in Persian a parrot, consequently Amír 'Alísheir found the year of his death to be contained in the word "Khurús," which means a cock.

**Taufik, Mulla, تُوفِيقٌ شَمْبَرِيٌّ** of Kashmir, a Persian poet.

**Tausani, تُوسَنِيٌّ**, the poetical name of Manóhar Dás, who, though a Hindú, was also called Muhammad Manóhar and Mirza Manóhar. He flourished in the reign of the emperor Akbar. The name of his father was Lónkaran (Salt Manufacturer). He was rāja of Sambhar. *Vide Ráo Lónkaran.*

**Tawakkul bin-Isma'il bin-Haji Ardibeili,** توکل بن اسماعیل, author of the work entitled "Safwat-us-Safa," containing the history of the celebrated Shaikh Safi, the founder of the sect of Sufis in Persia, and from whom were descended the royal Safwi family, written in 1397 A. D., 800 A. H.

**Tawakkul Munshi, توکل منشیٰ**, author of the work called "Sháhnáma" "Sháhshah Khání," a prose abridgment of the celebrated Sháhnáma of Firdausí, written in 1652 A. D., 1062 A. H. A translation of this was again made in Urdú verse by a poet in the reign of the emperor Sháh Akbar II, 1810 A. D., 1225 A. H.

**Taya' or Tai Billah, طایع بالہ**, a khalif of Baghdád. *Vide Al-Táya Billáh.*

**Tayyabi, طیبیٰ**, author of the "Háshia Kashsháf," and Sharah Mashkút-ul-Masábih." He died in 1342 A. D., 743 A. H.

**Tazrawi, تذروی**, *vide Tadravi.*

**Tegh Bahadur, تغ بہادر**, a gúrú or chief of the Sikhs, who having collected his followers, levied contributions from the inhabitants of his neighbourhood, in conjunction with Háfi' Adam, a Musalman devotee and his votaries. He was put to death as a dangerous heretic in the 17th year of the emperor 'Alamgir's reign, 1673 A. D., 1084 A. H. His body was divided into four parts and hung in the city.

**Tek Chand, تیک چند**, whose takhallus is Chánd, was the son of Balrám a Hindú of Sarhind. He is the author of the "Guldasté Ishk," Nosegray of Love, a Masnawi or poem containing the story of Kámárúp in Persian verse. He flourished in the time of 'Alamgir.

**Tek Chand, Munshi, تیک چند**, whose poetical title is Bahár, was a Hindú, by caste a Khattrí and author of a work entitled "Bahár Ajam," a voluminous dictionary of Persian idioms, and another called "Nawádir-ul-Masádir." The former work he completed in the year 1739 A. D., 1152 A. H. He also wrote another work called "Abtíl Zarírat."

**Thatta, rulers of, طھٹھا.** *Vide Násir-uddín Kabbácha.*

**Tippu Sahib, تیپو صاحب**, *vide Típú Sultán.*

**Tipu Shah or Tippu, تیپو شاہ**, a celebrated Muhammadan devotee of Arkat, from whom the famous Típú Sultán the sovereign of Mysore was named. His mausoleum still continues, a favourite resort of the pious, and Haidar 'Ali Khán the father of Típú Sultán had a particular veneration for him. Típú or Tippu in the Canarese language signifies a tiger.

**Tipu or Tippu Sultan, تیپو سلطان**, the son of Haidar 'Ali Khán of Mysore. He was born in the year 1749,

and succeeded his father in December, 1782 as ruler of Mysore. During the American war he joined the French against the English; but after the breaking out of the French revolution, he was alone exposed to the fortunes of the war. In 1790 he was defeated in Travancore, and yielding to the British arms, he consented, in 1792, to make peace with Lord Cornwallis by delivering up his two sons as hostages, and paying, besides part of his dominion, above three millions sterling. His intrigues with the French, and his machinations to destroy the English power, renewed the war in 1799. He was attacked by the British in his very capital, and was killed whilst bravely defending himself on the ramparts on the 4th of May, 1799 A. D., 28th Zil-Ká'da, 1213 A. H., aged 52 years. He was buried in the mausoleum of his father in the garden named Lá'l Bág. Típú, though oppressive and capricious, patronized the arts, and his fondness for literature was displayed in the collection of books found in his palace, consisting of various works in the Sanskrit language of the 10th century, translations of the Kurán, MSS. of the history of the Mughal victories and historical memoirs of Hindústán, all which were deposited in the Library of Calcutta, and a catalogue of them was written by Captain Stewart and published. Típú Sultán is the author of two books or collections of letters, one entitled "Farmán-ha-nám 'Alí Rájá," and the other "Fath-ul-Majáhidin," a part of the latter has been translated and published by Mr. B. Crisp of Bengal.

**Tirandaz Khan, تیرانڈاز خان**, a slave of the emperor Akbar Sháh the Great, was raised to high rank and received the title of Khán. He built his house on a spot of ground consisting of six bigas in Agrah towards the south of the house of Isám Khán Rúmí. He was raised to the rank of 2000 and appointed governor of Almadábád by the emperor Sháh Jahán.

**Tirmizi, ترمذیٰ**, also called Hakím-al-Tirmizí. This was the title or surname of Abú 'Abdul áh Muhammád bin-'Alí, an author and philosopher of Tirmiz in Persia, who died in the year 869 A. D., 255 A. H.

**Todar Mal or Torar Mal, تورار مل**, the celebrated minister of Finance or Díwán of the emperor Akbar Sháh, was a Hindú of the tribe of Khattrí of Láhor. He was appointed Súbadár of Bengal in 1580 A. D., 988 A. H., and died at Láhor in the 36th year of the reign of that monarch, on Monday the 10th of November, 1589 A. D., 11th Muhamarram, 998 A. H. Abú'l Fazl describes him as entirely devoid of avarice and quite sincere, but of a malicious and vindictive temper, and so observant of the fasts and other superstitions of the Hindús, as to draw down on him reproof even from Akbar.

**Tufail, طفیل**, the name of 'Alí's nephew.

**Tughan Khan, طغان خان**, the Muhammadan governor of Bengal in 1243 A. D. He invaded the principality of Juházpúr in Urysa, and was defeated by its rāja, who pursued him into Gour, his metropolis; but reinforcements from Audh compelled the rāja subsequently to retreat.

**Tughan Taimur Khan, طغان تیمور خان**, a descendant of the Mughal kings of Persia and ruler of Jurján. After the death of Sultán Abú Saíd and Arpa Khán, he conquered several provinces of Khurásán and subdued the Sarbadáls of that place. He was at last slain by Khwája Ahsa Kirátí chief of the Sarbadáls on Saturday the 14th of December, 1353 A. D., 16th Zil-Ká'da, 754 A. H.

**Tughan Shah I.**, طغان شاہ, a prince of the Saljúkian family whose seat of government was Naishápúr. This prince is said to have been defeated in his younger days, in a battle fought against Ibráhím bin-Nayál, who took him prisoner and blinded him. After some time his uncle Tughral Beg seized Ibráhím in 952 A. D., 451 A. H., murdered him, and restored the kingdom to his cousin Tughán Sháh. The poet Arzakí lived in his time and wrote several panegyrics in his praise.

**Tughan Shah II.**, نوگان شاہ, a prince of the Saljúk dynasty, who ascended the throne of Persia after the death of Sultán Sanjar and after several battles was defeated and slain by Takash the Sultán of Khwarizm and died in 1185 A. D., 581 A. H.

**Tughlak**, تغلق, a slave of Sultán Ghayás-uddín Balban. His son, after murdering Khusro Sháh, ascended the throne of Déhli and assumed the title of Ghayás-uddín Tughlak in 1321 A. D.

**Tughlak Shah**, شاہ تغلق, *vide* Ghayás-uddín Tughlak Sháh and Muhammad Tughlaq Sháh.

**Tughrai, Mulla**, ملک تغیری, an author who lived in the middle of the 11th century of the Hijrí.

**Tughrai**, طغراي, surname of Hasan Abí Ismá'íl of Isfahán, a celebrated wazír of the king of Mousal, Sultán Masá'íd Saljúkí. He was called Tughráí on account of his excellence in the species of writing styled Tughrá, and also had the title of "Honors of Writers," but better known in Europe by his admired Arabic poem, entitled "Carmen Tughrai." Being taken prisoner in a battle where his sovereign was defeated by his brother Mahmúd 1120 A. D., 514 A. H., he was put to death by that prince's wazír who hated him for his great abilities. A collection of the poems of Tughráí has been made, the most celebrated of which is that called "Láma-ul-'Ajam."

**Tughrai**, طغراي, title of Amír Yemín-uddín Alashhad, a poet and author of the Kulliát Tughráí Mashhadí, a collection of poems, odes, elegies, &c. which also contains the following prose works, all of which are entertaining novels; viz.: "Mirat-ul-Maftúh," "Kanz-ul-Maání," "Majmú'a-ul-Gharib," "Chashma Faiz," and "Anwár-ul-Mubarak." He died at a place called Faroomud in 1324 A. D., 724 A. H. There is an Insha supposed to have been written by him entitled "Inshaa Tughráí." He was cotemporary with the Tartar king of Persia Muhammad Khuda Banda and his son Abú Saíd.

**Tughral Beg**, طغراي بىك, (the Tangrolipix of the Greeks) was the son of Mikáil the son of Saljúk, and the first Sultán of the race of the Saljúkides. Tughral Beg and his brother Jafar Beg Dáúd, were in the service of Sultán Mahmúd of Ghazní. After defeating Sultán Maṣṣúd I son of Sultán Mahmúd in a battle fought in 1038 A. D., 429 A. H., he assumed the title and state of a sovereign at Naishápúr. He subdued Irák, took Baghdád, and by its reduction, became master of the person of the Khalifa Al-Káim Billáh, who invested him as Sultán of Khurásán, appointed him viceregent or vicar of the holy prophet, and the lord of all Muhammadans. He gave his sister in marriage to the khalif, and his nephew Alp Arsalan afterwards married the daughter of the khalif Al-Muktafi. The Saljúk family divided into three branches and settled in Hamdan, Kirmán and Rúm or Anatolia. Tughral Beg died after a reign of 25 lunar years 1063 A. D., 455 A. H., aged 70 lunar years, and as he had no issue, he was succeeded by his nephew Sultán Alp

Arsalán the son of Abú Jafar Dáúd. The following are the names of the Sultáns of the Saljúk dynasty of Irán or Persia:—

1. Tughral Beg the son of Mikáil the son of Saljúk.
2. Alp Arsalán, nephew of Tughral Beg.
3. Maliksháh the son of Alp Arsalán.
4. Barkayárák the son of Maliksháh. In his reign the empire was divided, he retaining Persia; Muhammad his brother, Syria and Azarbáiján, and Sultán Sanjar, Khurásán and Máwarun-nahr.

**Tughral II.**, طغراي, also called Tughral king (Sultán) of the race of Saljúk, was the son of Sultán Muhammad the son of Alp Arsalán. He was raised to the dignity of Sultán by his uncle Sultán Sanjar 1132 A. D., 525 A. H., after the death of his brother Sultán Mahmúd, and after a reign of three years died in October, 1134 A. D., Muhammam, 529 A. H., aged 25 years. His brother Masaúd succeeded him.

**Tughral III.**, طغراي, a Sultán of the Saljúkian family, was the son of Arsalán Sháh the son of Sultán Muhammad the brother of Sultán Sanjar. After the death of Sultán Sanjar, 1157 A. D., 562 A. H., Persia continued, for a period of forty years, to be distracted with the wars of different branches of the Saljúkian dynasty. The last who exercised power was Tughral III who succeeded his father Arsalán Sháh in January, 1176 A. D., Jumádá II, 571 A. H., and after a reign of ten years was seized and imprisoned by his uncle and wazír Kízal Arsalán, who resolved to usurp the throne, but fell by the hand of an assassin in 1191 A. D., 587 A. H., and the kingdom restored to Tughral. He was, however, after some years defeated in a battle, taken prisoner and executed by Takash ruler of Khwárizm, 1194 A. D., 590 A. H., and his head sent to Násir the khalifa of Baghdád. With this prince terminated the Saljúkian monarchs of Persia, who had governed that country, from the commencement of his reign of Tughral I to the death of Tughral III, 158 years.

**Tughtazani**, تغتازاني, *vide* Tuftazáni.

**Tokaji Holkar**, توکاجی هولکار, *vide* Takójí.

**Tuktamish Khan**, تقتمیش خان, ruler of Dasht Kapchák whom Amír Taimúr defeated in 1395 A. D.

**Tulshi Bai**, تلسی بائی, the widow of Jaswant Rao Holkar, *vide* Jaswant Rao Holkar.

**Tulshi Das**, تلسی داش; a Bráhman and a celebrated poet among the Hindús. He is the author of the "Ramáyan" in the Bháskha dialect. He flourished in the reign of the emperors Akbar and Juhángír, was originally an inhabitant of Rájápur near Chitarkót and Tarhuwán; but went about as an ascetic from one place to another, and died at Benares on the 24th of October, 1623 A. D. In the Bháskha or pure Hindí, there are still extant many elegant poems, songs, &c., the productions of Hindui poets, viz., Kab Gang, Tulshí, Bihári, Girdhar, Lálaç, Sárdás, Kabir, Náuhak, and to these we may add the names of Malik Muhammad Jáyesí, Ahmad Waháb, Muhammad Afzal, Amír Khán, &c., as they composed in both dialects. Girdhar Dás is the author of another Ramáyan. *Vide* Girdhar Dás.

**Turkan Khatun**, ترکان خاتون, a daughter of Sultán Jalál-uddín of Khwárizm. She was given in marriage by Halákú Khán, to Malik Sháh son of Badr-uddín Lálié, prince of Mausal.

**Turkan Khatun**, ترکان خاتون, wife of Sultán Jalál-uddín Maliksháh.

**Turkman**, ترکمان, the poetical name of a person whose father was a native of Shíráz, but he was born in India, and was living about the year 1690 A. D., 1102 A. H.

**Turtush**, ترتش, a brother of Maliksháh the Saljúkian, against whom he rebelled and was compelled to save himself by leaving the kingdom. This appears to be the same person called by Ibn-Khallikán, Turtush the son of Alp Arsalán, who took prisoner Atsiz a Sultán of Khwarázm and put him to death on the 21st October, 1078 A. D., 11th Rabi' II, 471 A. H. Turtush was slain in a battle fought against his nephew Barkayaráq on Sunday the 25th February, 1095 A. D., 17th Safar, 488 A. H., aged 30 years.

**Tutash**, تنش, *vide* Turtush.

## U

**'Ubeid or 'Ubeid**, عبید، a poet who lived in the time of Sultán Ghayás-uddín Tughlák Sháh, and was buried alive on account of his having raised a false report that the king was dead, and that a great revolution had taken place at Dehlí. This event took place in the second year of the king's reign, 1322 A. D., 722 A. H.

**'Ubeid Khan**, عبید خان, ruler of the Uzbaks, was contemporary with Sháh Tahmásp I Safví king of Persia, who in a battle defeated his troops and gave them a signal overthrow in 1527 A. D., 935 A. H.

**'Ubeid-ullah**, عبید الله, sovereign of the Uzbaks. This monarch was the nephew of the celebrated Sháhí Beg Khán, the conqueror. He commenced his reign about the year 1542 A. D., 949 A. H.

**'Ubeid-ullah Ahrar Nakshband**, عبید الله احرار نقشبند, a celebrated learned Musalmán and saint of Khurasán, among the number of whose disciples Maulví Jámí was one. He died in the month of February, 1491 A. D., Rabi' II, 896 A. H., and is buried at Samarkand. Amír Alisher, the celebrated wazír of Sultán Husain Mirzá, who much respected him, found the chronogram of the year of his death in the words "Khuld Barín."

**'Ubeid-ullah bin-Masa'u'd**, عبید الله بن مسعود, author of a Commentary on the Wikáya a work on jurisprudence, entitled "Sharh Wikáya." He is also the author of the "Nikáya" which is sometimes called "Mukhtasir-al-Wikáya," being in fact, an abridgment of that work. 'Ubeid-ullah died 1349 A. D., 750 A. H. See Mahmúd surnamed Burhán-ash-Shariáti.

**'Ubeid-ullah ibn-Qais**, عبید الله ابن قیس, a distinguished Arabian poet, who commemorated the death of Misaa'b the son of Zubair, who was on terms of friendship with him, and had fought in his cause in the year 690 A. D., 71 A. H.

**'Ubeid-ullah ibn-Zayad**, عبید الله ابن زیاد, was appointed governor of Kúfa by the khalif Yezíd in the room of Al-Namán 679 A. D., 60 A. H. He beheaded Muslim, Husain's cousin, and his troops surrounded

Husain at Karbala, who having desperately engaged his troops, was after long resistance cut to pieces with all his men in October, 680 A. D., Muhamarram, 61 A. H. In the reign of 'Abdulmalik, 'Ubeid-ullah was sent to Káfír with leave to plunder it for three days; but before he reached that city, Al-Mukhtar, then ruler of that place, sent his forces against him under the command of Ibráhim the son of Alashtar, when after a sharp engagement, 'Ubeid-ullah's forces were beaten and himself killed in the camp. Ibráhim having cut off his head, sent it to Al-Makhtár, and burnt his body. This circumstance took place in August 686 A. D., Muhamarram, 67 A. H.

**'Ubeid-ullah-al-Mahdi**, عبید الله المهدی, a chief of Barbary in Africa, who in 910 A. D., 298 A. H., rebelled against the king of that country of the race of Aghlab, and assumed the title of Khalif of Kairwán (the ancient Cyrene, and residence of the Aghlabite princes). To give the greater weight to his pretensions, he also took the surname of Al-Mahdí, the director. According to some, also, he pretended to be descended in a right line from 'Alí the son of Abú Tálib, and Fátima the daughter of Muhammad; for which reason, the Arabs called him and his descendants Fatimites. He likewise encouraged himself and his followers by a traditional prophecy of Muhammad, that at the end of 300 years the sun should rise out of the West. Having at length driven the Aghlabites into Egypt, where they became known by the name of Maghrabians, he extended his dominions in Africa and Sicily, making Kairwán the place of his residence. He sent several of his generals at different times to conquer Egypt, but they were always defeated and obliged to fly to Kairwán. Al-Mahdí reigned in Barbary 24 years, and was succeeded by his son Abul Qásim, who then took the surname of Al-Káyem Mahdí.

**'Ubeid Zakani**, عبید زکانی, a celebrated jester and poet, was contemporary with the poet Salmán Sáwájí. He composed several ludicrous verses on Jahán Khátún the wife of Khwája Amín-uddín, wazír of Sháh Abú Is-hák ruler of Shíráz. He is the author of the work called "Risála dar ilm Bayán," which he dedicated to the king, and also of a Díwán. He died in 1370 A. D., 772 A. H.

**Udaipuri Begam**, اوڈپوری بیگم, the favourite wife of the emperor 'Alamgír, and the mother of the prince Kámbukhsh whom his father cherished with the utmost tenderness, as the son of his old age. She was living in 1686 A. D. She is believed to have been a Sisodia from Jodhpur.

**Udai Singh**, رانا اودی سنکھ, Ráná of Chittor was the son of Ráná Sanka the emperor Babar's competitor, but a man of feeble character. In his time the fort of Chittor was taken by the emperor Akbar in March, 1568 A. D., Shaban, 975 A. H. His son Ráná Partáp founded the new capital called Udaipúr, which is still occupied by his descendants. Ráná Partáp Singh died 1595 A. D., 1004 A. H., and Amar Singh his son succeeded him and died in the 14th year of Jahángír, 1620 A. D., 1029 A. H.

**Udei Singh Rathouri**, اوڈی سنکھ راتھوری, commonly called Moṭa Rája, was the son of Ráe Máldeo of Jódhpúr Márwár. He served under the emperor Akbar, and in the year 1586 A. D., 994 A. H., gave his daughter named Bálmatí in marriage to Sultán Salím (afterwards Jahángír) by whom he had Sháh Jahán. He was raised to high rank, and Jódhpúr his native country given him in jágír. He died 1594 A. D., 1002 A. H., and four of his wives burned themselves with his corpse. After his death his son Súraj Singh succeeded him.

**Ugarsen**, اوگرسن راجه, a rája who is said to have reigned at Agrah several centuries before the time of

Sultán Sikandar Lodí. After him Agrah became a village of Bayana, the name of the rāja of which place was Bín.

**Ulfati,** الفاتی, poetical name of Kulich Khán of Andján, which see.

**Ulagh Beg Mirza or Ulugh Beg,** علّاق بیغ مرزا, a prince celebrated for his knowledge in Astronomy, was the son of Mirzá Sháhrukh the son of Amír Taimúr. He reigned at Samarkand for 40 years during the lifetime of his father whom he succeeded in March, 1447 A. D., 851 A. H. He was a prince who made peaceful studies the chief object of his life, and had entirely neglected the art of war. He assembled all the astronomers of his kingdom, and the celebrated Tables which are known by his name, *viz.*, "Zij Ulagh Beg" were the result of his labours. He is said to have had very large instruments for making his observations; particularly a quadrant as high as the church of Santa Sophia at Constantinople, which is 180 Roman feet. His fate was cruel, he was defeated, taken prisoner, and put to death by his son Mirzá 'Abdul Latif on the 27th of October, 1449 A. D., Ramazán, 853 A. H. It is a consolation to know that this unnatural prince enjoyed the power he had attained, by so monstrous a crime, only for the short space of six months: he was slain by his own soldiers. Ulagh Beg's Catalogue of fixed stars rectified for 1434 A. D., was published by Hyde at Oxford in 1665 in 4to. with learned notes.

**'Umar-al-Maksus,** عمر المکوس, the favourite master of the khalif Mu'áwia II, who after his father's death consulted him whether he ought, or not, to accept the khiláfat. His master told him, that if he thought himself able to administer justice duly to the Musalmáns, he ought to accept it; but otherwise he ought not to charge himself with it. This khalif had scarcely reigned six weeks, when he found himself two weak to sustain the weight of the government, and resolved to lay it down. This he did, and had no sooner renounced the khiláfat, but he shut himself up in a chamber from whence he never stirred till he died, not long after his abdication, of the plague, according to some, and according to others of poison. The family of Umayya was so greatly irritated at his proceedings, that they vented their resentment upon the person of 'Umar-al-Maksús, whom they buried alive, because they supposed that it was by his advice that Mu'áwia deposed himself. This circumstance took place in the year 683 A. D., 64 A. H.

**'Umar bin-'Abdul Aziz,** عمر بن عبد العزیز, grandson of Marwán I, was the ninth khalif of the house of Umayya. He succeeded Sulaimán at Damascus in September or October, 717 A. D., 99 A. H., and died after a reign of two years and some months in February, 720 A. D., 101 A. H., at Dyr Samán. He was succeeded by Yézid II. This khalif ('Umar 'Abdul Aziz) was eminent above all others for temperance and self-denial, insomuch, that according to the Muhammadan faith, he was raised to Muhammad's bosom, as a reward for his abstinence in an age of corruption.

**'Umar bin-'Abdul Aziz,** عمر بن عبد العزیز, was an eminent Musalmán who died in the year 742 A. D., 124 A. H.

**'Umar bin-'Abdul Aziz bin-Maja,** عمر بن عبد العزیز بن ماجہ, commonly called Husám-ush-Shahíd, author of a most esteemed Commentary. He was killed 1141 A. D., 536 A. H. *Vide* Abú Bakr Ahmad bin-'Umar-al-Khassáf.

**'Umar bin-'Abdullah,** عمر بن عبد الله, a famous Arabian poet who flourished in the time of the khalif 'Abdulmalik. *Vide* Jamil.

**'Umar bin-Khattab,** عمر بن خطاب, one of the favourite companions and father-in-law of Muhammad. He succeeded Abú Bakr Sadík as second khalifa after Muhammad in August, 634 A. D., Jumáda II, 13 A. H. He spread his conquests over Syria and Phoenicia, and took Jerusalem after an obstinate siege in 637 A. D., 16 A. H. His generals extended his conquests over Persia and Egypt and increased the worshippers of Muhammad. The fall of Alexandria under his power was marked by the destruction of its celebrated library, but he restored the canal between the Nile and the Red Sea. During his reign the Muhammadans conquered 36,000 towns, destroyed 4,000 Christian temples, and built 1,400 mosques. He was the first who was called "Amír-ul-Mominín" or the Lord of the Believers, and this title was ever afterwards used by all succeeding khalifs. He was married seven times, and one of his wives was Umm Kulsúm the daughter of 'Ali. He was stabbed on Wednesday the 3rd of November, 644 A. D., 25th Zilhijja, 23 A. H., by a Persian slave named Firóz whilst saying his morning prayers in a mosque, and died three days after, aged 63 lunar years. He reigned 10 years 6 months and 8 days, and was succeeded in the khiláfat by 'Usmán the son of 'Affán. Waring in his "*Tour to Shiráz*," mentions that while he was at Shiráz (1802 A. D.,) the Persians (who are Shiis) celebrated the death of the khalif 'Umar. "They erected a large platform, on which they fixed an image, disfigured and deformed as much as possible. Addressing themselves to the image, they began to revile it for having supplanted 'Alí the lawful successor of Muhammad; at length having exhausted all their expressions of abuse, they suddenly attacked the image with stones and sticks, until they had shattered it into pieces. The inside was hollow, and full of sweetmeats, which were greedily devoured by the mob who attended the ceremony."

**'Umar Khan Khilji,** عمر خان خلجی, the youngest son of Sultán 'Alá-uddín Khiljí a boy of seven years of age, was raised to the throne of Delhi after the death of his father, by Malik Káfúr the eunuch, in December, 1316 A. D., Shawwál, 716 A. H. Malik Káfúr was assassinated after 35 days and soon after 'Umar Khan was deposed by his brother Mubarak Khán who ascended the throne in January, 1317 A. D., 716 A. H.

**'Umar Khayam,** عمر خیام. He was originally a tent-maker and hence his *takhallus* of Khayám. He is held to be one of the most remarkable of Persian poets, unprecedented in regard to the freedom of his religious opinion. The Voltaire of Persia, his works gave great offence to the priests, but are, nevertheless, highly esteemed by general readers, apparently with justice, as the animation and brilliancy of his style are unquestionable. His hatred of hypocrisy and the tricks of false devotees, appears his crime in the eyes of the supposed pious; his tolerance of other creeds was looked upon with equal suspicion and dislike. He was born at Naishapúr, and devoted much of his time to the study of astronomy, of which science he was a distinguished professor; but it is said that, instead of his studies leading him to the acknowledgment of the Supreme Being, it prompted his disbelief. The result of his reflections on this important subject is given in a poem of his, much celebrated under the title of "*Rubáyat 'Umar Khayám*." He was the friend of Hasan Sabbáh, the founder of the sect of the Assassins, and, it has been conjectured, assisted him in the establishment of his diabolical doctrine and fellowship. Some allowance must, however, be made for the prejudices of his historians, who would, of course, neglect

nothing calculated to cast odium on one so inimical to their superstitions. 'Umar Khayám seems particularly to direct his satire against the mysticism of Mawási, the most exalted poet of his time, though inferior in this extraordinary and incomprehensible style to the later followers of the same school, Attár and the great Mulla. However reprehensible his mockery would be if really directed against religion in general, it scarcely deserves the severity it met with when we consider that it was the abuses he attacked and the absurdities he ridiculed; and as for the incongruities introduced into his poems, and his professed love of pleasure, he is only following or rather pointing out as absurd, the contradictions of the mystic poets, which are difficult enough to reconcile to the understanding, whether allegorical or not. The following will give an idea of the style of 'Umar Khayám:

"Ah! ye who long that, in time's coming night  
Your names should shine in characters of light,  
Let not this duty ever be forgot;—  
Love well your neighbour; do him no despite."

"Ah! strive your best no human heart to wring,  
Let no one feel your anger burn or sting;  
Would you be wrapped in everlasting joy,  
Learn how to suffer, and cause no suffering."

Some English versions of the Quatrains by Mr. Edward Fitzgerald have been published by Quaritch of London. 'Umar Khayám was contemporaneous with Hasan Sabbah, Nizám-ul-Mulk wazir of Maliksháh, and Mawási the poet. Khushgo in his Tazkira has recorded the year of 'Umar Khayám's death 1123 A. D., 517 A. H., and this appears to be correct. Wajid 'Ali in his Matla-ul-Ulúm says that he died in 1121 A. D., 515 A. H.

'Umar Mahrami, عمر مهرامی, author of a work called "Hujjat-ul-Hind," written in 1645 A. D.

'Umar Mirza, عمر میرزا, one of the sons of Míránszáh the son of Amír Taimúr. He was defeated and wounded in a battle fought against Sháhrúkh Mirzá and died after a few days in May, 1407 A. D., 809 A. H.

'Umar Sahlan (Kazi Mir) Sawaji, سارچی عمر شلان, قاضی عمر شلان, author of a work on the science of Logic and Philosophy called "Masábir Nasírí," which he dedicated to Nasír-uddín Mahmúd the wazir of Sultán Sanjar.

'Umar Shaikh Mirza, عمر شیخ میرزا, second son of Amír Taimúr. He was governor of Persia during the lifetime of his father, and was killed in battle in 1394 A. D., 799 A. H., aged 40 years. Bálkara Mirzá who succeeded him was one of his sons.

'Umar Shaikh Mirza, عمر شیخ میرزا, one of the eleven sons of Sultán Abú Saíd Mirzá, the son of Sultán Muhammad, the son of Míránszáh, the son of Amír Taimúr. He was the father of Bábár Shah king of Dehlí; born at Samarkand in the year 1456 A. D., 860 A. H., and held the government of Andiján during the lifetime of his father which, with the united principality of Farghána, he continued to govern after his death which took place in 1469 A. D., 873 A. H. He died after a reign of 26 lunar years and 2 months on Monday the 5th of June, 1494 A. D., 4th Ramazán, 899 A. H. by the fall of a scaffold upon which he stood to see his pigeons flying; aged 89 lunar years. His son Bábár, then in his eleventh year, was advanced to the throne by his nobles and assumed the title of Zahír-uddín.

'Umdat-ul-Mulk, عدالت ملک, a title of Nawáb Amír Khán.

'Umdat-ul-Umra, عدالت ام رہا, the eldest son of Muhammad 'Alí Khán the Nawáb of the Karnátik. He succeeded his father in October, 1795 A. D., and died on the 15th July, 1801 A. D. on his death the English resolved to take the functions of government into their own hands. 'Alí Husain, the next heir, refused to comply. The English in consequence, raised 'Azim-uddaula, the nephew of the deceased Nawáb, to the nominal throne, on condition of his renouncing the powers of government in their favour.

Umm Habiba, أم حبیبة, one of the wives of Muhammad. She was the daughter of Abú Sufián the father of Mu'áwiya I, and died in 664 A. D., 44 A. H.

Umm Habiba, أم حبیبة, daughter of Rabi'a and fourth wife of 'Alí, by whom she had one son named 'Umar.

Umm Hanna, أم حنیفہ, a daughter of Abú Tálib and sister of 'Alí the son-in-law of Muhammad.

Umm Jamil, أم جمیل, daughter of Harb, sister of Abú Sufián and wife of Abú Lahab. Because she fomented the hatred which her husband bore to Muhammad, the passage in the Kurán, Ch. CXI was revealed against them.

Umm Makri, أم مکری, one of the principal Muhammadan saints, born at Ghazní; who acquired such great reputation by his sanctity, that Sultán Mahmúd often went to consult him, and refused to sit down in his presence, out of respect to his virtues. He lived about the year 1000 A. D.

Umm Salma, أم سلمة, daughter of Abú Umayya and wife of Muhammad. She outlived all the wives of that prophet and died in 679 A. D., 59 A. H.

Umyd, عمد, the poetical name of Mirzá Muhammad Raza, whose title was Kízalbásh Khán, which see.

Umydi, Maulana, مولانا امیدی, one of the best poets of his time, born at Tehrá a province of Rei. Najm Sání, Mir 'Abdul Bákí and Khwája Habib-ulláh who were nobles in the service of Sháh Ismáil Safví, were his intimate friends; but Sháh Kawám-uddín Núr Bakhsí who was also one of the courtiers, and was his enemy, murdered him one night in the year 1519 A. D., 925 A. H.

Ung or Ang, انگ,

Uns, انس, poetical name of Munshi Lálichánd, vide Lálichánd.

'Unsarí, منصری, commonly called Abú'l Kásim 'Unsarí, a native of Balkh and one of the learned men who lived at the court of Sultán Mahmúd of Ghazní. He was a pupil of Abú'l Farah Sanjarí and master of the poets Asjadi and Farrukhi. He is esteemed to hold the first rank, as to genius, in that age; for besides being one of the best poets, he was a great philosopher, versed in all the known sciences, and all the learned languages of those times. Four hundred poets and learned men, besides all the students of the university of Ghazní acknowledged him for their master. Among the works of 'Unsarí there is an heroic poem upon the actions of Sultán Mahmúd. The king one night in a dobauch having cut off the long tresses of his favourite slave, Ayaz, was much

concerned in the morning for what he had done. 'Unsarí accosted him with some extempore lines on the occasion, which so pleased the king that he ordered his mouth to be thrice filled with jewels. He wrote a Díwán consisting of 30,000 couplets, and died according to Daulat Sháh, in the reign of Sultán Masaúd I the son of Sultán Mahmúd 1040 A. D., 431 A. H. Dr. Sprenger in his Catalogue of Persian Books, says, p. 15, "that 'Unsarí died in 1049 A. D., 441 A. H."

**Unsi**, انسی, a poet, whose proper name was Muhammad Sháh. He died in 1565 A. D., 973 A. H.

**'Uqail**, عقبیل, the brother of 'Alí the son of 'Abú Tálib, who not being entertained by his brother according to his quality joined Mu'áwiya 660 A. D., 40 A. H., who received him with open arms, and assigned him large revenues. His son Muslim, who espoused the cause of his uncle Husain, was beheaded by 'Ubeid-ullah ibn-Zayád in the reign of Yezid.

**'Urfi, Maulana**, مولانا عرفی, a native of Shíráz and an excellent poet. His proper name is Jamál-uddín, but he is better known by his poetical title 'Urfi. He first came to the Dakhin, and thence to Agrah where he passed a few years in the service of Hakím Abú'l Fatha Gilání, after whose death in 1589 A. D., 997 A. H., 'Abdul Rahím Khán, Khán Khánán introduced him to the emperor Akbar who finding him to be a well learned man, and a good poet, employed him among his own officers. Not long after he died in the year 1591 A. D., 999 A. H., aged 36 years at Láhor where he was buried; but as he had expressed his wish in one of his odes that his remains should be transported to Najaf Ashraf where 'Ali is buried, his bones were accordingly after some years sent to that place by Mir Sábir Isfahání and re-interred there. He is the author of several works, of which his Díwán and Kasád are most esteemed, and were, even during his life-time, very popular and sold in every street.

**'Urian**, عربان, poetical name of Mirzá Asad.

**'Uskalani**, عسقلانی, an author, *vide* Shaháb-uddín Abú'l Fazl Ahmad.

**'Usman, Osman or Othman**, عنمان, the first Sultán of the Turks, was the son of Amír Tughral who died in 1288 A. D., 687 A. H. His grandfather Sulaimán was a native of Balkh which country he left on the invasion of Changez Khán in 1214 A. D., 611 A. H., and went to Rome where he was drowned. 'Usmán served under Sultán 'Alá-uddín Kaikubad one of the Saljúkian Sultáns of Iconium in Karúmania; had received a grant of land in the direction of ancient Phrygia, where he took Brusa from the Greek emperor, and laid the foundation of that power called after him Ottoman or 'Usmania and on the destruction of the Sultánate of Iconium in 1299 by the Mongols, succeeded in obtaining possession of a portion of Bithynia. According to the work "Haft Aklim," the first year of his reign is fixed 1289 A. D., 688 A. H., and that he reigned 38 lunar years and died in 1327 A. D., 727 A. H., and was buried at Brusa. His son Orkhán succeeded him.

*List of the Emperors of Turkey of the 'Usmán or Ottoman family.*

- 'Usmán or Osmán.
- Orkhán son of 'Usmán.
- Murád I son of Orkhán.
- Báyezid I son of Murád.
- Sulaimán son of Báyezid.
- Muhammad I son of Báyezid.
- Murád II son of Muhammad.

Muhammad II son of Murád.  
 Báyezid II son of Muhammad II.  
 Salím I son of Báyezid.  
 Sulaimán I surnamed the Magnificent, son of Salím.  
 Salím II son of Sulaimán.  
 Murád III son of Salim II.  
 Muhammad III son of Murád III.  
 Ahmad I son of Murád III.  
 Mustapha I son of Murád III.  
 'Usmán I son of Ahmad I.  
 Murád IV son of Ahmad I.  
 Ibráhím son of Ahmad I.  
 Muhammad V son of Ibráhím.  
 Sulaimán II son of Ibráhím.  
 Ahmad II son of Ibráhím.  
 Mustafa II son of Muhammad IV.  
 Ahmad II son of Muhammad.  
 Mahmúd I son of Mustafá II.  
 'Usmán II son of Mustafá II.  
 Mustafá III son of Ahmad III.  
 Ahmad IV son of Ahmad III.  
 Salím III son of Mustafá III.  
 Mustafá IV son of Ahmad IV.  
 Mahmúd II son of Ahmad IV.  
 Abdul Majíd son of Mahmúd II.

**Usman, Osman or Othman I**, عنمان, son of Ahmad I. (Achmet) succeeded his uncle, Mustafá I (who was deposed in 1618) on the Turkish throne, and being unsuccessful in his wars against Poland in 1621, was by the Jannisáris slain in an uproar 1622 A. D., and Mustafá again restored; but this he enjoyed not long, for the same hand that raised him to the throne, again plucked him down in 1623, and raised Murád IV to be their king.

**'Usman II**, عنمان, brother of Mahmúd I (or as some call him Muhammad V) whom he succeeded to the throne as emperor of Constantinople in 1754 A. D., 1168 A. H. He renewed, under severe penalties, the Muhammadan law, that his subjects should drink no wine. He died after a short reign in 1757 A. D., 1171 A. H., aged 59 years, and was succeeded by Mustafá III his nephew.

**'Usman, Osman bin Umar**, عنمان بن عمران, the son of 'Abú'l 'As the son of Umayya, was one of the favourite companions of Muhammad. He succeeded 'Umar as third Khalif after Muhammad, in November 644 A. D., Muhamarram, 24 A. H., and was murdered after a reign of nearly twelve years in his own house at Medina by Muhammad the son of Abú Bakr, Ammar ibn-Yasar and several others on the 30th June, 655 A. D., 18th Zil-hijja, 35 A. H., aged 82 years. His corpse lay unburied for three days; at last it was removed bloody as it was, and buried in the same clothes he was killed in, without so much as being washed, and without the least funeral solemnity. The dissensions which arose on the death of the Prophet, with regard to the succession to the Khiláfat, were revived with renewed fury when, on the murder of 'Usmán, the noble and unfortunate 'Alí succeeded to the dignity of Amir-ul-Mominin; and they eventually caused the division of Islám into two great parties or sects, called respectively the Sunnis, and the Shiás who differ materially in the interpretation of the Kurán, and in admitting or rejecting various portions of the oral law. The hatred entertained between these rival sects has been the cause of constant religious wars and persecutions scarcely to be surpassed in the history of any nation or creed, and still separate the followers of Muhammad into two classes, by a barrier more insurmountable than that which divides the Roman Catholic from the Protestant.

**'Usman bin-Isa bin-Ibrahim Sadik**, عنمان بن إسحاق بن إبراهيم صدique, author of a collection of traditions in Arabic called "Gháet-ut-Touzih."

**'Usman Mukhtari,** عُسْمَانٌ مُخْتَارٍ, a poet who flourished in the reign of Sultán Ibráhím of Ghazní and was a cotemporary of Sheikh Sanái the poet.

**'Utba,** اُتْبَه, the son of Abú Lahab. He was married to Rukyya third daughter of Muhammad, but repudiated her afterwards. It is said that he was torn to pieces by a lion in the presence of a whole caravan when on a journey to Syria.

**'Uzaeri Razi,** عَزَّايرِي رَازِي, one of the learned men and poet of the court of Sultán Mahmúd of Ghazní, whose poetical performance as a panegyrist are esteemed very good, for one of which he received a present of 4000 dirhams from the Sultán. He is called Assáberi Rázi, in the Dictionary of the Religious Ceremonies of the Eastern nations. He was a native of Roi, consequently the word Rázi is fixed to his name.

**Uzbak,** اُذْبَك, a tribe of Turks.

**Uzlat,** عَذْلَت, the poetical name of Sayyad 'Abdul Wali, the son of a very learned and pious man named Sadulláh in whom Aurangzeb had very great confidence. After the death of his father, he went down to Mursidábád and was supported by Alahwárdí Khán. After the demise of his patron in 1756, he went to the Dakhin where he died and left a Díwán.

**Uzzan Hasan,** عَزَّزَنْ حَسَنٌ, (or Hasan the Long) who is also called Hasan Beg, was the founder of the tribe of Turkmans called 'Akkoínlos, or the White Sheep. After he had extirpated his rival Jahán Sháh the son of Kúrá Yúsaf in 1467 A. D. and put all his relations to death, he engaged in a war with Sultán Abú Saíd Mirzá king of Persia who fell into his hands and was slain 1449 A. D., Uzzan Hasan from this event, became sovereign of a great part of the dominions of the house of Taimúr. After he had made himself master of Persia, he turned his arms in the direction of Turkey: but his career of greatness was arrested by the superior genius of the Turkish emperor, Muhammad II, from whom he suffered a signal defeat, which terminated his schemes of ambition. He died after a reign of eleven years at the age of seventy on the 7th of December, 1477 A. D., 882 A. H. Catherine Commenus, who is called by the Persians Carum Commeniah, was married to him. She had a daughter named Martha, married to Shaikh Haidar, father of Sháh Isma'il Safví, first monarch of the Safwian dynasty of Persia. Uzzan Hasan was succeeded by his son Yákub Beg.

## V.

**Victoria Gaurama, Princess,** كَوْرِيَّا جَوْرَامَا. The Princess Victoria Gauráma is daughter of his Highness Prince Bir Rájindar Wadér, ex-rájá of Kurg (Coorg) a small principality of Hindustán, situated near the Mysore country; its greatest length is about seventy miles, and the mean breadth about twenty-two miles. Haidar 'Ali contrived in the middle of the last century, to get possession of Kurg by treachery; but in 1787 the young rájá, Bir Rájindar, his prisoner, escaped from confinement through the aid of several of his subjects and succeeded in establishing himself in his dominions. At his death, in 1808, he left the succession to an infant daughter, to the exclusion of his brother, to whom of right it belonged according to ancient usages; but the young

princess soon after abdicated in favor of her uncle, with the sanction of the British Government.

The Princess Victoria Gauráma was born in February 1841. The melancholy circumstance of the death of the mother, two days after the birth of the child, seems to have led to increased affection for his offspring on the part of the father, who from his own previous convictions in favor of Christianity, determined that his favorite daughter should be brought up in the principles of the Christian faith. From this period the ex-rájá entertained an anxious desire to visit Europe, in order that, when she had arrived at a suitable age, she might be introduced into European society; and thereby receive such impressions as would promote a feeling favourable to Christianity. Accordingly in the early part of 1852, the prince quitted India for England, leaving at the city of Benares the rest of his family, consisting of eleven children, with their mothers. On his arrival in England the object of his visit was made known to the Queen, who at once most kindly and graciously consented to become sponsor to the young princess. The baptismal ceremony was performed by the Archbishop of Canterbury in the private chapel of Buckingham Palace on 30th June, 1852, in the presence of Her Majesty, the Prince Consort, and numerous other members of the royal family: the princess received the prefix of "Victoria" to her Indian name of "Gauráma," by which she had been called after one of the pagan divinities of her country.

The princess is said to have become a good scholar under the care of those charged with her education. Her personal appearance was exceedingly interesting and intelligent, and the complexion of her skin but little darker than that what Europeans call a deep brunette. Her portrait, which Winterhalter painted by command of Her Majesty, is at Buckingham Palace.—*The Art Journal*, Vol. III, p. 293.

**Vikramaditya,** بِيكَرا مَادِيتِيَا, commonly called Bikramájít, which see.

## W.

**Wa'il Khuza'i,** وَاعِلْ خَزَاعِي, an Arabian poet who lived in the time of Harún-al-Rashíd and his son Mamúh. He was cotemporary with Imám 'Alí Músí Raza, and is the author of a Díwán in Arabic wherein he praises the charms of his beloved Salmi.

**Waez,** وَاعِزْ, *vide* Husain Wáez, and Muhammad Baff Wáez.

**Wafa,** وَفَى, *vide* Ayn-ul-Mulk Hakím.

**Wafa,** وَفَى, poetical name of Mirzá Sharaf-uddín 'Alí Husaini of Kumm. He came to India in 1749 A. D., 1162 A. H., and is the author of a short Díwán.

**Wafa,** وَفَى, poetical name of Dayánáth a Kashmíri of Bareli. He is the author of a poem called "Gul wa Bulbul" the Nightingale and the Rose, which he composed in 1847 A. D., 1263 A. H.

**Wafai,** وَفَائِى, title of a poet.

**Wahab or Wahhab,** وَاهَبْ, the son of 'Abdul Manáf, was the father of 'Amina the mother of Muhammad.

**Wahdat**, وحدت, poetical name of Shaikh Jámál-uddín the great-grandfather of Shaikh Muhammad Hazín. He is the author of several works, viz., "Elucidation of the miracle of the Móráj, or Ascent of the prophet;" "An Explanation or Commentary in Persian on the Kulliát of the Kánún," which he wrote at the desire of Khán Ahmad Khán, king of Gilán. "An Epistle or Treatise on the confirmation of a Necessary Being;" "A Treatise on the Solution of Obscurities in the Section of Surds or Solids;" an extensive "Commentary on the Fisús or Gems of Faryábi," and a Díwán containing 2,000 couplets.

**Wahdat**, حدث, poetical name of 'Abdul Ahad, who was familiarly called Sháh Gul, a son of Shaikh Muhammad Saíd and grandson of Shaikh Ahmad Sarhindí. He resided mostly in the Kótila near Dehlí and is the author of a Díwán. He died in 1714 A. D., 1126 A. H.

**Wahid**, واحد, *vide* Tahir Wahid.

**Wahidi**, وهیدی, poetical title of Wahid-uddín, which see.

**Wahid-uddin Tabreizi**, وحید الدین تبریزی, a poet of Persia whose poetical title is Wahidí. He is the author of a treatise written professedly upon versification.

**Wahidi**, واحدی, poetical name of 'Alí son of Ahmad, which see.

**Wahmi**, وهمی, poetical appellation of Hájí Tahmásپ Kulí, a poet who flourished in India between the years 1637 and 1647 A. D., 1047 and 1057 A. H.

**Wahshat**, وحشت, poetical title of Shaikh 'Abdul Wáhid who was a descendant of Imám Muhammad Ghazzílí. He was an excellent poet born and brought up in Kasba Thánesar. He flourished in the reign of 'Alamgír, and is the author of a Díwán.

**Wahshi Yezdi, Maulana of Yezd**, وحشی یزدی مولانا, author of the Masnawí or poem called "Názir wa Manzúr" which he completed in the year 1559 A. D., 966 A. H., and of another poem called Farhad and Shirin in the metro of Nizamoi's Khusro and Shirin and several other works. He died in 1584 A. D., 992 A. H.

**Wajih-uddin Ahmad Maghrabi**, الدین احمد مغربی وجیدہ, commonly called Shaikh Ahmad Khatú, which

**Wajih-uddin Mubarak Kirmani**, مبارک کرمانی وجید الدین, a Sayyad and a disciple of Nizám-uddín Aulia. He was commonly called Sayyad Khúrd or the little Sayyad. He is the author of the work called Siar-ul-Aulia." See Sayyad Husain (Makhdúm).

**Wajih-uddin, Shaikh**, شیخ وجید الدین, of Gujrát, a disciple of Shaikh Muhammad Ghaus of Gwáliar. He was a learned man, is the author of several works, and his poetical name was Alwi. He died on the 30th of November, 1589 A. D., 1st Safar, 998 A. H., and was buried in Ahmadábád Gujrát.

**Wajid 'Ali**, واجد علی, author of an Urdú Grammar entitled "Guldastae Anjuman" which he wrote and published at Agra in the year 1849 A. D., and another work called "Matla-ul-Ulum."

**Wajid 'Ali Shah**, واجد علی شاہ, the last king of Audh was the son of 'Amjad 'Alí Sháh, after whose death he ascended the throne at Lakhnau, in 1847 A. D., 1263 A. H. In his time Audh was annexed to the British Government on the 7th of February, 1856. His poetical title is Akhtar, and is the author of three Díwáns and three Masnawís in Urdú. This ex-king is now living in Calcutta, pensioned by Government.

Inscription on his coin.

سکہ زد بر سیم وزیر از فعل و قائمیر الہہ  
تل حق واجد علی سلطان عالم باد شاہ

**Wakidi**, واقدی, surname of Muhammad bin-'Umar, an author who wrote in Arabic the work called "Tabákát Wákidi," containing the history of the conquests of Syria by the generals of 'Umar, during the years 638-9 A. D. He died in the year 824 or 834 A. D., 209 or 219 A. H. Ibn-Jauzí relates that Wákidi who dwelt at Baghdád, when removing to the Eastern bank of the Tigris, required 120 camels to convey his books. *Vide* Abú Abdulláh Muhammad ibn-'Umar-ul-Wákidi.

**Wakif**, واقف, the poetical name of a poet whose proper name is Núr-ul-Ayn. He was a native of Patiála of which place his father was a Kází. He was contemporary with the poet 'Arzú, and died about the year 1776 A. D., 1190 A. H. He is commonly called Wakif Lahori and his Díwán contains about 800 Persian Ghazals.

**Wala**, وال, poetical name of Islám Khán, which see.

**Walad**, ولد, *vide* Sultán Walad, who is also called Mau-láná Walad.

**Walah**, وال, poetical name of Said Muhammad, author of a poem called "Dastúr-ul-Nazm."

**Walah**, وال, poetical title of 'Alí Kulí Khán of Dághistán He is the author of a Tazkira entitled "Rayáz-us-Shu'árá." It is an universal biographical dictionary of Persian poets, and contains about 2,500 articles. He came to India in 1734 A. D., 1147 A. H., where he composed the above work in 1748 A. D., 1161 A. H., and died after nine years in 1757 A. D., 1170 A. H. He is the father of Gunna Begum, which see.

**Walajah, Prince**, شہزادہ والید جاہ, son of 'Azim Sháh. He along with his brother Beidár Bakht, was killed in the battle fought by his father against the emperor Bahádúr Sháh his eldest brother in 1707 A. D.

**Walajah**, والاجاہ, a title of Muhammad 'Alí Khán, nawáb of the Karnatic, who died in 1795 A. D., aged 87 years.

**Wali**, والی, poetical name of Najaf 'Alí Beg, an author.

**Wali**, والی, poetical name of Sháh Wali-ulláh a native of Gujrát, but passed the greatest part of his life in the Dakhin. He was living in the time of the emperor 'Alamgír and is the first poet who wrote a Díwán in Urdú. A copy of this book was brought to Dehlí in 1720 A. D., 1132 A. H. which induced many poets of that city to apply themselves to Urdú poetry. *Vide* Hátím.

**Wali, of Dasht Bayaz**, والی دشت بیانی, a place in Khurásán. He was a contemporary with Mirzá Muhammad Kulí Mailí who came to India in 1571 A. D., 982 A. H. Walí is the author of a Persian Díwán. *Vide* Walí (Mauláná).

**Walid Khan and Ahmad 'Ali Khan,** ولید خان و احمد علی خان, rebel leaders in Bulandshahr (N. W. P.) during the troubles of 1857.

**Wali Kalandar,** ولی قالندر, a poet who lived in the time of Báisanghar Mirzá.

**Wali Muhammad Khan Uzbak,** ولی محمد خان اوزبک, king of Túrán, was the son of Jání Beg Khán by 'Abdulláh Khán Uzbak's daughter. He was raised to the throne of Túrán after the death of his brother Bákí Beg Khán, and visited Sháh Abbás king of Persia in 1611 A. D., 1020 A. H. He reigned 6 years and was killed in battle about the year 1612 A. D.

**Wali Muhammad Hazrat,** ولی محمد نارنولی, of Narnoul a Musalmán saint who died on the 13th of November, 1647 A. D., 25th Shawwál, 1057 A. H.

**Wali, Maulana,** مولانا ولی دشت پیاضی, a famous poet of Dasht Bayáz in Khurásán, who was a contemporary of Mauláñá Zamír, and was put to death by order of Taimúr Sultán Uzbak, who had taken possession of Khurásán in the reign of Sultán Muhammad Khudá Banda, king of Persia who reigned from 1577 to 1588 A. D., 955 to 995 A. H. He is the author of a Persian Díwán. *Vide* Wali of Dasht Bayáz.

**Wali Ram,** ولی رام, a Hindú, who was usually called Banwáli Dás, is the author of a Masnawi.

**Wali-ullah, Maulwi Shah,** ولی الله دہلوی مولوی, of Dehli, author of the commentary on the Kurán in Persian, entitled "Fath-ul-Rahmán."

**Wali-ullah Husaini, Maulwi Muhammad,** ولی الله حسینی مولوی محمد ولی الله حسینی, author of a commentary on the Kurán, called "Nazm-ul-Jawáhir," which he wrote in 1821 A. D., 1236 A. H.

**Walid,** ولید بن عبدة, the son of 'Utba, was made governor of Medina by Mu'áwia I, but was removed from the government of that city by Yezid I in favour of Amrú the son of Saíd who was then governor of Mecca.

**Walid I,** ولید بن عبدة, seventh Khalif of the house of Umayya. He succeeded his father 'Abdulmalik in Syria 705 A. D., 96 A. H., and died after a reign of 9 years and some months about the year 714 A. D. Spain was conquered in his time by his generals. He was succeeded by his brother Sulaimán.

**Walid II,** ولید بن زید, son of Yezid II, succeeded his uncle Hásim in Syria as eleventh Khalif of the race of Umayya in 743 A. D., 126 A. H. He reigned little more than a year and was slain in 744, when his son Yezid III, succeeded him.

**Wali-uddin 'Abu 'Abd-ullah Muhammad bin-'Abdullah-al-Katib,** شاikh ابو عبد الله محمد بن عبد الله القاتب, Shaikh, شیخ, author of the "Mishkát-ul-Masábih" a new and augmented edition of the Maṣábih of Al-Baghwí, which he completed in 1336 A. D., 787 A. H. It is a concise collection of traditions, principally taken from the Six Books or Sahíhs and arranged in chapters according to subjects. This collection was translated by Captain Matthews in 1809.

**Wamik,** وامق, the celebrated lover of Azrá. The poet Farkhád has written a poem on their love adventures.

**Waraka,** ورقة, a lover, the name of whose mistress was Gulsháh.

**Waraka bin-Naufat,** ورقة بن نوفل, a cousin of Khudýja the wife of Muhammad. In the days of ignorance he learned the Christian religion, translated the gospel into Arabic, gave himself up to devotion, and opposed the worship of idols. He became a convert to Muhammadanism about the year 611 A. D., lived to a great age, and towards the end of his life became blind.

**Warusta,** وارسته لادوري, a poet of Láhor, who is the author of a work called "Jang Rangárang," being a collection of verses of all the poets who have written on different matters. He was living in 1786 A. D., 1180 A. H.

**Wasfi,** وصفی, *vide* Abdulláh Tirmizi.

**Wasik or Wathik Billah,** واثق بالله, a Khalifa of Baghdád. *Vide* Al-Wásik Billah.

**Wasik, Mulla,** ملا واثق, name of a poet.

**Wasili,** ملادرانق, *vide* 'Alá-ud-dín (Sayyad).

**Wasil Khan of Kashmir,** واصل خان کشمیری, author of the "Maháráj-náma," in the Preface of which he praises Nawáb 'Asaf-uddaula, Mahárája Nirmal Dás and Lála Hulás Ráe.

**Wasili,** واصلی, poetical appellation of Mír Imám Wardí Beg, who is the author of a Díwán, and was living at Lakhnau in 1780 A. D., 1194 A. H.

**Wasli,** وصلی, the poetical title of 'Aká Táhir the father of Sádik Khán.

**Wasti,** واسطی, poetical name of Mír 'Abdul Jalíl Bilgramí, which see.

**Watwat,** وطوطاط, the nickname of the poet Rashídí, which see. It is also the surname of Muhammad bin-Ibráhím, the son of Ahia the son of 'Alí-al-Kátibí, an Arabian author.

**Wazah,** وفاح, the poetical title of Mirzá Mubárik styled Irádat Khán the grandson of Nawáb 'Azim Khán of the time of Jahángír. He took instructions in the art of poetry from Mír Muhammad Rásikh and became an excellent poet; but in the latter part of his life, he led a retired life, became a Kalandar and died in 1716 A. D., 1128 A. H. *Vide* Irádat Khán.

**Wazah,** وفاح, poetical name of 'Aká 'Alí Asghar who was originally a manufacturer of gold thread. He was living in 1720 A. D., 1132 A. H., and is the author of a Díwán.

**Wazir,** وزیر, the poetical title of Khwája Wazír son of Khwája Fakír of Lakhnau. He died in 1854 A. D., 1270 A. H., and is the author of a Díwán in Urdu.

**Wazir 'Ali Khan,** وزیر علی خان, poetical name of Shaikh Wazír, author of two Díwáns, Persian and Urdu.

**Wazir 'Ali Khan,** وزیر علی خان, for a short time Nawáb of Lakhnau, was the adopted son of Nawáb 'Asaf-uddaula on whose death in September, 1797 A. D., he was raised to the masnad of Audh at Lakhnau, but after a short

interval grounds for disputing the authenticity of his pretensions having been established, he was deposed on the 21st of January, 1798 A. D. by Sir John Shore, and Sádát 'Alí Khán the brother of the late Nawáb was placed on the masnad. Wazír 'Alí was sent to Benares where he murdered Mr. Cherry the Political Agent on Monday the 14th of January, 1799 A. D., 8th Shában, 1213 A. H. He at first fled to Buṭwal and afterwards took refuge with the rája of Jaipúr, a powerful independent chief who refused to give him up unless under a stipulation of his life being spared. To this it was thought prudent to accede, and being accordingly given up to the British in December following, he was brought down to Calcutta and confined at Fort William in a bomb-proof, divided by iron gratings in three parts. The longest, in the centre, was occupied by Wazír 'Alí, and the other two by Sentries, one English and one native. After many years captivity, he was transported to a more suitable prison in the palace built for Típú Sultán's family in the fort of Vellore, where the females of his family subsequently joined him, and there he died. Lord Teignmouth, in the Life of his father, states that Wazír 'Alí died in rigorous confinement in Fort William and this is said to be a mistake. His death took place in the month of May, 1817 A. D., Rajub, 1232 A. H., after 17 years 3 months and 4 days' confinement, and was buried at Kásí Bághán close to a tomb of one of the sons of Típú Sultán. He was then in his 36th year. His mother was the wife of a Farrash. The expenses of his marriage in 1795 amounted to 30 lakhs of rupees, while 70 rupees were sufficient to defray all the cost of his funeral in 1817, a strange reverse of fortune.

**Wazir Khan**, وزیر خان, surname of Muhammad Táhir an officer of the rank of 5000 who served under the emperor 'Alamgír. In the latter years of his life he was appointed governor of Málwa where he died 1672 A. D. His nephew Ráfi Khán is the author of the "Hamiae Haidari."

**Wazir Muhammad, Nawab of Bhopal**, وزیر محمد، نواب بhopال، an ally of the British Government, died in March, 1816 A. D., and his son Nazar Muhammad Khan succeeded him.

**Wazir Khan**, وزیر خان, an Amír of the Court of the emperor Sháh Jahán by whom he was raised to the rank of 5000 in the title of Wazír Khán and the Súbadarship of the Panjáb. He built a splendid masjid at Láhor in 1044 A. H., which is still in good preservation. His proper name was Hakím Alím-uddín.

**Wazir-uddaula**, وزیر الدوّله, title of Wazír Muhammad Khán, the Nawáb of Tonk, the son of Nawáb Amír Khán the Pindura Chief, died in June, 1864 A. D.

**Wazir-uddaula**, وزیر الدوّله, *vide* Názir-ul-Mulk Wazír-uddaula.

**Wikar-ul-Umra**, وکار ال عمرہ, the son of Shams-ul-Umráh Nawáb of Haidarabád Dakhin.

**Wisal**, ویسال, the poetical name of Mirzá Kóchak of Shíráz, author of a "Farhád wa Shíráz."

**Wisali**, ویسالی, poetical name of Sayyad 'Alá-uddin a modern poet of Khurásán who was settled in Audh. He is the author of an Elegy on the Imáms, *vide* 'Alá-uddín (Sayyad).

**Wizarat Khan**, وزارت خان, whose proper name is Mír

Abdur Rahmán, was the second son of Amánat Khán Mírak, an excellent poet. His poetical name was Bikramí. He flourished in the time of the emperor 'Alamgír and has left a Díwán. *Vide* Bikramí.

**Wys Karani**, یس کرانی, *vide* Aweis Karani.

## X.

**Xavier, Hieronymo**, a Catholic Missionary who came from Goa to Dehlí in the reign of the emperor Jahángír. He is the author of a religious work in Persian entitled the "Mirror of Truth" which he dedicated to the emperor in the year 1609 A. D., and which has been preserved in the Library of Queen's College, Cambridge. A reply to this book was written a few years after its appearance by Ahmad ibn-Zain-ul-'Abidín Alalwí, to which he gave the title of "The divine rays in refutation of Christian error." A copy of which is also preserved in the same College. This work was written by the author in the month of November, 1621 A. D., Muḥarram, 1031 A. H.

## Y.

**Yadgar Muhammad, Mirza**, میرزا یادگار محمد, the son of Mirzá Muhammad, the son of Mirzá Báisánghar, the son of Mirzá Sháhrúkh, the son of Amír Taimúr. After the death of Mirzá Báisánghar, his grandfather, he succeeded him as governor of Khurásán in 1434 A. D., and held that situation till the death of Sultán 'Abú Saíd Mirzá, who being taken prisoner by Uzzan Hasan, was made over to Yádgár Muhammad in 1469 A. D., 873 A. H. who slew him. After his death Sultán Husain Báikara took possession of Hirát, with whom Yádgár Muhammad had several battles; but was at last slain in a night attack on the 25th of August, 1470 A. D., 27th Safar, 875 A. H. He was the last of the descendants of Sháhrúkh Mirzá, and is said to have written excellent poetry.

**Yadgar Nasir, Mirza**, میرزا یادگار ناصر, brother of the emperor Bábár Sháh. When the emperor Humáyún after his return from Persia marched in person in the year 1546 A. D., 953 A. H. to reduce Badakhshán, Yádgár Násir having attempted to stir up a sedition in the royal army, was upon conviction, sentenced to death, though he was uncle to the king.

**Yafā'i, Imam**, امام یافعی, a Muhammadan doctor whose proper name was 'Abdullah bin-Asad. He was a native of Yáfi in Syria from which he was called Yáfi. He is also called Kutb Mecca, and Yáfi Nazal-ul-Haramayn. Sháh Namat-ullah was one of his disciples. He is the author of several works in Arabic, among which are "Durr-ul-Nazm fi Munáfiq-ül-Kurán," "Rauzat-ul-Ráyázín fi Hikáyat-ul-Sáláhín," "Khulásat-ul-Mufákhir fi Munáfiq-ush-Shaikh 'Abdul Kádir," and the "Mirat-ul-Janán fi Hawádis-uz-Zamán" the latter containing Memoirs of all the Muhammadan Generals and other illustrious Characters, from the commencement of the Hijrí era 622 A. D. to the year 1300 A. D., a very interesting work. Yáfi, according to some, died in 1354 A. D., and according to others in 1366 A. D., 755 or 767 A. H., but the latter date appears to be correct. He is sometimes called 'Abdullah bin-'Abdul Yáfi.

**Ya'jaz**, يَجَازُ، the poetical name of Shaikh Muhammas Saïd a native of Ágrah and an excellent poet. He was living about the year 1091 A. D., 1102 A. H. in the reign of the emperor 'Alamgír, and was employed in the service of Nawâb Mukarram Khán, Nâsim of Multán. He was a contemporary of the poet Sarkhush, who has mentioned him in his biography called "Kalmat-ush-Shu'ára.

**Ya'kub Beg or Sultan Ya'kub**, يَعْقُوب بَيْكُوبُ، the son of Uzzan Hasan, whom he succeeded in 1477 A. D., 882 A. H. and became the king of the Turkmán tribes called Akkönlú or the White Sheep. After his death he was succeeded by his son Alwand Beg who was defeated about the year 1500 A. D., 996 A. H., by Shâh Ismâ'il I, Safwî.

**Ya'kub bin-Idris**, يَعْقُوبُ بْنُ إِدِرِيسٍ, *vide* Kirmáni.

**Ya'kub bin-Lais Saffar, Amir**, اَمِيرُ يَعْقُوبِ لَيْث صَفَّارِي. He is also called Yakút and is the first who rebelled against the Abbasides and is the founder of the dynasty of the Safári or Safarides which signifies a pewterer. He raised himself from a humble station of a coppersmith, to the rank of a sovereign in Sistán, and having obtained the possession of Khurasán and Tabari-stán in 874 A. D., 260 A. H. from Muhammad the son of Tahir II whom he took prisoner, he was declared rebel by the Khalif Ma'tumid, in consequence of which he marched with a powerful army towards Baghdád in the year 878 A. D., 265 A. H., but died on the road after a reign of eleven years. He was succeeded by his brother Amrú bin-Lais. *Vide* Lais.

**Ya'kub, Sultan**, سُلْطَانُ يَعْقُوبِ,

**Yakut**, يَاقُوتُ, *vide* Ya'kub bin-Lais.

**Ya'mali of Hirat**, اَعْمَالِي هَرَاتِي, a poet who is the author of a Persian Diwán.

**Yari, Maulana**, مُولَانَا يَارِي, an author.

**Yehia bin-'Abdur Rahman**, يَحْيى بْنُ عَبْدِ الرَّحْمَانِ, author of the Arabic work on Theology called "Ayn-ul-Ilm," the fountain of science, and one entitled "Afzal-us-Salát, a collection of Traditions.

**Yehia bin-'Abul Mansur**, يَحْيى بْنُ اَبُو الْمَنْصُورِ, one of the greatest astronomers that lived in the time of the Khalif Al-Mánsúr.

**Yehia bin-Ahmad-al-Hilli** or **Hulli**, مَدْحَى اَحْمَدِي, who was celebrated for his knowledge of traditions, is well known amongst the Imámia sect for his works on jurisprudence, is the author of the "Jama'-ush-Sharáya" and the "Madkhâl dar Usûl Fîkh" which are in the greatest repute. He died 1280 A. D., 679 A. H.

**Yehia bin-Aktam**, يَحْيى بْنُ اَكْتَمٍ, was Chief Justice during the Khilâfat of Al-Mamún. He died in the reign of the Khalif Al-Mutwakkil 856 A. D., 242 A. H.

**Yehia bin-Khalid**, يَحْيى بْنُ خَالِدٍ, Grand wazír of Harún-al-Rashíd, whose son Ja'far-al-Barmaki, was put to death by order of that Khalif 803 A. D., 187 A. H.

**Yehia bin-Ma'az Razi**, يَحْيى بْنُ مَعَاذِ رَازِي, a very learned Muhammadan who died on the 9th August, 871 A. D., 18th Ramazán, 257 A. H., and was buried at Nai-shápúr.

**Yehia Kashi, Mir**, میر یَحْيى کَاشِی, one of the celebrated poets of the reign of the emperor Shâhjahán. On the completion of the palace and city of Shâhjahánábâd in the year 1648 A. D., 1058 A. H., he wrote a chronogram for which he was rewarded by that monarch with 6000 rupees. He died in the year 1654 A. D., 1064 A. H.

**Yehia Maneiri**, يَحْيى مَانِرِي, a celebrated saint who is buried at Maneir, *vide* Sharaf-uddin Ahmad Ahia Maneiri.

**Yehia, Mulla of Naishapur**, مَلِكِ نِيشَابُورِي.

His poetical name is Fattâhí. He is the author of a Diwán and of the Persian work called "Shabistán Khayál," "the Chamber of Imagination." He flourished in the reign of Shâhrukh Mirzâ, and died 1448 A. D., 882 A. H.

**Yekin**, بَقِينَ, the poetical name of Inaqám-ullâh Khán, an Urdu poet who has left in a Diwán or collection of Hindî poems, principally on love subjects. He was the son of Azhar-uddin Khán Bahâdûr Mubârak Jang, a grandson of the Mujaddid Alif Sâni, or Reformer of the second thousandth year, and a pupil of Mirzâ Jânjânán Mazhar, who was so fond of him that he wrote most of his poetry in his name; he was killed at the age of 25 years in the time of Ahmad Shâh about the year 1750 A. D., 1163 A. H. by his own father, because he brought disgrace on his family. His Diwán is very celebrated.

**Yelduz**, يَلْدُز, *vide* Taj-uddin Eldúz.

**Yemin-uddin, Amir**, اَمِيرِ يَمِينِ الدِّينِ, entitled Malik-ul-Fuzl or prince of the learned, was the father of Amîr Mahmûd commonly called ibn-Yemín, *vide* Amîr Yemín-uddin, also Tughrai.

**Yemin-uddin, Amir**, اَمِيرِ يَمِينِ الدِّينِ نَزَلَبَارِي, a poet who was a native of Nazlábâd in the province of Baihak in Persia. He was cotemporary with the poets Kâtibí and 'Alí Shahâb. He is the author of several Masnawís, viz., "Misbâh-ul-Kulâb containing Dialogues between the Candle and the Moth; "Mishkât-ul-Tâlibin" dialogues between Wisdom and Love; and the story of "Faitha and Bathûh."

**Yemin-uddin Tughrai of Mashhad**, الدِّين طَغْرَائِي مَشْهَادِي, *vide* Tughrái Mashhadí.

**Yezdi**, يَزْدِي, author of a treatise concerning divine love, called "Risâlat si bayán Muhabbat."

**Yezdijard I**, يَزْدِجَرد, surnamed Al-'Athim or Al-'Asim, the sinner (the Isdigertos of the Greeks) whom some authors term the brother, and others the son of his predecessor Bahram IV, whom he succeeded to the throne of Persia 404 A. D. This monarch is represented by Persian historians, to have been a cruel prince, and we are told, the nation rejoiced when he was killed by the kick of a horse. He died after a reign of 16 years, and was succeeded by his son Bahram V.

**Yezdijard II**, يَزْدِجَرد جَرْد, (the Isdigertes II of the Romans), succeeded his father Bahram V to the throne of Persia 438 A. D. He was a wise and brave prince and reigned 18 years.

**Yezdijard III**, يَزْدِجَرد جَرْد جَوْد, the son of Shahryár and grandson of Khusro Parwez, was raised to the throne of Persia after the dethronement of the queen Arzamí Dakht, 632

A. D. He is the Isdigertes III of the Greeks, and a cotemporary of 'Umar the Khalif of Arabia. This prince who appears to have been as weak as he was unfortunate, sat upon the throne only nine years; that being the period from his elevation to the battle of Nahawand which decided the fate of Persia, and which from its date 641 A. D., fell under the dominion of the Arabian Khalifs. For a period of ten years afterwards this monarch was a fugitive, possessed no power whatever. He first fled to Sistán, then to Khurásán, and lastly, to Marv where he was murdered 651 A. D., 31 A. H. He was the last sovereign of the house of Sásán, a dynasty which ruled Persia for 415 years. It is from the commencement of his reign that the Persian Era, which is in use to this day in Persia, is called after him the Era of Yezidjard. It began on Tuesday the 16th of June, 632 A. D., 20th Rab' I, 11 A. H. being only eight days after Muhammad's death.

**Yezid**, بن يزيد بن أبو سفيان, the son of Abú Sufián. He died by the plague that raged in Syria in the year 639 A. D. The mortality both among men and beasts was so terrible, that the Arabs call that year "Am-ul-ramada," or the year of destruction. By this pestilence the Saracens lost 26,000 men, among whom were Abú 'Obcida, general of the Saracen army at Syria, Sarjabíl, ibn-Hasana formerly Muhammad's secretary, and Yezid ibn-Sufián.

**Yezid I**, بن معاوية, the son of Mu'ávia and the second Khalif of the house of Umayya. His inauguration was performed at Damascus on the same day that his father died, viz., on the new moon of the month of Rajab, corresponding with the 7th of April, 680 A. D., 1st Rajab, 60 A. H. He was a man of considerable taste and refinement, an eloquent orator, and an admired poet. Some specimens of his composition, which are still extant, display no ordinary powers of mind. The first and the last lines of the ode with which the bard of Persia, the celebrated Háfiz, opens his magnificent Díwán, are borrowed from Yezid. It was once sarcastically asked of Háfiz, "How could a distinguished poet like yourself stoop to borrow from Yezid, who was not only a usurper, but also the murderer of Imám Husain?" He answered, "Which of you, seeing a dog running away with a diamond, would not stop the brute, and rescue the jewel from its unclean mouth?" By Persian authors, Yezid is never mentioned without abomination, and ordinarily this imprecation is added to his name, "Lánat-ulláh"; that is, the curse of God be upon him;" in reference not to his vices, but to the death of Husain, the son of 'Alí, whom he first of all attempted to destroy by poison, and afterwards caused to be killed, with all his family, on the plains of Karbala. Under his khiláfat the Musalmáns conquered all Khurásán and Khwárizm, and put the territories of the princes of Samarkand under contribution. The motto of his seal was, "God is our Lord." Yezid died on the 31st of October, 683 A. D., 4th Rab' I, 64 A. H. in the 39th year of his age, after he had reigned three years and eight months, and was succeeded by his son Muávia II. His mother's name was Maisana a Bedouin of the tribe of Kalábí.

Yezid was a debauchee and is represented by Moslem writers as an Atheist.

**Yezid II**, عبد الملك بن يزيد, the ninth Khalif of the race of Umayya, was the son of the Khalif 'Abdulmalik. He succeeded 'Umar the son of 'Abdul Azíz in 720 A. D., 101 A. H. in Syria, and died after a reign of four years, 724 A. D., 105 A. H. His brother Hashám succeeded him.

**Yezid III**, يزيد بن ولد, the twelfth Khalif of the house of Umayya, succeeded his father Walíd II in Syria 744 A. D., 126 A. H., and died the same year after he had reigned six months. He was succeeded by his brother Ibráhím.

**Yunas bin-Abdur Rahman-al-Yuktaini**, الرحمان بن عبد الرحمن, a celebrated Shiá traditionist. Amongst other works, he wrote the "I'lal-al-Hadís," the "Iktilás-al-Hadís," and the "Jáma-al-Kabír." He is said to have made forty-five pilgrimages to Mecca, and fifty-four 'Umrats when he merely visited the sacred city, and to have written the surprising number of 1,000 volumes, controverting the opponents of the Shiá doctrines. He died at Madina in 823 A. D., 208 A. H.

**Yusaf of Ahmadabad**, يوسف احمد ابادی, author of an Arabic work on Theology called, "Akáed Yúsaf."

**Yusaf**, يوسف, author of a collection of letters called "Badáyu'l Insha" or wonders of letter writing. It is also called "Insháe Yúsafi.

**Yusaf Abu'l Haji**, يوسف ابو الحجاجي, one of the Moorish kings of Granada, and the Finisher of the celebrated palace of the Alhambra. He ascended the throne of Granada in the year 1333, and his personal appearance and mental qualities were such as to win all hearts. He established schools in all the villages, with simple and uniform systems of education; he obliged every hamlet of more than twelve houses to have a mosque, and prohibited various abuses and indecorums, that had been introduced into the ceremonies of religion and the festivals and public amusements of the people. His attention was also directed towards finishing the great architectural works commenced by his predecessors, and erecting others on his own plans. The Alhambra, which had been founded by the good Muhammad ibn-Alahmar, was now completed. He constructed the beautiful gate of Justice, forming the grand entrance to the fortress, which he finished in 1348. He likewise adorned many of the courts and halls of the palace, as may be seen by the inscriptions on the walls, in which his name repeatedly occurs. In the year 1354, as he was one day praying in the royal mosque of the Alhambra, a maniac rushed suddenly from behind, and plunged a dagger in his side. He was borne to the royal apartments, but expired almost immediately. The murderer was cut to pieces, and his limbs burnt in public, to gratify the fury of the populace.

**Yusaf Adil Shah**, عادل شاہ, Yusaf Adil Khán, whose original name was Yúsaf 'Adil Khán, was the founder of the 'Adil Sháhí dynasty of Bijápúr. He was a nobleman in the service of Muhammad Sháh II Bahmaní, king of the Dakhin. When the Sultán left this world, and dissensions began to prevail in the kingdom, most of the foreign officers and soldiers attached themselves to Yúsaf 'Adil Khán; who, seeing the ministers of Sultán Mahmúd II, the successor of the late king bent on his destruction, withdrew himself from Ahmadábád, with his family and followers, to his government of Bijápúr, and resolving to become the founder of a kingdom, he began to add to his territories by conquest. In the year 1489 A. D., 895 A. H., he, with the assent of Malik Ahmad Bahri, assumed the title of Sháh, and read the khutba of Bijápúr in his own name. Yúsaf 'Adil Sháh died at Bijápúr in 1510 A. D., 916 A. H. of a dropsical disorder after he had reigned with great prosperity 21 years, in the 76th year of his age, and was succeeded by his son Ismá'il 'Adil Sháh.

*List of the kings of the 'Adil Sháhí dynasty.*

	A. D.
Yúsaf 'Adil Sháh, supposed to be the son of Murád II of Anatolia; purchased for the bodyguard at Ahmadábád from a merchant. He began to reign .....	1489
Ismá'il 'Adil Sháh, son of Yúsaf .....	1510
Mallú 'Adil Sháh, son of Ismá'il, reigned six months	1534
Ibráhím 'Adil Sháh I, son of Ismá'il .....	1535
'Alí 'Adil Sháh I, son of Ibráhím .....	1557
Ibráhím 'Adil Sháh II, son of Tahmásپ the son of 'Alí A. Sháh .....	1579
Muhammad 'Adil Sháh, son of Ibráhím II .....	1626
'Alí 'Adil Sháh II, son of Muhammad .....	1660
Sikandar 'Adil Sháh the last king of Bijápur ....	1672

**Yusaf 'Ali Khan**, يوْسَف عَلِيٌّ خَان, Náwáb of Rámpúr.

His Highness was one of the few princes who were faithful to the British Government in the troublous times of 1857, when the whole of the N. W. Provinces were in a state of revolt and insurrection. Lord Canning rewarded him with liberal grants of land worth a lac per annum, whilst Her Majesty was pleased to confer on him the Star of India. He died at his capital in Rohilkhand on the 21st of April, 1865 A. D., 24th Zí-Ka'da, 1282 A. H.

**Yusaf Amiri, Maulana**, مولانا يوْسَف امْرِی, a Persian poet who flourished in the time of Sháhrukh Mirzá and wrote panegyrics in praise of his son Baisanghar Mirzá.

**Yusaf bin-Muhammad**, يوْسَف بْنُ مُحَمَّد, author of a medical work called "Fá'edat-ul-Akhbár."

**Yusaf bin-Junaid**, يوْسَف بْنُ جُنَيْد, generally known by the name of Akhí Chalábí. *Vide* Kází Khán.

**Yusaf bin-Hasan-al-Mukaddasi**, بن حسن الْمَدْسَى, يوْسَف, author of a portion of the "Tabákát-al-Hanbaliyat." He died in 1466 A. D., 871 A. H. *vide* Abú'l Husain bin-Abú Yáli.

**Yusaf Hamadani**, يوْسَف هَمَدَانِي, a celebrated learned Musalmán of Hamadán who died in the year 1141 A. D., 536 A. H.

**Yusaf Khan, Mirza**, يوْسَف خَان. A Mansabdar of 2,500 in the 30th year of Akbar, and subsequently governor of Kashmir. Later still served with distinction under Abú'l Fazl in the Dakhin; died Jam. II. 1010 A. H. Was a native of Mashad, of the Sáyyid tribe.

**Yusaf, Mir**, میر يوْسَف اسْتَرَبَادِی, of Astrabád who was living in 1580 A. D., 988 A. H. and wrote a chronogram on the death of the poet Kásim Káhí, who died that year.

**Yusaf Muhammad Khan**, يوْسَف سَعْد خَان, Commander of Five Thousand under Akbar, whose foster-brother he was. Died of drink, 973 A. H.

**Yusaf Muhammad Khan**, يوْسَف سَعْد خَان, author of a history of the reign of Muhammad Sháh emperor of Dehlí, called "Tarsikh Muhammad Sháhi."

**Yusaf Shah Purbi**, يوْسَف شَاه پُورَبِی, the son of Bárbaq Sháh whom he succeeded to the throne of Bengal in 1174 A. D., 887 A. H. He reigned 8 years and died in 1482 A. D. His son Fatha Sháh succeeded him.

**Yusaf, Maulana, of Naishapur**, مولانا يوْسَف نِيشَابُور, is the first person who wrote a book on the art of writing

poetry in Persian; he flourished about two hundred years after Khuláf bin-Ahmad of Basra, who had also written on the same subject in Arabic.

**Yusaf, Shaikh**, يوْسَف شَائِخ, first king of Multán. The

introduction of the Muhammadan faith into Multán, says Firishta, first took place in the latter part of the first century of the Hijra, about the year 700 A. D. by the conquest of that country by Muhammad Kásim, after whom, until the reign of Sultán Mahmúd of Ghazní, no account is to be traced of its history. Mahmúd conquered Multán from the infidels; but on the decline of the Ghazní power, the inhabitants succeeded in expelling the Muhammadans, and establishing a separate government. From the period of its subjugation by Muhammad Ghórí, it remained tributary to Dehlí until the year 1443 A. D., 847 A. H. when the governor of that province like most others of the kingdom at the same period, declared independence. After which time several princes reigned in succession. The first of these was one Shaikh Yúsaf a man of learning, wisdom and high character, of the tribe of Kureish, whom the inhabitants of Multán selected to be ruler over the people of Multán and Uchcha, whom the public prayers were read and money coined in his name. Shaikh Yúsaf had reigned but two years, when his father-in-law, Ráe Schra of the tribe of Langa having seized him, sent him under a guard to Dehlí, and mounted the throne under the title of Kút-buddín Mahmúd Langa. Abú'l Fazl in the 'Avín-i-Akbarí, assigns seventeen years for the reign of Shaikh Yúsaf.

*Muhammadan kings of Multán.*

A. D.

Shaikh Yúsaf who established an independent monarchy, began .....	1443
Ráe Sehra or Kút-buddín Mahmúd Langa .....	1445
Husain Langa I .....	1502
Mahmúd Khán Langa .....	1502
Husain Langa II, who began 1524 A. D., was overthrown by Sháh Husain Arghún, and subsequently Multán became a province of the empire under the emperor Humáyún.	

**Yusaf, Shaikh of Gujrat**, شیخ يوْسَف گُجَرَاتِی, author of the "Tazkirat-ul-Atkiyá."

**Yusaf Khan**, يوْسَف خَان, governor of Sindh, who lived in the time of the emperor Sháh Jahán. In his time (says Múnshí Lutf-ullah) he built an Idgah, in Tatta a splendid mosque, where all true believers gather together twice a year, and perform the divine service. Its inscription is in beautiful large Nastalik characters, as follows:—

"Yúsaf Khán, the powerful lord, erected this place of worship as high as his fortune. The year of its finishing is found by cherubion—the temple of Makka for the virtuous." 1633 A. D., 1043 A. H.

There are upwards of 400 mosques in the city of Tatta, (says Lutf-ullah) but almost all of them going to decay. There is also a Grand Mosque (Juma Masjid) begun by Sháh Jahán, in 1647 A. D., 1057 A. H. and finished by Aurangzeib in 1072 A. H. The edifice is a magnificent one about 200 yards long by 30 broad, built of baked bricks and mortar. The whole site is roofed with 100 domes, every one of them painted in a different style from another. The inscriptions carved round the great arch of stone, and those upon the two Lata stones, are excellently done in large letters. In short, the whole scene presents a picture of beauty and solemnity to the spectator.

## Z.

**Zabita Khan**, مبارکہ خان, a Roheila chief, and son of Najib-uddaula Amír-ul-Umrá. After the death of his father in October, 1770 A. D., Rajab, 1184 A. H. he continued to protect the royal family at Dehlí till the return of the emperor Sháh 'Alam from Allahábád in December, 1771 A. D., Ramazán, 1185 A. H., when he was convicted of having been deficient in respect to the royal authority while the emperor resided at Allahábád, and having abused his trust by corrupting the ladies of the harom especially the princess Khairunnisa the king's sister. His territories were seized, and he was compelled to make his escape to Shujá-uddaula the nawáb of Audh. But not long after, the Marhátás obliged the emperor to confer on Zábita Khán, the rank of Amír ul-Umrá, and to restore him the grant of almost all the districts of which he had only a few months before been deprived by their assistance. Zábita Khán was the father of that traitor, Ghulám Kádir Khán, who subsequently blinded the emperor Sháh 'Alam. His second son, by name Mu'ín-uddin Khán commonly called Bhambú Khán, received a pension of 5,000 rupees from the British Government, and after his death a pension of one thousand rupees monthly was granted to his two sons Mahmúd Khán and Jalál-uddin Khán. The elder rebelled in 1857 and being subsequently arrested died in Meerut jail.

**Zaer or Zayer**, زائر, poetical name of Shaikh Muhammad Fáhir of Allahábád who died in 1751 A. D., 1164 A. H.

**Za'ifa Khatun**, ضعیفہ خاتون, sister to Sultán Sanjar, married to Malik Táj-uddín Abú'l Fazl, a descendant of the royal family of Amrú bin-Lais.

**Zafar**, ظفر, the poetical name of Abú Zafar Siráj-uddín Bahádur Sháh the ex-king of Dehlí. *Vide* Bahádur Sháh.

**Zafar**, ظفر, poetical title of Tíká Rám, a Hindú.

**Zafar Khan**, ظفر خان, the original name of (Nawáb) Roshan-uddaula, which see.

**Zafar Khan**, ظفر خان, son of Sultán Firáz Sháh Bárbak, was murdered by Khán Jahán the prime minister in 1385 A. D., 787 A. H.

**Zafar Khan**, ظفر خان, the title of Khwája Ihsán-ulláh, a nobleman of the reign of the emperor Sháh Jahán, and father of Inyéyt Khán who was the author of the work called "Sháh Jahán-náma." Zafar Khán held the rank of 3000, and died at Láhor 1662 A. D., 1073 A. H. His poetical name was Ihsán, which see.

**Zagatai, Jagatai**, ظفرتی, *vide* Chagatái (Khán) which is more consonant to the Turkish pronunciation.

**Zahid, Shaikh**, شیخ زادہ کیلانی, of Gilán, a pious Musalmán who resided in Ardibail, a city in Azurbaján, about 26 miles to the east of Taurus or Tabroz, and was the father-in-law of the celebrated Shaikh Safí or Safí-uddín Ardibeili. He died 1335 A. D., 735 A. H.

**Zahid**, زادہ, whose proper name is Mirzá Záhid-uddín, the son of Mirzá Kam Bakhsh, the son of Mirzá Sulaimán Shikoh, the son of Sháh Alam king of Dehlí. He is the author of a Díwán.

**Zahidi**, زادہ, a learned Muhammadan who wrote excellent Commentaries on the Kurán in Arabic as well as in Persian, called "Tafsír Zahidi." He died in 1260 A. D., 658 A. H.

**Zahik**, ضاحک, the poetical name of Mír Ghulám Husain the father of Mír Hasan of Lakhnau. He is the author of an Urdú Díwán and every Ghazal of his are full of jokes.

**Zahir Faryabi**, ظہیر فارابی, *vide* Zahír-uddín Fáryábí.

**Zahir Kirmani**, ظہیر کرمانی, author of a poem called "Majmá-ul-Bahryn," containing the story of Manóhar, composed in the year 1749 A. D., 1162 A. H.

**Zahir-uddin Abu Bakr Muhammad bin-Ahmad-al-Bukhari**, ابو بکر محمد بن احمد البخاری, ظہیر, who died in 1222 A. D., 619 A. H., is the author of the "Fatáwa-az-Zahíria," a collection of decisions.

**Zahir-uddin 'Isa, Shaikh**, ظہیر الدین عیسیٰ, a son of Shaikh Ahmad Jám and author of a work called "Ramúz-ul-Hákéek."

**Zahir-uddin Faryabi**, ظہیر الدین فارابی, a native of Fáryáb, was an excellent poet and the pupil of Rashídí. He flourished in the reign of Tughríl III Saljúkí and Atábak Kízal Arsalán. He died at Tabriz 1201 A. D., 598 A. H., and is buried close to the tomb of Khákání at Surkháb in Tabriz. He is the author of a Díwán. Some authors say that the style of his poetry is far better than Anwari's. Another poet has written, that "Should you come across with the Díwán of Zahír Fáryábí, steal it, though you find it in the Kábá."

**Zahir-uddin Marghashí**, ظہیر الدین مرغشی, author of the "Tárikh Tabaristán."

**Zahir-uddin Makhdum**, ظہیر الدین مخدوم, an Arab, Egyptian, or subject of the Turkish empire, who is thought to have been despatched to assist the Muhammadan princes of Malabar against the Portuguese, and to have during his stay in India, composed an historical account of Malabar in the Arabic language, which terminates with the Hijrí year 987 A. H., corresponding with the year of our Lord 1580 A. D.

**Zahir-uddin, Mir**, ظہیر الدین, son of Mir Khalib-ulla of Yazd, came from Persia to Lahore temp. Jahángir, and rose to high employ.

**Zahir-uddaula Bahadur**, ظہیر علک, (Prince) of Arkot, son of Azím Jáh Bahádur. He succeeded to the Masnad after the death of his father in January, 1874 A. D.

**Zahuri, Mulla**, مولانا ظہوری ترشیزی, a native of Tarshish a city of Sabzwár in Persia. His proper name is Núr-uddin. After completing his studies he came to the Dakhin in the reign of Ibráhím 'Adil Sháh II of Bijápúr, and passed the remainder of his days in his service. He dedicated his Sáki-náma, a celebrated poem, containing 4,000 verses to Burhán Nizám Sháh II of Ahmadnagar who made him a present of seven elephants loaded with valuables. He is also the author of several other works, among which are the "Mína Bazár," "Ruķaat Zahúrī," "Seh Nasr," a Díwán "Risála Nauras," "Khwán Khálí," and "Gulzar Ibráhím," the last three he dedicated to his patron Ibráhím 'Adil Sháh. Zahúrī died one year after his father-in-law Mulla Malik Kummi, i. e., in 1617 A. D., 1026 A. H., aged more than 90.

**Zahur-uddin, Isa**, ظہیر الدین عیسیٰ, son of Shaikh-ul-Islám Ahmad Jám, and author of the work called Ramúz-ul-Hákéek. *Vide* Zahír-uddín Isa.

**Zain Khan**, زین خان, son of Khwája Maksud, of Herát. A connection of Akbar and Jahángir, and Mansabdár of 4,500, afterwards promoted to 5000: an accomplished soldier and literary man, died of drink in 1010 A. H.

**Zakaria**, زکریا, *vide* Bahá-uddín Zikaria.

**Zakaria bin-Muhammad bin-Mahmud-al-Kasmuli-al-Kazwini**, مُحَمَّدُ الْكَوْلَى الْقَزْوِينِيُّ, زکریا بن محمد, a native of Kázwin, and author of the "Ajáb-ul-Makhluqát," or the Wonders of the Creation, which he completed in the year 1363 A. D., 764 A. H. There are several copies of this work to be found in the public Libraries of London, and in private collections, some of them containing beautiful and correct drawings of all the beasts, fishes, birds, trees, and even monsters, described in the book: and the account of metals and gems, a subject that has attracted great public attention of late, contains in particular much curious information.

**Zakaria bin-Muhammad Ansari of Egypt**, زکریا بن محمد انصاری مصری, an author who died 1520 A. D.

**Zakaria Khan**, زکریا خان, the son of Abdus Samad Khán, styled Saif-uddaula Bahádur Jang. He held the government of Láhor at the period of Nédir Sháh's invasion to India 1739 A. D., 1151 A. H., and died in the year 1745 A. D., 12th Jumádá II, 1158 A. H. His eldest son succeeded him in the government with the title of Sháh nawáz Khán.

**Zaki**, ذکیٰ مددانی, a poet of Hamdan, who lived in the time of Sháh Tahmásپ Safví, and died about the year 1621 A. D., 1030 A. H. He is the author of a Díwán.

**Zaki**, ذکیٰ, poetical name of Jafar 'Alí Khán of Dehlí who lived in the time of the emperor Sháh 'Alam.

**Zaki or Safi-uddin Zaki Maraghai**, ذکیٰ, but he was simply called Zaki. He was a poet and died in 1210 A. D., 607 A. H.

**Zaki Khan**, ذکیٰ خان, who usurped the throne of Persia after the death of Karím Khán in March, 1779 A. D., but was assassinated after two months. *Vide* Karím Khán.

**Zakhmi, Hazrat, ذکیٰ حضرت**, author of a Persian Díwán.

**Zakhmi**, ذخمي, takhallus of Fakhr-uddaula Dabír-ul-Mulk Rája Ratan Singh Bahádur. He was a native of Lakhnau where he was minister of Finance. He died in 1850 A. D., 1266 A. H. and left a considerable Library at Bareli. A few years before his death, *viz.*, in 1846 A. D. he had embraced the Muhammadan faith.

**Zal**, زل, also called Zálzar, the son of Sám and grandson of Narínán. He was the father of Rustam, and these three personages, *viz.*, Sám, Zál and Rustam pass for the most famous heroes of Persia; they belong to the reigns of Manúchehr, Bahman and Afrásiáb. It was Zál who drove Afrásiáb king of the Turks out of Persia and put the crown on the head of Zú or Zah, son of Tahmásپ, a descendant of one of the kings of the Pishdádian dynasty. This same Zál was put in prison by Bahman son of Isfandíjár; but he made his escape, and married Rúdábá, daughter of Mehráb governor of Kábulistán, who became the mother of Rustam; unfortunately, however, he fell into the hands of Bahman again, who put him to death.

**Zalali Hirwi**, زلالی هروی, a poet who was a native of Hirat and died in the year 1525 A. D., 931 A. H.

**Zalali Khwansari, Mulla**, ملا زلالي خوانسما خسبي,

who is sometimes called Hakím Zaláli, was a native of Khwánsár. He was a pupil of Mirzá Jalál Asír, and is the author of the following seven Maṣnavíes or poems, *viz.*, "Sulaimán-náma," "Shírá Dídár," "Maikhána," "Huan Gúlútós," "Azur wa Samundar," "Zarra wa Khurshid" and "Mahmúd Ayáz," which was his last composition and which he commenced in 1592 A. D., 1001 A. H., and completed in 23 years in 1615 A. D., 1024 A. H., but died before he could arrange it. This was done in India, and Mulla Tughrái wrote a Preface to it.

**Zalali Shirazi**, زلالي شيرازي, an author who died in 1541 A. D., 948 A. H.

**Zalim Singh**, ظالم منگه, the present rája of Koṭa.

**Zamakhshari**, زمخشري, *vide* Jár-ulláh.

**Zaman Shah**, زمان شاھ, king of Kábul and Kandahár, was the son of Taimúr Sháh and grandson of the celebrated Ahmad Sháh Abdálí. He ascended the throne of Kábul after the death of his father in 1793 A. D., 1207 A. H. He advanced to Láhor in 1796 A. D., 1210 A. H. and threatened to visit Dehlí, but soon retreated to his own dominions, tranquillity of which had been disturbed by the rebellion of one of his brothers. He was blinded by his younger brother Mahmúd Sháh of Hirat about the year 1800 A. D., and confined in the Bálá Hisár. When in the year 1839, the British Government placed Sháh Shujáa on the throne of Kábul, Zamán Sháh was proclaimed king by the Afgháns in January, 1842 A. D.

**Zamani, Yezdi**, زمانی یزدی, a Persian poet who died in 1612 A. D., 1021 A. H.

**Zamir**, صمیر, the poetical name of Sayyad Hidáet 'Alí Khán styled Nasír-uddaula Bakhshí-ul-Mulk Asad Jang Bahádur, a relative of Alah Wardí Khán Mahábat Jang, Nawáb of Bengal. He held for some time the Súbadári of Patna where he died in the beginning of the reign of Sháh 'Alam, and is buried at Husainábád.

**Zamir**, صمیر, poetical name of Sayyad Ahmad the brother of Sayyad Imtiyáz Khán Humá.

**Zamir**, صمیر, poetical name of Naráyan Dás, a Hindú.

**Zamiri, Maulana**, مولانا صمیری, a celebrated poet of Persia who flourished about the year 1538 A. D., 945 A. H. in the time of Sháh Tahmásپ Safví. He is the author of the following six poems, *viz.*, "Naz wa Nayáz," "Wámík wa Azra," "Bahár wa Khizán," "Lailí wa Majnún," "Sikandar-náma," and "Jannat-ul-Akhíyár." He also wrote two Díwáns of Kasidas called "Saháfé Yamá" and "Isdáf Léál." He died in 1565 A. D., 973 A. H.

**Zamiri, Maulana**, مولانا صمیری, the poetical name of Shaikh Nizám, who was the son of Shaikh Sulaimán's sister. They were both inhabitants of Bilgrám, and both were employed in the service of the emperor Humáyún after his conquest of India the second time. Shaikh Sulaimán died in the reign of the emperor Akbar, on the 1st September, 1589 A. D., 1st Zi-Qá'da, 997 A. H., and Mauláná Zamíri, who was an excellent poet, died at Safaidán 1595 A. D., 1003 A. H., and nawáb Mubarak Khán of Dehlí found the chronogram of his death to consist of the words "Ah! Ah! Nizám."

**Zamzam**, زمزم, a famous well at Mecca which the Muhammadans pretend was made from the spring of water, which God shewed to Hagar and Ishmael whom Abraham had driven from his house, and obliged to retire to Arabia.

**Zangi Shahid**, زنگی شہید, a Muhammadan saint whose Dargah is in Agra towards the gate of the Hatheaul.

**Zardasht**, زرده سمت, the celebrated Persian Magian Zoroaster. The religion of the first Persians appears to have been the worship of the planets; but in the reign of Darius Hystaspes or Gashtasp, the adoration of fire and the elements was introduced by Zardasht, and continued to be the religion of the State until its conquest by the Muhammadans. The fugitives known as Gabrs and Parsis, still follow this faith. The doctrines and practices of this system are collected in a work called Avesta, or Zand Avesta, being written in the Zand language. The Zand Avesta was translated into French, by Anquetil Du Perron and subsequently much studied and elucidated by Rask, Barnouf and other Continental scholars.

**Zarra**, زر، the poetical name of Mirzá Bhuchchú of Dehlí or Lakhnau, who has left a Persian Diwán which he completed in 1774 A. D., 1188 A. H.

**Zarra**, زر، the poetical title of Mirzá Réja Rám Náth who served under the emperor Sháh 'Alam the blind. He chose the takhallus of "Zarra" i. e., atom or dust, in reference to "Aftáb," the poetical appellation of his patron the king.

**Zeib-un-Nisa Begam**, زب النساء بیگم, a daughter of the emperor 'Alamgír, born on the 5th of February, 1639 A. D., 10th Shawwál, 1048 A. H.; was well versed in Persian and Arabic, had the whole Kurán by heart, wrote a beautiful hand, and is the author of a commentary on the Kurán entitled "Zeib-ul-Tafsír." She was also a good poetess, and has left a Diwán in Persian. Her poetical name was "Makhfi." She died, unmarried, in the year 1702 A. D., 1113 A. H. Her tomb was close to the Kabuli gate at Dchlí, but was demolished when the Ráj-pútana Railway was constructed.

**Zila'i**, زلیع, the son of Yúsaf, a learned Musalmán and author, who died 1361 A. D., 762 A. H.

**Zilli**, ظلی, poetical name of Sultán Muhammad Mirzá, which see.

**Zinat Mahal**, زینت محل, the wife of Bahádúr Sháh, king of Dchlí, who was still living in 1873 in British Burma as a State prisoner.

**Zinat-un-Nisa Begam**, زینت النساء بیگم, a daughter of the emperor 'Alamgír. She died in 1710 A. D., 1122 A. H. and is buried in the yard of the mosque called "Zinat-ul-Masájid," in Dchlí. This mosque which is built of red stone, was erected by her, and is situated on the banks of the Jamna at a place called Dariáganj in Sháhjahánábád.

**Zingis Khan**, ظنی ضی خان, *vide* Changez Khán.

**Zinut Mahal**, زینت محل, the title of Bilál Kúnwar the mother of Sháh 'Alam king of Dchlí.

**Ziyad**, زیاد, supposed to be an illegitimate son of Abú Sufián by a woman named Abia. He was Mu'áwiya's brother by the father's side, and was publicly acknowledged by him to be his brother. He was reckoned one of the companions of Muhammad although he was born in the first year of the Hijrat, 622 A. D., and was but eleven years old when Muhammad died. In Ali's reign he was made lieutenant of Persia; this office he discharged much to his own credit, and to the advantage of the people. He was a man of incomparable parts, and singular greatness of spirit. Besides the lieutenancy of Basra, Mu'áwiya gave Ziyád those of Khurasán, Sajistán, India, Bahroin and Ammán. He died of the plague on his fingers, on the 22nd of August, 673 A. D., 3rd Ramázán, 53 A. H. in the 53rd (lunar) year of his age, and was buried near Kúfa. A little before his death, he gathered the people together, and filled both mosque and street, and castle with them, in order to impose upon them by oath the renunciation of the line of 'Alí; but the plague had just seized him, and the accident was afterwards looked upon by all as a providential deliverance.

**Ziyye Barani**, ضیاء برانی, *vide* Ziyá-uddín Barani.

**Ziyye Burhanpuri**, ضیاء برهانپوری, author of a Persian Diwán.

**Ziya-uddin Ahmad Khan, Nawab**, زیا الدین احمد خان, Nawab, the son of Nawáb Áhmad Baksh Khán of Firozpur and Lohári. His poetical name is Nyyar and Rakhsán. He succeeded to his father's estate on the 1st January, 1870.

**Ziya-uddin Barani**, ضیاء الدین برانی, also called Ziyáo Barani, flourished in the reign of Sultán Muhammad Sháh Tughlaq and Fíróz Sháh Tughlaq, kings of Dchlí, and is the author of the history called "Taríkh Fíróz Sháhí," which gives an account of eight kings from the first year of Sultán Ghayás-uddín Balban 1266 A. D., to the sixth year of Sultán Fíróz Sháh Tughlaq 1356 A. D., 767 A. H., at which period our author was 74 (lunar) years of age. His uncle Malik 'Alá-ul-Mulk was Kotwál of the city of Dchlí in the reign of Sultán Alá-uddín Khiljí, and his father who held the title of Muwayyad-ul-Mulk, was appointed in the first year of that monarch 1296 A. D. to the Nayábat of Baran or Baran Shahr, now called Bulandshahr, which city appears to have been the birthplace of our author, on which account he calls himself in the above-mentioned history Ziyá Barani. Baran is also the name of a Pergunnah in Bulandshahr.

**Ziya-uddin Ghazanfar, Maulana**, ضیاء الدین غضیر مولانا, was born at Kumm but educated at Káshán. Besides many Kasidas and Ghazals &c., he left a Masnawí called "Pír wa Jawán" of about 3,000 verses. He was living about the year 1585 A. D., 993 A. H.

**Ziya-uddin Khujandi**, ضیاء الدین خجندی, a poet who died in 1225 A. D., 622 A. H.

**Ziya-uddin Nakhshabi**, ضیاء الدین نخشی, author of the "Tútí-náma," or Tales of a Parrot in Persian, and also of a story called "Gulreiz," containing the story of Prince Mázum Sháh and the princess Naushába. He is also the author of a treatise entitled "Lazzat-un-Nisá," (*vide* Hasan 'Alí the poet laureate).

**Ziya-ullah, Sayyad**, سید ضیاء اللہ, an author who died in 1691 A. D., 1103 A. H.

**Zohak**, ضھاک, *vide* Zuhák.

**Zouk**, ذوق, poetical title of Shaikh Muhammad Ibráhím of Dehlí, an Urdú poet who passed the greatest part of his life in the service of Akbar II, king of Dehlí, and was living about the year 1837 A. D.

**Zouki Ardastani**, ذوقی اردستانی, a poet who died in 1635 A. D., 1045 A. H.

**Zouzani**, زوزانی, whose full name and title is Al-Kází-al-Imám Sayyad Abú 'Abdullah-al-Zouzani, was the author of the "Sharah Kasád-ul-Siba-al-Muallakát," an esteemed Commentary in Arabic on the seven celebrated poems which were written in letters of gold, and suspended to the door of the temple of Mocca previous to the mission of Muhammad. Their authors were Amri-al-Kais, Tarafa, Zaheir, Labid, Antar, Amru, and Harath. These poems have been so elegantly translated by Sir William Jones, that had he never published any thing else, they would have stampt his fame, as a man of taste, a good poet, and an excellent Oriental scholar.

**Zu** or **Zab**, زو ب, a descendant of the ancient kings of Persia, whom Zál, the father of Rustam, raised to the throne of Persia, and drove Afrasiáb king of the Turks who had conquered it, out of that kingdom. Zú died after he had conquered Fars, and was succeeded by his son Karshásپ. This prince, who was soon set aside as incompetent by Zál, is considered by Persian authors as the last of the first or Pishdádian dynasty: who according to their own computation, governed Persia 2,450 years. The names of twelve kings only of their race have been preserved. After Karshásپ, Kaikubíd who is the first king of the second or Kayánian dynasty, was proclaimed king of Persia.

**Zubari**, ذبیری, the son of Muslim, an Arabian author who died in 742 A. D., 124 A. H.

**Zubdatun-nisa**, زبدۃ النساء, the fourth daughter of the emperor 'Alamgír. Her mother's name was Nawáb Bai. She was born on the 26th Ramazán 1061 A. H., was married to one of Dara Shikoh's sons. She died a few days before her father in the same month and year, 1118 A. H.

**Zubeida Khatun**, زبیدہ خاتون, the wife of Hárún-al-Rashíd. She was the daughter of Abú Jafar the son of the Khalif Al-Mansúr, and mother of the Khalif Al-Amín. Her chastity was ample, her conduct virtuous. She died at Baghdád in June, 831 A. D., Jumádá I, 216 A. H. She is said to have built the city of Tabrez in 806 A. D., 190 A. H.

**Zuber**, ذبیر بن بکر, the son of Bakkár, a Kazí of Mecca and author of the "Kitáb Sunan and Kitáb Akhbár Madina. He died in the year 870 A. D., 256 A. H.

**Zuber ibn-al-Awam**, ذبیر بن الامام, was the father of 'Abdullah ibn-Zubeir, and an enemy of 'Alí. He was slain by Amrú ibn-Jarmuz 656 A. D., and his head carried to 'Alí, who not approving this act of his, Amrú drew his sword and ran himself through.

**Zuhák** or **Zohak**, ضحاک, or Azdahák, a tyrant of Persian mythology who overcame Jamshid king of Persia in a battle, and became the king of that country. There are various accounts of the descent of Zuhák. Some say he was an Arabian, but descended from Kyomurs: others trace his descent to Shaddád, and term him a Syrian; and it has even been conjectured that he was the Astyages of the Greeks. All agree in one fact, that he was of a cruel and sanguinary temper. He is described as having had

two dreadful cancers on his shoulders, which the Persian fabulists have changed into snakes, whose hunger nothing could appease but the brains of human beings: two of his subjects were slain daily to furnish the horrid meal: till the manly indignation of Káwa or Gáwa a blacksmith of Isfahán, whose two sons were on the point of being sacrificed, relieved the empire from this tyrant, and raised Farcidún, a prince of the Pishdadian dynasty to the throne. The fable perhaps indicates an ancient subjugation of Persia by a Median or Tartar tribe who used the serpent, a dragon, for their standard. There is a ruin near Bámíán called by the people "The Castle of Zohák."

**Zujja'j**, زجاج, whose proper name was Abú Is-hák Ibráhím bin-Muhammad, was the author of several works. He died at Baghdád in the year 923 A. D., 311 A. H., when he was upwards of 80 years old.

**Zuka**, کڈ, poetical name of Mír Aulád Muhammad of Bilgram, a nephew of Mír Ghulám Alí 'Azád. He was living in 1761 A. D., 1175 A. H.

**Zuka'h**, ذکہ, poetical name of Khubchand Kayeth of Dohlí, author of a biography of poets in Urdú.

**Zulfika'r 'Ali**, ذوالفقار علی, whose poetical name is Mast, was the author of a Tazkira entitled "Rayáz-ul-Wifák," containing the biography of the poets of Calcutta and Benares who wrote Persian verses; it was completed in 1814 A. D., 1229 A. H. at Benares. He is also the author of several other works.

**Zulfika'r 'Ali Khan**, ذوالفقار علی خان, Nawáb of Banda, was the son of 'Alí Bahádúr, ruler of Bundeil-khand. He succeeded his brother Shumshoir Bahádúr on the 30th of August, 1823 A. D., 22nd Zil-hijja, 1238 A. H. He was succeeded by 'Alí Bahádúr Khán.

**Zulfika'r Jang**, ذوالفقار جنگ, a title of Salábat Khán.

**Zulfika'r Khan**, ذوالفقار خان, a nobleman of the reign of the emperor Sháh Jahán. He is the father of Asad Khán whose son also held this title. He died in 1659 A. D., Muḥarram, 1070 A. H.

**Zulfika'r Khan Turkman**, ذوالفقار خان ترکمان, an officer who served under Sháh Jahán and died in 1647 A. D., 1057 A. H.

**Zulfika'r Khan, Amir-ul-Umra**, ذوالفقار خان نصرت امیر الامریا, جنگ امیر الامریا, styled Nasrat Jang, whose former title was Yatkád Khán, was the son of Asad Khán, a nobleman of the reign of 'Alamgír: he was born 1657 A. D., 1067 A. H. and held several appointments under that emperor. On the accession of Bahádúr Sháh in the year 1707 A. D., 1119 A. H. the title of Amír-ul-Umrá was conferred on him with the government of the Dakhin. It was by his aid and intrigues that Jahándár Sháh, after the death of his father Bahádúr Sháh, overcame all his brothers and ascended the throne of Dehlí, when he was appointed to be chief Vazír; but after the defeat of that emperor in the battle against Farrukh-siyar, he was taken up and strangled by order of the latter as a punishment for his conduct. His head with that of the late emperor Jahándár Sháh who had also been put to death in prison, were carried on poles, and their bodies hanging feet upwards across an elephant, were exposed in the new emperor's train, when he made his triumphant entry to the palace at Dehlí. This event took place in January, 1713 A. D., Zil-hijja, 1124 A. H. The aged minister Asad Khán Z's father was compelled to attend the pro-

cession, accompanied by the ladies of his family as spectators of their own disgrace. Asad Khán, who in hopes of making peace with the new emperor had persuaded his son to visit him, and had thus put him in his power, with tears in his eyes, wrote the following chronogram on his death: ابو ابراهیم المیل را قربان نمود (Abraham sacrificed Ishmael.) Mohr-un-Nisa Begam, the daughter of Yemín-uddaula 'Asaf Khán was his mother, and Shaista Khán the son of 'Asaf Khán was his father-in-law.

**Zulfikar of Sabzwari,** ذو الفقار سبزواری, a Sayyad and a great poet, who flourished in the reign of Sultán Muhammad of Khwarizm about 1200 A. D.

**Zulfikar-uddaula,** ذو الفقار الدوله, a title of Najaf Khán.

**Zulkadar,** ذو القدر, *vide* Zulkadar.

**Zulkadar,** ذو القدر, the poetical name of Mirzá Muhammad Míhsia, a Turk of the tribe of Zulkadar, the meaning of which in the Turkish language is an archer that never misses his aim. This title he assumed for his takhallus. He flourished about the year 1688 A. D., 1100 A. H., and is the author of a *Diwán*.

**Zulkarnyn,** ذو القرنين, master of two horns, a title of Alexander the Great, probably based on coins representing him in the character of Ammon.

**Zunnun or Zu'l Nur Misri,** ذوالنون مصرى, surnamed Abú'l Fazl Túbán, son of Ibráhím, a celebrated Muhammadan saint of Egypt whose merits were great in number, and who is said to have performed many miracles, and to have been the founder of the sect of Súfi in Egypt, where he was held in the greatest estimation. It is related in the "Nafahát," that at his death when they were carrying him for burial, a large flock of birds, of the kind that was never seen before, overshadowed his coffin to the grave. He died in February, 860 A. D., Zi-Ka'da, 245 A. H., and a chapel was built over his tomb in Egypt, where a number of other holy men are buried. The work called "Lateef-ul-Akhbár," contains the Memoirs of this famous saint.

**Zyd (or Zaid) bin-Sabit, Abu Sa'd,** زید بن نبات, one of Muhammad's secretaries, to whom he dictated the Kurán. He wrote that copy which was used by the Khalifs or Imáms at the command of 'Usmán the son of Affán the third Khalif after Muhammad. He died about the year 665 A. D., 45 A. H., some say that he died in 673 A. D., 54 A. H. He is the earliest authority on the *Ilm-al-Faráez* and may be called the father of the law of inheritance. Muhammad is reported to have said to his followers—"The most learned among you in the laws of heritage is Zyd;" and the Khalifas 'Umar and 'Usman considered him without an equal as a judge, a jurisconsult, a calculator in the division of inheritances, and a reader of the Kurán.

**Zyd bin-Harja,** حارث بن زید, of the tribe of Kalb, was the emancipated slave of Muhammad who married his divorced wife Zynab. See the following article. Zyd was killed in the eighth year of the Hijrat in an attack on the Greeks at Muta in Syria, 629 A. D., 8 A. H.

**Zynab,** زینب بنت جحش, the daughter of Jahash and the wife of Muhammad. She was formerly married to Zyd the emancipated slave of the prophet. Towards the end of the fifth year of the Hijrat 626 A. D., Muhammad going into the house of Zyd, did not find him at home, but happening to espy his wife, he could not conceal the

impression made upon him, but cried out, "Praise be to God, who turneth men's hearts as he pleaseth!" Zynab heard him, and told it to her husband when he came home. Zyd, who had been greatly obliged to Muhammad, was very desirous to gratify him, and offered to divorce his wife. Muhammad pretended to dissuade him from it, but Zyd easily perceiving how little he was in earnest, actually divorced her. Muhammad thereupon took her to wife, and celebrated the nuptials with extraordinary magnificence, keeping open house upon the occasion. She died nine years after the death of Muhammad in the year 641 A. D., 20 A. H.

**Zynab, زینب بنت خزيمة,** the daughter of Khuzyma, was also one of the wives of Muhammad, and died two months after the preceding one in the year 641 A. D., 20 A. H.

**Zynab,** زینب, a daughter of Muhammad married to Abú'l 'As. This man, who was an unbeliever, was taken prisoner to the battle of Badar, and the prophet would fain have drawn his son-in-law to him, and enrolled him among his disciples, but Abú'l 'As remained stubborn in unbelief. Muhammad then offered to set him at liberty on condition of his returning to him his daughter. To this he agreed, and Zyd, the faithful freedman of the prophet was sent with several companions to Mecca to bring Zynab to Medina, where after her arrival, Abú'l 'As was released.

**Zyn Khan Koká,** زین خان کوکا, the foster-brother of the emperor Akbar. He was the son of Khwája Maksíd Hirví; his mother, whose name was Píchah Ján, was employed as an Anaga or nurse on Akbar in his childhood, consequently Zyn Khán was called Kóka or foster-brother to Akbar who raised him in course of time to the rank of 4,500. Subsequently his uncle Khwája Hasan's daughter was married to Sultán Salím, and became mother of Sultán Parwez. In the year 1586 A. D., 994 A. H., Zyn Khán was despatched with a considerable detachment against the Afgháns of Sawáf and Bijour, but he was defeated, and Khwája Arab Bakhshí, Rájú Bírbal, Mulla Sheri and many other persons of distinction, with 8,000 men, were killed in the action. In 1588 he was appointed to the government of Kábul. He died at Agrah on the 6th of Mehr 1009 A. H., corresponding with the 19th of September, 1600 A. D. He is said to have been the best musician of the time of Akbar, but a bad poet. He played chiefly Hindi tunes. (The same as Zain Khán, q. v.)

**Zyn-uddin Ahmad 'Ali Khan,** زین الدین علی خان, succeeded Názir-ul-Mulk Nawáb Názim of Bengal at Murshidábád in April, 1810 A. D.

**Zyn-uddin bin-Ahmad,** زین الدین بن احمد, commonly called Ibn-Rajab, is the author of the "Sharah Tirmizí," "Sharah Bukhári," and "Tabákát Hanábila." He died in 1393 A. D., 795 A. H. He is sometimes called Zyn-uddin Abdul Rahmán bin-Ahmad, *vide* Abú'l Husain.

**Zyn-uddin 'Ali-al-Sai'lí,** زین الدین علی السیلی, commonly called the second Shahíd, author of a valuable and voluminous commentary upon the Sharáyah-al-Islám, entitled the "Masálík-ul-Afhám."

**Zyn-uddin Muhammed Háfi, Shaikh,** زین الدین محمد حافظ, an excellent poet and author who flourished in the reign of the emperor Humáyún. He was called Háfi on account of his walking barefoot.

**Zyn-ul-'Abidin,** زین العابدین, metropolitan of Seringapatam and author of the work called "Muwayyad-ul-

Jáhidín," a poem consisting of 52 odes or hymns, one of which was ordered to be chanted in the mosques, throughout the kingdom of Mysore, every Friday. They are in sixteen different kinds of metre, and were compiled by order of Tipú Sultán, to rouse the zeal of his Muhammadan subjects, against the Hindus and the Christians.

**Zyn-ul-'Abidin Ibrahim bin-Nujim-al-Misri,**

زین العابدین بن نجم، author of the Commentary on the Kanz-ul-Dakáik entitled "Bahr ar-Raík" which he left incomplete at his death, but it was finished by his brother, Siráj-uddín 'Umr, who also wrote another and inferior Commentary on the same work, entitled "Nahr-ul-Fáik." Zyn-ul-Abidín died in 1562 A. D., 970 A. H. The "Ashbáh wán Nazáir" is also an elementary work of great reputation by Zyn-ul-'Abidín, also the "Fatáwa az-Zynia," which contains decisions, and were collected by his son Ahmad about 1562 A. D.

**Zyn-ul-'Abidin 'Ali Abdi,** زین العابدین علی ابدي  
*vide* Khwája Zyn-ul-Abidín 'Ali Abdi.

**Zyn-ul-'Abidin, Imam,** زین العابدین امام, surnamed Alí Asghar, was the son of Imám Husain, and the fourth Imám of the race of Alí. His mother's name was Salafá or Shahr Bánó, said to be the daughter of Yezdijard II king of Persia. She was one of the captives when Persia was conquered, and sold to 'Alí, who gave her to his son Husain. It is said that the Khalif Walid I. suspecting

him of a design upon the Khiláfat, said to him, alluding to his mother's having been exposed for sale as a slave, "You are unworthy to reign, as being the son of a slave." The Imám answered, "Hagar the mother of Ishmael the son of Abraham, was a slave, yet Muhammad was descended from her." The Khalif blushed and was silent. He was born in 657 A. D., 37 A. H., and died in the reign of the Khalif Walid I in the month of October, 713 A. D., Muḥarram, 95 A. H. He was buried in the cemetery called Bakír in Medina close to his uncle Imám Hasan's tomb.

**Zyn-ul-Abidin Khan, Nawab,** زین العابدین خان نواب, the son of Nawáb Ghulám Husain Khán and grandson of Nawáb Fyz-ullah Beg Khán. His poetical name is Arif. He died in 1855 or 1856 A. D., 1272 A. H.

**Zyn-ul-'Abidin, Sultan,** زین العابدین سلطان, son of Sultán Sikandar, ascended the throne of Kashmír, after taking prisoner his brother Alí Sháh in a battle in 1423. This prince improved the country more than any of his predecessors. He built bridges, towns and forts, and erected at Naushahra a noble palace, twelve stories high, each story of fifty rooms. He also enlarged and beautified the city of Srinagar his capital. He died in 1474 A. D. after a reign of 52 lunar years, and was succeeded by his son Hydar Sháh who after reigning little more than a year, was killed by a fall from his terrace 1475 A. D., and was succeeded by his son Sultán Hasan.











